

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

FARG‘ONA DAVLAT UNIVERSITETI

FARMONOVA UMIDA MAXSUTALIYEVNA

“QISASI RABG‘UZIY” ASARIDA QO‘LLANGAN FRAZEMALAR TADQIQI

10.00.05 – Osiyo va Afrika xalqlari tili va adabiyoti

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

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sciences**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqot mavzusining dolzarbligi va zarurati. Jahon tilshunosligida til tarixi, uning rivojlanish bosqichlari, qadimgi yozma yodgorliklardagi qarashlarning ijtimoiy va ma'naviy ahamiyatini o'rganish sohasida keng qamrovli tadqiqotlar olib borilmoqda. Bu sohada mutaxassislar til va madaniyat o'rtasidagi aloqalarni, tarixiy yozma manbalarda aks etgan tilning o'zgarishlarini tahlil qilishga katta e'tibor qaratmoqdalar. Ayniqsa, qadimgi yozma yodgorliklarning til xususiyatlarini o'rganish yo'nalishida chuqur izlanishlar amalga oshirilmoqda. Bu jihatdan tarixiy yozma manbalarda qo'llangan frazeologik birliklarni tadqiq etish g'oyat muhim sanaladi. Shu nuqtayi nazardan, tarixiy asarlarda qo'llanilgan frazemalar bo'yicha izohli lug'atlar tuzish soha rivojiga muhim amaliy ahamiyat kasb etadi.

Dunyo tilshunosligida kognitiv asoslar va konseptual yondashuvlar yordamida frazeologik ma'no shakllanishining chuqur tahlili amalga oshirilgan, chunki frazeologik birliklarning sinxron (zamonaviy) va diaxron (tarixiy) jihatdan o'rganilishi ularning lisoniy tizimdagi o'rni va taraqqiyotini keng miqyosda tasavvur qilish imkonini beradi. Biroq tarixiy manbalardagi frazeologik birliklar, xususan "Qisasi Rabg'uziy" asaridagi iboralar tilshunoslikda yetarlicha tadqiq etilmagan. Ularning ma'noviy va grammatik xususiyatlari, shuningdek hozirgi o'zbek tiliga munosabatini tadqiq etish tilimizning tarixiy taraqqiyotini, frazeologik birliklarning semantik xususiyatlarini, shuningdek, til tizimidagi struktur-semantik o'zgarishlarini tahlil qilishda alohida ilmiy-nazariy ahamiyat kasb etadi.

O'zbek tilshunosligida Nosiruddin Rabg'uziyning "Qisasi Rabg'uziy" asari yuzasidan qator tadqiqotlar amalga oshirilgan, ammo bu asarni tilshunoslik nuqtayi nazaridan to'liq va chuqur tahlil qilish davom ettirilmoqda. Ushbu asar nafaqat XIII-XIV asrlar adabiy tilini, balki turkiy tillarning umumiy rivojlanishini yorituvchi qadimiy yozma yodgorlik sifatida muhim ahamiyatga ega. O'zbek tilshunosligida, ayniqsa, frazeologiya sohasida, ushbu davr manbalarining til xususiyatlarini o'rganish va ularni zamonaviy o'zbek tili bilan taqqoslash orqali tilning evolyutsion jarayonini tahlil qilishga katta e'tibor qaratilmoqda. Bu esa kelgusi tadqiqotlar uchun yangi yo'nalishlar ochish, tarixiy frazeologik lug'atlarni yaratish va davriy asosda frazemalarning rivojlanishini o'rganish imkoniyatini beradi. Binobarin, "...milliy o'zligimizni anglash, Vatanimizning qadimiy va boy tarixini o'rganish, bu borada ilmiy tadqiqot ishlarini kuchaytirish, gumanitar soha olimlari faoliyatini har tomonlama qo'llab-quvvatlash"¹ lozim. Shu jihatdan, Oltin O'rda adabiy muhitida yuzaga kelgan turkiy tildagi adabiy-tarixiy yodgorliklar matnidagi frazemalarni ilmiy-nazariy asosda tadqiq etish muhimdir. Zero, "turkiy tillarning katta oilasiga mansub bo'lgan o'zbek tilining tarixi xalqimizning ko'p asrlik kechmishi, uning orzu-intilishlari, dard-u armonlari, zafarlari va g'alabalari bilan chambarchas bog'liqdir. Ajdodlarimiz, otabobolarimiz aynan ona tilimiz orqali jahonga o'z so'zini aytib kelganlar. Shu tilda buyuk madaniyat namunalari, ulkan ilmiy kashfiyotlar, badiiy durdonalar yaratganlar"². Demak, qadimgi yozma yodgorliklar tilini o'rganish zarurati zamonaviy yondashuvlarga asoslangan chuqur tadqiqotlar olib borishni taqozo etadi. Bu

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2018 йил 28 декабрдаги "Тараққиёт йўлимизнинг шиддати янада ошаверади" мавзусидаги Олий Мажлисга Мурожаатномаси // Халқ сўзи, 2018 йил 29 декабрь.

² Президент Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи // "Халқ сўзи", 2019 йил, 22 октябрь.

yo‘nalishdagi izlanishlar doirasi qanchalik keng bo‘lmasin, ular tilshunoslikning asosiy o‘rganish obyekti hisoblangan til birliklarining umumiy va xususiy jihatlarini to‘liq yoritib bergan deb bo‘lmaydi. Xususan, “Qisasi Rabg‘uziy” asarida qo‘llangan frazeologik birliklar va ularning o‘ziga xos xususiyatlari, shuningdek, bu birliklarning boshqa til birliklari bilan o‘zaro munosabatga kirishuvida yuzaga keladigan aloqalarni monografik o‘rganish hamda nazariy va amaliy jihatdan tahlil etish mavzuning dolzarbligini belgilaydi.

O‘zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi PF–6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish 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”, 2017-yil 24-maydagi PQ–2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini 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 va mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. “Qisasi Rabg‘uziy” asarining nisbatan to‘liq nusxalari yuzasidan o‘zbek va chet ellik olimlar tomonidan keng qamrovli ilmiy izlanishlar olib borilgan. Mazkur ilmiy merosning katta qismi N.F.Ostroumov, P.M.Melioranskiy, N.F.Katanov, Y.Shinkevich, Abdurauf Fitrat, S.E.Malov, U.Mirzakarimova, B.Sarimsoqov, A.Hayitmetov, E.Fozilov, I.Haqqulov, I.Ostonaqulov, T.R.Xo‘jayev, M.Jo‘rayev, Aysu Ata, H.Dadaboyev, N.Xusanov, A.Xaliullina, A.Abrajeyev, B.Abdushukurov, P.Zohidov, N.Jabborov, Sh.Turdimov, M.Jo‘rayeva, Z.Shukurova, D.Sagdullayeva³ singari atoqli rus, turk, o‘zbek va xorijiy turkiyshunoslar tomonidan tadqiq etilgan.

³ Остроумов Н. Труды студентов. – Казан: Университетская типография, 1874; Мелиоранский П.М. Сказание о пророке Салихе (Из Кысасу-ль-Энбия Рабгузи) // المظفورية – Сборник статей учеников профессора барона Виктора Романовича Розена ко дню двадцатипятилетия его первой лекции, 13 ноября 1872. СПб. Санктпетербургъ, 1897. – С.298-308; Катановъ Н.Ф. Мусульманские легенды. Тексты и переводы // Записки Императорской Академии наук. Т.75. Санктпетербургъ, Приложение, 1894. – №3. – С.1-44; Schinkewitsch Y. Rabguzis Syntax. – MSOS II. 1926; Фитрат. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент-Самарқанд: Ўзнашр, 1928; Фитрат. Ўзбек адабиёти намуналари. 1-жилд (Нашрга тайёрловчи О.Хамроева). – Тошкент, 2013; Малов С.Е. Мусульманские сказания о пророках по Рабгузи // Записки коллегии востоковедов при Азиатском музее АН СССР. Том V. Л.: Издательство АН СССР, 1930. – С.507-525; Мирзакаримова У. Морфологические особенности “Кисаси Рабгузи”: Автореф. ...дисс. канд. филол. наук. – Ташкент, 1969; Саримсоков Б. Ўзбек адабиётида сажъ. – Тошкент: Фан, 1978; Хайитметов А. Ўзбек насри ҳақида. – Тошкент: Фан, 1982; Фозилов Э.И. XIII-XIV асрлар туркий адабий ёдгорликлар тили (Морфология). – Тошкент: Фан, 1986; Ҳаққулов И. Занжирбанд шер қошида. – Тошкент: Юлдузча, 1989; Останақулов И. Қисас-ар-Рабғузий – адабий асар: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1993; Хўжаев Т.Р. XV аср биринчи ярми ўзбек адабиёти ва фольклор: Филол. фан. номз. ...дисс. – Тошкент, 1996; Жўраев М. Ўзбек халқ самовий афсоналарининг тарихий асослари: Филол. фан. д-ри. ...дисс. – Тошкент, 1996; Aysu Ata. Nasriddin bin Burhaneddin Rabguzi. Kasasu'l-Enbiya. –

Jahon tilshunosligida Sh.Balli, L.P.Smit, N.M.Shanskiy, S.G.Gavrin, V.P.Jukov, V.L.Arhangelskiy, R.N.Popov, V.V.Vinogradov, B.A.Larin, E.D.Polivanov, V.N.Teliya, A.V.Kunin⁴ kabi olimlar leksikadan farqli ravishda frazeologik ma'no g'oyasini fanga olib kirdilar va uni rivojlantirdilar.

Turkiy tillar frazeologiyasining shakllanishida Mirza Kozimbek, Y.D.Polivanov, B.Cho'ponzoda, S.K.Kenesboyev, Sh.U.Rahmatullayev, B.Chobanzade va F.Agayev, A.Abdullayev, M.Xoliqova, X.Shamsiddinov, A.Mamatov, K.Bozorboyev, A.Abdusaidov, B.Jo'rayeva, Sh.Abdullayev, B.Yo'ldoshev, M.Vafoyeva, G'.Ismoilov, Sh.Ganiyeva, I.O'razova⁵ kabi tilshunoslarning ilmiy izlanishlari alohida ahamiyatga ega.

Ankara, 1997; Дадабоев Х. “Қисаси Рабғузий”нинг лексик хусусиятлари ҳақида // Марказий Осиё олимларининг ўрта аср илмларига қўшган ҳиссаси. – Тошкент, 1999. – Б.17-23; Дадабоев Х. “Қисаси Рабғузий”даги аёл семали лексемалар хусусида // Филология фани: янги аср муаммолари. – Тошкент, 2003. – Б.125-128; Дадабоев Х. “Қисаси Рабғузий” тилидаги туркий лексемалар семантикаси // Второй международный тюркологический конгресс. Современная тюркология: теория, практика и перспективы. I. Болим. Туркестан, 2006. – Б.90-93; Дадабоев Х. “Қисаси Рабғузий”да қўлланган *сағ* феълининг семалари хусусида // Ўзбек тилшунослиги масалалари (Илмий мақолалар тўплами). – Тошкент, 2006. – Б.22-25; Хусанов Н. XV аср ўзбек адабий ёдгорликларидagi антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. д-ри. ...дисс. – Тошкент, 2000; Халиуллина А. Графо-фонетические и морфологические особенности тюркоязычного письменного памятника XIV в. “Қисас ал-анбия” Насредина Рабғузи: Автореф. ... дисс. канд. филол. наук. – Казань, 2002; Абражеев А. Сложные предложение (гипотаксис) в прозе “Қисасул-анбия” Рабғузии – писателя XIV века. Труды Узбекского государственного университета. – Самарканд, Вып. – №73. – С.125-140; Абдушукуров Б. “Қисаси Рабғузий” лексикаси. – Тошкент: Akademiya, 2008; Абдушукуров Б. “Қисаси Рабғузий” лексикаси: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2017; Зоҳидов П. Рабғузий саодати // Тафаккур журнали, 2008. – №1. – Б.74-81; Зоҳидов П. Кун туғардин кун ботарга сўзи етган зот // Ўзбекистон адабиёти ва санъати, 2017. – №9. – Б.2; Жабборов Н. Маърифат надир? – Тошкент: Маънавият, 2010; Турдимов Ш. Этнос ва эпос. – Тошкент: Ўзбекистон, 2012; Жўраева М. Ўзбек халқ топишмоқларининг генезиси: Филол. фан.б. фалс. док. (PhD) ...дисс. автореф. – Тошкент, 2017; Shukurova Z. “Qisasi Rabg'uziy” asari tahlili va matniy tadqiqi. – Toshkent: Yashil yarroq, 2021; Сагдуллаева Д. “Қисаси Рабғузий” асарида арабий жумла ва ўзлашмаларнинг структур-семантик таджикки: Филол. фан. б. фалс. док. (PhD) ...дисс. – Тошкент, 2021.

⁴ Bally Ch. *Precis de stylistique*. – Geneve, 1905; Балли. Ш. Французская стилистика. – М., 1961; Smit.L.P. Фразеология английского языка. – М.: Учпедгиз, 1959; Шанский Н.М. Фразеология современного русского языка. – М.: Высшая школа, 1969; Гаврин С.Г. Заметки по теории фразеологии // Проблемы устойчивости и вариантности фразеологических единиц: Мат-лы межвуз. симпозиума. – ТГПИ. 1972. – Вып. – №2. – С.127-142; Жуков В.П. Об устойчивости и вариантности на семантическом уровне // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. ТГПИ, 1972. – С.20-29; Архангельский В.Л. О задачах, объектах и разделах русской фразеологии как лингвистической дисциплины // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. ТГПИ, 1972. – Вып. – №2. – С.155-194; Попов Р.Н. Словообразование на почве фразеологических единиц // РЯИШ, 1973. – №5. – С.2-8; Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – М., 1977; Ларин Б.А. Очерки по фразеологии. – М., 1977; Поливанов. Е.Д. Страницы жизни и деятельности. – М., 1988. – С.99-100; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Школа – Языки русской культуры, 1996. Кунин А.В. Курс фразеологии современного английского языка: Учеб. для ин-тов и фак. иностр. яз. 2-е изд., перераб. – М.: Высшая школа, Дубна: Изд. центр Феникс, 1996.

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Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Farg'ona davlat universiteti ilmiy-tadqiqot ishlari rejasining "O'zbek tili tarixi masalalari" mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi Nosiruddin Rabg'uziyning "Qisasi Rabg'uziy" asarida qo'llangan frazemalarni funksional-semantik jihatdan o'rganish, ularning zamonaviy o'zbek tiliga munosabatini aniqlash, frazemalar taraqqiyotidagi tuzilish va grammatik o'zgarishlarni tahlil etish hamda frazemalar rivojlanishiga xos bo'lgan kognitiv-semantik xususiyatlarni yoritib berishdan iborat.

Tadqiqotning vazifalari:

"Qisasi Rabg'uziy" asarining til xususiyatlariga va frazeologik birliklarni tadqiq etishga bag'ishlangan izlanishlarni tavsiflash;

asar matnidagi frazemalarni jamlash va lingvostatistik tahlilini amalga oshirish;

frazeologik ma'no shakllanishidagi struktur-semantik yadro birliklarini ajratish;

asar matnidagi frazemalarni keyingi davr va hozirgi o'zbek tiliga nisbatan tahlil qilish;

frazeologik birliklarning rivojlanishidagi struktur-semantik o'zgarishlarni aniqlash, ularning sinonimik, variantdoshlik va antonimik munosabatlarini, shuningdek, frazemalardagi leksik qayta shakllanish jarayonlarini tahlil etish;

asar matnida qo'llangan frazeologik birliklarni leksik-semantik jihatdan tasniflash, ularni diaxron aspektida tahlil etish hamda tarixiy-etimologik nuqtayi nazardan o'rganish;

frazeologik birliklarda lug'aviy (denotativ) ma'nolarning konnotativ asosida shakllanish jarayonlarini aniqlash;

frazemalarni struktur-grammatik jihatdan tahlil etish hamda ular asosida frazeologik modellarni belgilash.

Tadqiqotning obyekti sifatida 2022-yilda "O'zbekiston" nashriyoti tomonidan lotin alifbosida chop etilgan "Turkiy adabiyot durdonalari" nomli 100 jildlik kitoblar turkumining 5-jildi olindi. Mazkur jild Nosiruddin Burhonuddin Rabg'uziyning "Qisasi Rabg'uziy" asariga bag'ishlangan bo'lib, u nasriy shaklda taqdim etilgan. Asar matnini H. Dadaboyev to'plab, nashrga tayyorlagan.

Tadqiqotning predmetini Rabg'uziyning "Qisasi Rabg'uziy" asaridagi frazeologik birliklarning semantik va konnotativ xususiyatlari, struktur-grammatik tuzilishi, frazeologik modellar tizimi hamda frazeologik ma'noning shakllanishida ishtirok etadigan struktur-semantik yadro va kognitiv-semantik omillar tashkil etadi.

Tadqiqotning usullari. Mavzuni yoritishda lingvostatistik, sistem-struktur, tasnifiy va tavsifiy usullar bilan bir qatorda, qiyosiy-tarixiy yondashuv, komponent

неологизмлар // Ўзбек тили ва адабиёти, 2002. – №1. – Б.23-27; Жўраева Б. Мақол ва ибора орасидаги маъновий фарқ // Педагогик маҳорат. – Бухоро, 2004. – №1. – Б.38-42; Абдуллаев Ш.Д. Таржима асарларда фразеологизмлар семантикаси (У.Кайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. ...дисс. автореф. – Тошкент, 2006; Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти. – Самарқанд: СамДУ, 2007; Вафоева М.И. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. ...дисс. автореф. – Тошкент, 2009; Исмаилов Ғ. Фразеологик birlikларда сонларнинг ифодаланиши (ўзбек, қозоқ ва қорақалпоқ тиллари мисолида) // Ўзбек тили ва адабиёти, 2014. – №4. – Б.9-13; Исмаилов Ғ. Фразеологизмларда оқ ва қора концептларининг идиоэтноик белгилари // Ўзбек тили ва адабиёти, 2015. – №3. – Б.78-85; Ганиева Ш.А. Ўзбек фразеологизмларининг структур тадқиқи. – Тошкент: Фан, 2013; Ganiyeva Sh. Xalq iboralarining sintagmatik xususiyatlari. – Farg'ona: FarDU, 2022; O'razova I. XIV asrning II yarmiga oid turkiy yozma manbalardagi frazemalar tadqiqi: Filol. fan. nomz. ...diss. avtoref. – Toshkent, 2022.

tahlil, modellashtirish metodlari, shuningdek, kognitiv, semantik va sintaktik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

frazeologik birliklar yuzasidan jahon va o'zbek tilshunosligida amalga oshirilgan tadqiqotlar tahlil qilinib, bu sohadagi muammolar belgilangan; "Qisasi Rabg'uziy" asarida qo'llangan frazeologik birliklarning statistikasi keltirilgan, ushbu davr tiliga xos *tili aqir, tilga yuqul, til alquci, tili tebran-, yuzun tut-, ernaklarin tishla-, alp yuraklik, koqnilni xush tut-, jan oyna-, emgatu basla-, bas ber-, ilkinda qal-, farah ber-, la'natdin kuzar-, rahm koqnil, ofkasi och-* kabi eng muhim frazeologik birliklar aniqlangan;

asarda qo'llangan *koz, bas, til, aqiz, yuz, qol, barmaq, yurak, bagir, opka, ayaq, qas, boyin, qulaq, koqnil* kabi somatik tarkibli hamda *soz, jan, yol* kabi tayanch komponentli frazeologik birliklarning semantik va uslubiy xususiyatlari yoritilib, *uminch ber-, xush kel-, aqigi kel-, balaga ilin-* kabi shaxsning ruhiy holati va *imannga kizur-, aqiz och-, rozasin buz-* kabi diniy tushunchalar bilan bog'liq frazeologik birliklar asoslangan;

asar matnidagi frazemalar keyingi davr tiliga va hozirgi o'zbek tiliga munosabati nuqtayi nazaridan tahlil qilinib, frazemalar taraqqiyoti davomida yuz bergan struktur-semantik o'zgarishlar, xususan hozirda qo'llanishda bo'lmagan, hech qanday o'zgarishsiz qo'llanadigan, ayrim tovushlari o'zgargan va leksik qayta shakllangan frazemalar aniqlangan; ma'no ko'chishining metafora, metonimiya, sinekdoxa, parafraza kabi hodisalari hamda sinonimik, antonimik, omonimik, variantdoshlik, polisemantik munosabatlar dalillangan;

asarda qo'llangan frazemalar struktur-grammatik jihatdan tahlil qilingan, sintaktik tuzilishiga ko'ra *jan al-, ahdni buz-* kabi birikmaga va *tili bir, koqli yumshaq* kabi gapga teng; komponentlar tarkibiga ko'ra *kozumniq qaraqigi, qatig koqnil* kabi ikki komponentli, *aqiz ochgu vaqt* kabi uch komponentli, *sozni sir ichinda tut-* kabi to'rt komponentli va *oz azaqi birla olumga kel-* kabi besh komponentli frazeologik birliklar aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

frazemalarni diaxronik jihatdan o'rganish va eskirgan frazeologik birliklarni aniqlash hamda to'plash frazeologik fondning boyishida muhim omil ekanligi lingvostatistik tahlil asosida isbotlangan;

frazemalarning shakllanishi va semantikasida muhim ahamiyat kasb etuvchi belgilarni aniqlash, ularni semantik jihatdan tasniflash va tahlil qilish, shuningdek, frazeologik modellarni belgilash muhim amaliy ahamiyatga ega ekanligi asoslangan;

har bir tarixiy davrning frazeologik birliklari tarkibida o'sha davr tiliga xos bo'lgan leksik va struktur-semantik xususiyatlar aks etishi, ushbu belgilarning frazemalar semantik yadrosi bilan uzviy bog'liqligi keyingi davr tiliga o'zgarishsiz yoki oz miqdorda o'zgargan holda o'tishi lingvistik tahlillar orqali ilmiy asosda dalillangan;

frazeologik ma'noning shakllanishida yadro birliklar muhim struktur-semantik o'rin egallashi, yadro birliklarning, ko'pincha, ko'p ma'noli so'zlar bilan ifodalanishi, yadro birliklarning leksik-semantik faolligi va ma'no markazida turish holati tilning tarixiy rivojlanish bosqichlariga muvofiq o'zgarib borishi nazariy jihatdan isbotlangan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo'yilganligi, til avlodlar o'rtasidagi ruhiy-ma'naviy bog'liqlikni ta'minlovchi muhim vosita ekani, o'zbek adabiy tili tarixi, taraqqiyot bosqichlarining ilmiy asosda yoritilgani, qadimgi yozma yodgorliklarni o'rganish borasidagi metodologik yondashuv, ilmiy-nazariy,

funksional-semantik, qiyosiy va tarixiy usullardan foydalanilgani, asar leksikasining ilmiy konsepsiyalar va nazariy qarashlar yordamida tahlil qilinganligi, tadqiqotning himoyaga olib chiqilayotgan holatlari qiyosiy-nazariy usullar yordamida yechilganligi, xulosalarning amaliyotga joriy etilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqotning ilmiy ahamiyati “Qisasi Rabg‘uziy” asarida qo‘llangan frazeologik birliklarning leksik-semantik, sintaktik jihatdan tahlil etilganligi, bu jarayonda ilgari surilgan masalalar zamonaviy tilshunoslik asoslari va frazeologiyaning nazariy yutuqlari bilan mustahkamlangani bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, ulardan universitetlarning o‘quv jarayonida til tarixi bo‘yicha darslik va o‘quv-metodik qo‘llanmalar yaratishda, o‘zbek tilida tuziladigan izohli va frazeologik lug‘atlarni boyitishda, frazemalarning etimologik lug‘atini tuzishda, shuningdek, ayni mavzu doirasida oliy o‘quv yurtlari talabalariga maxsus kurs va seminarlar o‘tishda manba sifatida foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarning joriy qilinishi. Tadqiqotning nazariy takliflari, amaliy tavsiyalari va xulosalari quyidagilarda tatbiq etilgan:

asarda qo‘llangan *köz, baš, til, ağız, yüz, qol, barmaq, yüräk, bağır, öpkä, ayaq, qaş, boyın, qulaq, köñül* kabi somatik tarkibli hamda *söz, jän, yol* kabi tayanch komponentli frazeologik birliklarning semantik va uslubiy xususiyatlari yoritilib, *üminç ber-, xuş kel-, ačığı kel-, balāğa ilin-* kabi shaxsning ruhiy holati va *imānğa kizdür-, ağız ač-, rozasın buz-* kabi diniy tushunchalar bilan bog‘liq frazeologik birliklar asoslanganligi xususidagi xulosalardan “O‘zbek milliy raqs san‘atini targ‘ib etishga bag‘ishlangan veb-sayt multimedia mahsulotlari (elektron lug‘atlar) to‘plamini yaratish” mavzusidagi F3-2019081663 raqamli fundamental loyihani bajarishda, xususan, “O‘zbek folklor san‘ati terminlarining qisqacha o‘zbekcha-ruscha-inglizcha-fransuzcha izohli lug‘ati”ni yaratishda foydalanilgan (O‘zbekiston davlat Xoreografiya akademiyasining 2024-yil 4-noyabrdagi 1/04 – 137-son ma‘lumotnomasi). Natijada elektron lug‘at materiallari yangi ilmiy manba va qarashlar bilan boyigan;

asar matnidagi frazemalar keyingi davr tiliga va hozirgi o‘zbek tiliga munosabati nuqtayi nazaridan tahlil qilinib, frazemalar taraqqiyoti davomida yuz bergan struktur-semantik o‘zgarishlar, xususan hozirda qo‘llanishda bo‘lmagan, hech qanday o‘zgarishsiz qo‘llanadigan, ayrim tovushlari o‘zgargan va leksik qayta shakllangan frazemalar aniqlanganligi; ma‘no ko‘chishining metafora, metonimiya, sinekdoxa, parafraza kabi hodisalari hamda sinonimik, antonimik, omonimik, variantdoshlik, polisemantik munosabatlar dalillanganligi haqidagi xulosalardan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanalining “Bedorlik”, “Ijod zavqi”, “Ta‘lim va taraqqiyot”, “Millat va ma‘naviyat” eshittirishlari ssenariysini yozishda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston teleradiokanali”ning 2024-yil 4-noyabrdagi 26-36-918-son ma‘lumotnomasi). Natijada dissertatsiya materiallari bugungi yosh avlodning ajdodlarimiz ma‘naviy merosini puxta o‘rganish bo‘yicha bilimlarini oshirishga xizmat qilgan;

asarda qo‘llangan frazemalar struktur-grammatik jihatdan tahlil qilinib, sintaktik tuzilishiga ko‘ra *jän al-, ahdni buz-* kabi birikmaga va *tili bir, köñli yumşaq* kabi gapga teng; komponentlar tarkibiga ko‘ra *közümniñ qaračığı, qatığ köñül* kabi ikki komponentli, *ağız ačğu vaqt* kabi uch komponentli, *sözni sir içindä tut-* kabi to‘rt

komponentli va *öz azaqi birlä ölümgä kel-* kabi besh komponentli frazeologik birliklar aniqlanganligiga oid xulosalardan O‘zbekiston yozuvchilar uyushmasining ma’naviy-ma’rifiy tadbirlarida, xalqaro ilmiy-amaliy anjumanlarida, adabiy muloqot va targ‘ibot ishlarida muhim nazariy va amaliy manba sifatida foydalanilgan (O‘zbekiston yozuvchilar uyushmasining 2024-yil 20-noyabrdagi 01-03/925-son ma’lumotnomasi). Natijada dissertatsiya materiallari barkamol shaxsni tarbiyalash va ular ongiga milliy istiqloq g‘oyasini singdirish, unib-o‘sib kelayotgan yosh avlodni ona tiliga va ajdodlar merosiga cheksiz hurmat hamda sadoqat ruhida tarbiyalash masalalarida muhim asos bo‘lib xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Dissertatsiya natijalari 8 ta, jumladan, 5 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha 14 ta ilmiy ish nashr etilgan, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 3 tasi respublika hamda 3 tasi xorijiy jurnallarda e‘lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan tashkil topgan bo‘lib, ishning umumiy hajmi 171 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi, mavzuning o‘rganilganlik darajasi yoritilgan, tadqiqotning maqsadi, vazifalari, obyekti, predmeti, ilmiy yangiligi, amaliy natijasi va ularning ishonchliligi, natijalarning ilmiy va amaliy ahamiyati va ularning joriy qilinishi, aprobatsiyasi, natijalarning e‘lon qilinishi hamda dissertatsiyaning tuzilishi haqida ma’lumot berilgan.

Ishning birinchi bobi **“Qisasi Rabg‘uziy” asari va frazemalar tadqiqi**” deb nomlangan bo‘lib, uning dastlabki fasli *“Qisasi Rabg‘uziy” asari: talqin va muammolar*” deb nomlanib, unda asarning yaratilish tarixi, qo‘lyozma va toshbosma nusxalari, tilshunoslik nuqtayi nazaridan o‘rganilishi, bu boradagi tadqiqotlar haqida fikr yuritilgan.

“Qisasi Rabg‘uziy” asarining eng qadimgi qo‘lyozma nusxasi XV asrda ko‘chirilgan bo‘lib, bugungi kunda Britaniya muzeyida saqlanib kelmoqda⁶. Ushbu nusxaning faksimilesi matnshunos olim Gronbek tomonidan 1948-yili Kopengagenda nashr qilingan. Qo‘lyozma jami 500 sahifadan iborat bo‘lib, u 250 varaqni tashkil qiladi. Sahifalar an’anaviy sharq qo‘lyozmalariga xos tarzda 1r (recto) va 1v (verso) shaklida raqamlangan⁷. Asar XIX asrning ikkinchi yarmi va XX asr boshlarida Qozon hamda Toshkent shaharlarida litografiya usulida bir necha bor chop etilgan. Asarning to‘liq matni ilk bor N.I.Ilminskiy tomonidan nashr qilingan. Mazkur nashr nisbatan keyinroq ko‘chirilgan nusxaga asoslangan bo‘lib, til jihatidan ancha yangilangan edi. Keyingi nashrlarda esa asar tili juda ham o‘zgartirilgan bo‘lib, asl nusxasidan ancha

⁶ Abdushukurov B.B Eski turkiy adabiy til leksikasi. – Toshkent: Tafakkur bo‘stoni, 2015. – B.4.

⁷ Рабғузий Носируддин Бурхонуддин. “Қисаси Рабғузий” биринчи китоб (масъул муҳаррир Н.А.Асилова; сўзбоши муаллифи Э.Фозилов; нашрга тайёрловчилар А.Юнусов, Ҳ.Дадабоев). – Тошкент: Ёзувчи, 1990. – Б.8.

uzoqlashib ketgan⁸. Bundan tashqari, O‘zRFA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti qo‘lyozmalar fondida asarning qo‘lyozma va toshbosma nusxalari 1025, 7397, 1874 inv. raqamlarda saqlanadi⁹. O‘zRFA Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti xazinasida obidaning 13 ta, O‘zbekiston Fanlar akademiyasi Alisher Navoiy nomidagi Davlat muzeyi fondida esa 2 ta qo‘lyozma nusxasi bor¹⁰. A.Xaliullina ilm olamida asarning 35 ta qo‘lyozmasi mavjudligini, shundan 19 tasi (1859-1911-yillarda nashr qilingan) Qozon kitob fondida saqlanishini qayd etadi¹¹.

“Qisasi Rabg‘uziy” asarining nisbatan to‘liq nusxalari ustida o‘zbek va chet ellik olimlar keng ko‘lamli ilmiy tadqiqotlar olib borishgan. Bu nodir yodgorlik turkiy xalqlarning diniy, ma‘naviy va adabiy merosini o‘rganishda bebaho manba sanaladi. Asar nafaqat tilshunoslik, balki adabiyotshunoslik, tarixshunoslik va folklorshunoslik sohalari uchun ham katta ilmiy ahamiyat kasb etadi. Mazkur ilmiy merosning katta qismi N.F.Ostroumov, N.F.Katanov, P.M.Melioranskiy, S.E.Malov, Y.Shinkevich, Abdurauf Fitrat, E.Fozilov, T.R.Xo‘jayev, Aysu Ata, A.Abrajeyev, A.Xaliullina¹² singari turk va chet ellik olimlar ham asarni adabiyotshunoslik, tilshunoslik va uslubiyat nuqtayi nazaridan tadqiq etishgan.

Ma‘lumki, sho‘rolar davrida payg‘ambarlar qissalaridan iborat ushbu obidani chop etish va uni o‘rganish yuzasidan jiddiy tadqiqotlar amalga oshirilmadi. Istiqloq yillarida bu boradagi ishlar birmuncha jonlandi. Jumladan, U.Mirzakarimova, B.Sarimsoqov, I.Haqqulov, H.Dadaboyev, I.Ostonaqulov, M.Jo‘rayev, N.Xusanov, H.Safarova, P.Zohidov, N.Jabborov, Sh.Turdimov, M.Jo‘rayeva, B.Abdushukurov, Z.Shukurova, D.Sagdullayevalar tomonidan asar bo‘yicha bir qator maqolalar e‘lon qilindi, ilmiy izlanishlar olib borildi¹³.

⁸ Bu haqda qarang: Фозилов Э.И. XIII-XIV асрлар туркий адабий ёдгорликлар тили (Морфология). – Тошкент: Фан, 1986. – Б.10.

⁹ Ўзбек адабиёти тарихи. Беш томлик. 1-том. – Тошкент: Фан, 1977. – Б.179.

¹⁰ Фазылов Э. И. Туркология. II. – Тошкент: Фан, 2008. – Б.383-384.

¹¹ Халиуллина А. Графо-фонетические и морфологические особенности тюркоязычного письменного памятника XIV в. “Кысас ал-анбия” Насреддина Рабгузи: Автореф. ... дисс. канд. филол. наук. – Казань, 2002. – С.6.

¹² Остроумов Н. Труды студентов. – Казан: Университетская типография, 1874; Катанов Н.Ф. Мусульманские легенды. Тексты и переводы // Записки Императорской Академии наук. Т.75. Санктпетербургъ, Приложение. – №3. 1894. – С.1-44; Мелиоранский П.М. Сказание о пророке Салихе (Из Кысасу-ль-Энбия Рабгузи) // المظ فريفة – Сборник статей учеников профессора барона Виктора Романовича Розена ко дню двадцатипятилетия его первой лекции, 13 ноября 1872. СПб. Санктпетербургъ, 1897. – С.298-308; Малов С.Е. Мусульманские сказания о пророках по Рабгузи // Записки коллегии востоковедов при Азиатском музее АН СССР. Том V. Л.: Издательство АН СССР, 1930. – С.507-525; Schinkewitsch Y. Rabguzis Syntax. – MSOS II. 1926; Фитрат. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент-Самарканд: Ўзнашр, 1928; Фитрат. Ўзбек адабиёти намуналари, 1-жилд (Нашрга тайёрловчи О.Хамроева). – Тошкент, 2013. – Б.292; Фозилов Э.И. XIII-XIV асрлар туркий адабий ёдгорликлар тили (Морфология). – Тошкент: Фан, 1986; Хўжаев Т.Р. XV аср биринчи ярми ўзбек адабиёти ва фольклор: Филол. фан. номз. ...дисс. – Тошкент, 1996; Aysu Ata. Nasruddin bin Burhaneddin Rabguzi. Kasasu'l-Enbiya. – Ankara, 1997; Абражеев А. Сложные предложение (гипотаксис) в прозе “Кисасул-анбия” Рабгузи – писателя XIV века. Труды Узбекского государственного университета. – Самарканд, Вып. – №73. – С.125-140; Халиуллина А. Графо-фонетические и морфологические особенности тюркоязычного письменного памятника XIV в. “Кысас ал-анбия” Насреддина Рабгузи: Автореф. ... дисс. канд. филол. наук. – Казань, 2002.

¹³ Мирзакаримова У. Морфологические особенности “Кисаси Рабгузи”: Автореф. ... дисс. канд. филол. наук. – Ташкент, 1969; Саримсоқов Б. Ўзбек адабиётда сажъ. – Тошкент: Фан, 1978; Ҳаққулов И. Занжирбанд шер кошиди. – Тошкент: Юлдузча, 1989; Дадабоев Х. “Кисаси Рабғузий”нинг лексик хусусиятлари ҳақида // Марказий Осиё олимларининг ўрта аср илмларига қўшган хиссаси. – Тошкент, 1999. – Б.17-23; Дадабоев Х. “Кисаси Рабғузий”даги аёл семали лексемалар хусусида // Филология фани: янги аср муаммолари. – Тошкент, 2003. – Б. 125-128; Дадабоев Х. “Кисаси Рабғузий” тилидаги туркий лексемалар семантикаси // Второй международный тюркологический конгресс. Современная тюркология: теория, практика и перспективы. I. Болим. Туркестан, 2006. – Б.90-93; Дадабоев Х. “Кисаси Рабғузий”да қўлланган *саџъ* феълининг семалари хусусида // Ўзбек тилшунослиги масалалари (Илмий мақолалар

Bobning ikkinchi fasli “*Frazeologik birliklarning jahon tilshunosligida o‘rganilishi*” deb nomlanadi.

Frazeologiyani o‘rganish tarixiga nazar solsak, shuni alohida ta’kidlash joizki, frazeologiya atamasi dastlab adabiyotshunoslik zaminida vujudga kelgan. Bu atamani birinchi bor 1558-yilda ingliz adabiyotshunosi Neandr qo‘llagan¹⁴. Sh.Balli¹⁵ frazeologiya atamasini fan sifatida qo‘llagan bo‘lsa-da, uning mustaqil fan sifatida tan olinishi E.D.Polivanov¹⁶ tomonidan amalga oshirilgan. V.V.Vinogradov¹⁷ esa frazeologiyani tilshunoslikning mustaqil bo‘limi sifatida ajratadi, A.V.Kunin¹⁸ frazeologik birliklarni “qisman yoki to‘liqligicha ko‘chma ma’noli so‘zlarning barqaror birikmasi” deb ta’riflaydi. V.L.Arxangelskiy, V.P.Jukov, R.N.Popov, V.M.Mokienko, S.K.Bashiyeva¹⁹ kabi olimlar frazeologik birliklarning leksik ma’nodan farq qiluvchi o‘ziga xos semantik tabiatini himoya qilishdi.

N.N.Amosova, A.M.Babkin va boshqalar so‘z bilan o‘zaro bog‘lanishli munosabatda bo‘lgan so‘z birikmalarining semantik o‘zgarishini; I.I.Cherdenseva, A.V.Kunin va boshqalar ham so‘z, ham gap bilan o‘zaro bog‘lanishli munosabatda bo‘lgan so‘z birikmalarining semantik o‘zgarishini; V.L.Arxangelskiy, N.M.Shanskiy va boshqalar yaxlit nominatsiyaga ega bo‘lgan semantik o‘zgarishga uchragan yoki uchramagan har qanday struktur-sintaktik tipli so‘z birikmalarini; M.M.Kopilenko, R.N.Popov leksemalar birikuvini; V.N.Teliya o‘zgarimas leksik tarkibli har qanday barqaror so‘z birikmalari frazeologiyaning obyekti ekanligini ta’kidlashadi²⁰.

тўплами). – Тошкент, 2006. – Б. 22-25; Останакулов И. Қисас-ар-Рабғузий – адабий асар: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1993; Жўраев М. Ўзбек халқ самовий афсоналарининг тарихий асослари: Филол. фан. д-ри. ...дисс. – Тошкент, 1996; Хусанов Н. XV аср ўзбек адабий ёдгорликларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. д-ри. ...дисс. – Тошкент, 2000; Сафарова Х. “Рабғузийнинг Қиссаи Юсуф Сиддик алайҳиссалом” манбалари ва ғоявий-бадий таҳлили”: Филол. фан. номз. ...дисс. автореф. – Самарқанд, 2001; Зоҳидов П. Рабғузий саодати // Тафаккур журнали, 2008. – №1. – Б.74-81; Зоҳидов П. Кун туғардин кун ботарга сўзи етган зот // Ўзбекистон адабиёти ва санъати. – №9. 2017. – Б.2; Жабборов Н. Маърифат надир? – Тошкент: Маънавият, 2010; Турдимов Ш. Этнос ва эпос. – Тошкент: Ўзбекистон, 2012; Жўраева М. Ўзбек халқ топишмоқларининг генезиси: Филол. фан.б. фалс. док.(PhD) ...дисс. автореф. – Тошкент, 2017; Абдушукуров Б. “Қисаси Рабғузий” лексикаси: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2017; Shukurova Z. “Qisasi Rabg‘uziy” asari tahlili va matniy tadqiqi. – Toshkent: Yashil yulqoq, 2021; Сагдуллаева Д. “Қисаси Рабғузий” асарида арабий жумла ва ўзлашмаларнинг структур-семантик тадқиқи: Филол. фан.б. фалс. док. (PhD) ...дисс. – Тошкент, 2021.

¹⁴ Bu haqda qarang: Пинхасов Я. Ҳозирги ўзбек адабий тили (Лексикология ва фразеология). – Тошкент: Ўқитувчи, 1969. – Б.55.

¹⁵ Балли Ш. Французская стилистика. – М., 1961. – С.157

¹⁶ Поливанов Е.Д. Страницы жизни и деятельности. – М., 1988. – С.99-100.

¹⁷ Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – М., 1977. – С.267.

¹⁸ Кунин А.В. Курс фразеологии современного английского языка: Учеб. для ин-тов и фак. иностр. яз. 2-е изд., перераб. – М.: Высшая школа, 1996. – С.5.

¹⁹ Архангельский В.Л. О задачах, объектах и разделах русской фразеологии как лингвистической дисциплины // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. – ТГПИ. 1972 – Вып. – №2. – С.155-194; Жуков В.П. Об устойчивости и вариантности на семантическом уровне // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. – ТГПИ. 1972. – С.20-29; Попов Р.Н. Словообразование на почве фразеологических единиц // РЯНШ. 1973. – №5. – С.2-8; Мокиенко В.М. Образы русской речи. Историко-этимологические и этнолингвистические очерки. – Л.: ЛГУ, 1986; Башиева С.К. Стилистический компонент фразеологического значения: Дисс... д-ра. филол. наук. – Нальчик, 1995.

²⁰ Амосова Н.Н. Основы английской фразеологии. – Л., 1963; Бабкин А.М. Русская фразеология, ее развитие и источники. – Л.: Наука, 1970; Черданцева Т.З. Экспрессивность пословиц и фразеологических единиц // Экспрессивность в языке и речи. Межвуз. сб. ст. – Смоленск, 1993. – С.45-52; Кунин А.В. Курс фразеологии современного английского языка: учеб. для ин-ов и фак. иностр. яз. – Дубна: Феникс, 2005; Архангельский В.Л. Устойчивые фразы в современном русском языке. – Ростов-на-Дону. 1964; Шанский Н.М. Фразеология современного русского языка. – М.: Высшая школа, 1985; Копыленко М.М., Попова З.Д. Очерки по общей фразеологии. – Воронеж: Изд-во ВГУ, 1978; Попов Р.Н. Словообразование на почве фразеологических единиц // РЯНШ. 1973. – №5. – С.2-8;

Bobning uchinchi fasli “*Frazeologik birliklarning turkologiyada o‘rganilishi*” deb nomlangan.

Turkiy frazeologiyaning rivojlanishiga M.Kozimbek, Y.D.Polivanov, S.K.Kenesboyev va Sh.Rahmatullayev turkiy frazeologiyaning asoschilari sifatida salmoqli hissa qo‘shganlar. Ularning tadqiqotlari turkiy tillar frazeologiyasining shakllanishi va taraqqiy etishida muhim o‘rin egallagan²¹.

Turkologiyada yaratilgan qator ilmiy tadqiqotlar qatorida B.Chobanzade, F.Agayev, N.Mallayev, U.Tursunov, A.Abdullayev, A.Mamatov, M.Xoliqova, X.Shamsiddinov, K.Bozorboyev, A.Abdusaidov, B.Jo‘rayeva, Sh.Abdullayev, B.Yo‘ldoshev, M.Vafoyeva, G‘.Ismoilov, M.Mirtojiev, Sh.Ganiyeva²² kabi tilshunoslarning ilmiy izlanishlari alohida ahamiyatga ega.

Frazeologizmlarni o‘rganish tarixida ularning tarixiy asarlar misolida tahlil qilinishi alohida ahamiyat kasb etadi. Bu jarayon tilning qadimiy qatlamlarini, tarixiy taraqqiyotdagi o‘zgarishlarni hamda milliy madaniyat va ma‘naviy merosni yoritib beradi. Xususan, Z.Xolmanova, B.Abdushukurov, I.O‘razova, V.Abdullayeva, Z.Teshaboyeva²³ singari tadqiqotchilar tomonidan olib borilgan tadqiqotlar va nashr

Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996.

²¹ Казымбек М.А. Общая грамматика турецко-татарского языка. – Казань: Выпуск II, 1846; Поливанов Е.Д. Введение в языковедение для востоковедных вузов. – Л., 1928; Кенесбаев С.К. К вопросу об экспрессивно-стилистических функциях фразеологизмов (на материале казахского языка) // Развитие стилистических систем литературных языков народов СССР. – Ашхабад, 1968. – С.205-211; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари. – Тошкент: Фан, 1966; Нуткимиз кўрки. – Тошкент: Фан, 1970; Рахматуллаев Ш. Ҳозирги ўзбек адабий тили (лексикология, фонетика, морфология), тўлдирилган иккинчи нашри. – Тошкент: Ўқитувчи, 1975; Рахматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1978; Рахматуллаев Ш. Рахматуллаев Ш. Лексикология билан фразеология // Ҳозирги ўзбек адабий тили. – Тошкент, 1992. – Б.49-186; Рахматуллаев Ш. Ўзбек тилида феъл фраземаларнинг боғлашуви. – Тошкент, 1992.

²² Чобанзаде Б., Агаев Ф. Турк граммери. – Баку, 1929; Маллаев Н. Анъанавий муқаддимот ҳақида // Ўзбек тили ва адабиёти. – Тошкент, 1971. – №1. – Б.10-12; Турсунов У., Мухторов Ж., Абдуллаев А. Фразеологизмнинг экспрессивлик хусусияти // Ўзбек тили ва адабиёти, 1976. – №5. – Б.36-39; Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент: 1991; Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиш масалалари: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2000; Халикова М.К. Фразеология как форма отражения национального менталитета в языковой картине (на материале русского и узбекского языков): Автореф. дисс. ...канд. филол. наук. – Ташкент, 1999; Шамсиддинов Х. Ўзбек тилида сўзларнинг функционал-семантик синонимлари: Филол. фан. д-ри. дисс. ...автореф. – Тошкент, 1999; Бозорбоев К.Т. Ўзбек сўзлашув нутки фразеологизмлари: Филол. фан. номз. дисс. ...автореф. – Самарқанд, 2001; Абдусайдов А. Фразеологизмлар – матбуот тилида таъсирчан восита. – Самарқанд: СамДУ, 2001; Бегматов Э., Абдусайдов А. Матбуот тилида фразеологик неологизмлар // Ўзбек тили ва адабиёти. 2002. – №1. – Б.23-27; Жўраева Б. Мақол ва ибора орасидаги маъновий фарқ // Педагогик маҳорат. – Бухоро, 2004. – №1. – Б.38-42; Абдуллаев Ш.Д. Таржима асарларда фразеологизмлар семантикаси (У.Кайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. ...дисс. автореф. – Тошкент, 2006; Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти. – Самарқанд: СамДУ, 2007; Вафоева М.И. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. дисс. ...автореф. – Тошкент, 2009; Исмаилов Ф. Фразеологик birlikларда сонларнинг ифодаланиши (ўзбек, қозоқ ва қорақалпоқ тиллари мисолида) // Ўзбек тили ва адабиёти, 2014. – № 4. – Б.9-13; Исмаилов Ф. Фразеологизмларда оқ ва қора концептларининг идиоэтноик белгилари // Ўзбек тили ва адабиёти, 2015. – №3. – Б.78-85; Миртожиев М. Ҳозирги ўзбек адабий тили. – Тошкент: Университет, 2004; Ганиева Ш.А. Ўзбек фразеологизмларининг структур тадқиқи. – Тошкент: Фан, 2013; Ganiyeva Sh. Xalq iboralarining sintagmatik xususiyatlari. – Farg‘ona: FarDU, 2022.

²³ Холманова З. “Бобурнома” лексикаси. – Тошкент: Фан, 2007; Abdushukurov B. “Bosh urar ming oh ila yuz ming darig‘...” // O‘zbekiston Milliy axborot agentligi. Murojaat vaqti: 14:35 / 09.02.2024; O‘razova I. XIV asrning II yarmiga oid turkiy yozma manbalardagi frazemalar tadqiqi: Filol. f. nomz. ...diss. avto-ref. – Toshkent, 2022; Abdullayeva V. Yusuf xos Hojibning “Qutadg‘u bilig” asar matnida frazeologiyalarning qo‘llanilishi // International journal of scientific researchers. Volume: 2, Issue:1, 2023. – B.311-318; Abdullayeva V. Yusuf xos Hojibning “Qutadg‘u bilig” asarining til xususiyatlari, unda frazeologik iboralarining qo‘llanilish tadqiqi // International journal of scientific researchers. Volume: 3, Issue: 1, 2023. – B.49-53; Teshaboyeva Z. “Boburnoma”dagi frazeologik birliklarning o‘zbekcha-ruscha-inglizcha lug‘ati. – Toshkent, 2023.

etilgan maqolalar frazeologizmlarning kelib chiqishi, semantik rivojlanishi, obrazlilik darajasi hamda uslubiy imkoniyatlarini chuqur tahlil qilgan.

O'zbek frazeologiyasini o'rganishga bag'ishlangan ilmiy ishlar orasida badiiy asarlarda uchraydigan frazeologik birliklarni tadqiq etish alohida o'rin tutadi. Xususan, Y.Pinxasov, I.Qo'chqortoyev, X.Qahhorova²⁴ kabilarning badiiy adabiyotda qo'llanilgan frazeologik birliklar tahliliga qaratilgan ishlari milliy adabiy tilning boy imkoniyatlarini ochib berishda muhim ahamiyat kasb etadi.

Bobning to'rtinchi fasli "*Qisasi Rabg'uziy*" asarida qo'llangan frazemalarning lingvostatistik tahlili va keyingi davr tiliga munosabati" deb nomlanadi. Ushbu bo'limda iboralarning lingvostatistik tahlili va keyingi davr tiliga munosabati tahlil qilingan. Ularni qo'llanilish holatiga ko'ra quyidagicha guruhlash maqsadga muvofiq:

1. Hozirda qo'llanishda bo'lmagan frazemalar. Bu guruhga jonli tilda ishlatilmaydigan yoki ishlatilishi kamayib borayotgan tarixiy frazemalar kiradi. Asar matnidan tadqiqot uchun to'plangan 881 ta frazemaning 166 tasi hozirda ishlatilmaydigan frazemalar bo'lib, bu umumiy miqdorning 18,8 foizini tashkil etadi: *tili aqir*– tili og'ir bo'lmoq; *tilga yuqul*– tilga yengil; *til alquci* – ma'lumotlarni yetkazib beruvchi (josus); *tili tebraniur* – gapira olmaslik; *ernaklarin tishla*– hech narsa qilolmay qolmoq. **2. Hech qanday o'zgarishsiz qo'llanadigan frazemalar.** Bu guruhga mansub frazemalar tildagi o'zgarishlarga qarshi turgan va adabiy tilning noyob unsurlari sifatida bugungi kungacha yashab kelayotgan iboralardir. Hech qanday o'zgarishsiz qo'llanadigan frazemalar asarda 359 ta bo'lib, bu umumiy miqdorning 40,7 foizini tashkil etadi: *köz tik-*, *jän al-*, *ahdni buz-*, *jän ber-*, *könligä kel-*, *könlü bol-*, *könlü bagla-*, *köz toy-*, *közi kör-*, *közi teg-*, *közgä il-*, *tilgä kel-*, *aqizgä tuis-*, *aqzin yüm-*, *aqzingä al-*, *aqiz aç-*, *yüz ögir-*, *yüzigä baq-*, *qolgä kir-*. **3. Ayrim tovushlari o'zgargan frazemalar.** Ayrim tovushlari o'zgargan frazeologik birliklar ma'lum bir davr davomida yoki o'zaro til o'zgarishlari natijasida shakllanib kelgan. Bu guruhga mansub frazemalar soni asarda 60 ta bo'lib, bu umumiy miqdorning 6,8 foizini tashkil etadi: *közi yaru-* – ko'z(i) yorimoq, *köz allinda* – ko'z oldida, *basdin azaq* – boshdan oyoq, *bagri köy-* – bag'ri kuymoq, *azaq(i) tart-* – oyog'(i) tortmadi, *üminç ber-* – umid bog'lamoq, *yüz evür-* – yuz o'girmoq. **4. Leksik qayta shakllangan frazemalar.** Umumiy 881 ta frazemaning 296 tasi bugungi kunda leksik jihatdan qayta shakllangan frazeologik birliklar bo'lib, bu esa umumiy frazemalar miqdorining 33,7 foizini tashkil qiladi. Tilimizdagi *qulaq qoy-* iborasining *quloq sol-*, *sözünge yet-* iborasining *gapida tur-*, *könlü tin-* iborasining *ko'ngli joyiga tush-*, *könlün qopar-* iborasining *ko'nglun ko'tar-* shakllari ham leksik qayta shakllanish natijasida yuzaga kelgan.

Dissertatsiyaning ikkinchi bobi "**Qisasi Rabg'uziy**" asaridagi iboralarning tayanch komponentlariga ko'ra tasnifi" deb nomlanib, bobning birinchi fasli "*Somatik tarkibli frazeologik birliklar*" deb nomlanadi.

Tadqiqot obyekti qilib olingan yodgorlikda inson tana a'zolari nomlari, ya'ni somatizmlar asosida shakllangan frazeologizmlar 444 ta bo'lib, bu umumiy miqdorning 50,3 foizini tashkil etadi. Ularni quyidagi guruhlarga bo'lib o'rganish mumkin: **köz leksemasi asosida shakllangan frazeologizmlar.** "Qisasi Rabg'uziy" asarida *köz* so'zi qatnashgan iboralarning barcha variantlarini ham inobatga oladigan bo'lsak, ularning umumiy soni 79 ta bo'lib, bu asarda qo'llangan somatik tarkibli iboralarning 17,7

²⁴ Pinxasov Я.Д. Фраzeологические выражения в произведениях Хаида Алимжана: Автореф. дисс. ...канд. филол. наук. – Тошкент, 1963; Қўчқортоев И. Бадий сўз устаси [монография]: Тошкент, 1967; Каххарова Х. Фраzeология Абдулла Кадыри: Дисс. ...канд. филол. наук. – Тошкент, 1985.

foizini tashkil qiladi: **1) shaxs faoliyati bilan bog‘liqlik nuqtayi nazaridan:** *ko‘z(i) tushmoq* iborasi “bexosdan, kutilmaganda ko‘rmoq” ma’nosida izohlanadi. Bu iboraning varianti *nazar(i) tushdi* bo‘lib, u ham xuddi shunday ma’noni anglatadi²⁵. *Közi tüş-* iborasi “qaramoq” ma’nosini ham anglatadi. Bu iboraning “Qisasi Rabg‘uziy” asarida ham ayni shu shaklda uchrashi uning uzoq tarixga ega ekanligini ko‘rsatadi: *Kimniñ közi Musāğa tüssä...* (124r287)²⁶. “Qisasi Rabg‘uziy” asarida qo‘llanilgan iboralar va ulardagi so‘zlarning vaqt o‘tishi bilan tilning taraqqiyot xususiyatlari natijasida o‘zgarishlarga uchraganini ham kuzatish mumkin. Rabg‘uziy ishlatgan iboralarning Alisher Navoiy asarlarida qanday tarzda ifodalanganligini o‘rganish orqali tilning rivojlanishi va o‘zgarishlariga guvoh bo‘lishimiz mumkin: *közi tüş-* iborasi XV asrga kelib Alisher Navoiy asarlarida ham xuddi shu ma’noda qo‘llangan: *Fir’avnniñ közi anñ yüzigä tüşkäč...* (AHATIJL,147); **2) kishining kimnidir intizorlik bilan kutish ruhiy holati bilan bog‘liqligi nuqtayi nazaridan:** “Qisasi Rabg‘uziy” asarida *köz tik-* iborasining *köz yolğa tikib* shakli ham qo‘llangan. Bu frazema “diqqat bilan qaramoq” yoki “e’tibor bilan kuzatmoq” ma’nosini anglatib, biror narsaga yoki hodisaga katta e’tibor berishni ifodalash uchun ishlatiladi: *Köz yolğa tikib olturdi* (187v335).

“Bosh” leksemasi asosida shakllangan frazeologizmlar. Tadqiqot obyektini qilib olingan yodgorlikda *baş* komponentli frazemalar varianti va sinonimlari bilan hisoblaganda 33 o‘rinda ishlatilgan bo‘lib, bu asarda qo‘llangan somatik tarkibli iboralarning 7,4 foizini tashkil qiladi: **1) kasallik tushunchasini ifodalovchi frazemalar:** “Qisasi Rabg‘uziy” asarida *baši yastuqğa teg-* iborasi qo‘llangan gaplar ham mavjud bo‘lib, bu ibora O‘TFLda *bosh(i) yostiqa yetganda* shaklida ifodalanib, “kasal bo‘lib yotib qolganda” ma’nosini anglatadi. Varianti: *bosh(i) yostiqa tekkanda* (OTFL,101): *Mu’āviyaniñ başları yastuqğa tegdi ersä ...* (244v447); **2) jismoniy holat va harakatni ifodalovchi frazeologizmlar:** asarda *baş kötar-* iborasi qo‘llanilgan bo‘lib, bu frazema jismoniy holat va harakatni ifodalovchi iboralarning bir namunasi. Mazkur frazema “boshni ko‘tarmoq” ma’nosini anglatadi va, ko‘pincha, ma’lum bir jismoniy yoki ruhiy holatni tasvirlashda ishlatiladi: ... *barča nārsälär baş kötürüp Ādamni bizdin yaratğil, tep tama’ qıldılar* (6v15). “Qisasi Rabg‘uziy” asarida uchragan *baş kötar-* iborasini Alisher Navoiyning “G‘aroyib us-sig‘ar” asarida ham uchratish mumkin: ... *ičmiş baş kötürmäs bādadin* (AHATIJL,322).

“Til” leksemasi asosida shakllangan frazeologizmlar. Tadqiqot obyektini sifatida tanlangan yodgorlikda *til* komponenti mavjud bo‘lgan frazemalar, ularning variantlari va sinonimlari bilan birgalikda jami 36 o‘rinda ishlatilgani aniqlangan bo‘lib, bu asardagi umumiy somatik tarkibli iboralarning 8,1 foizini tashkil qiladi. *Til* leksemasining yuqoridagi xususiyatlaridan kelib chiqib, u bilan bog‘liq iboralar quyidagicha tasniflanadi: **belgi-xususiyat semali iboralar:** asarda qo‘llanilgan ... *bu qullarniñ tillari köñülläri birlä tüz ermäs* (154r275) iborasi leksik qayta shakllangan iboralardan biri sifatida hozirgi kunda *tili bilan ko‘ngli bir emas* [aytgan gap bilan qilgan ishi, maqsadi mos emas, teskari] iborasiga o‘zgargan; **holat semali iboralar:** *tili tebrän-* iborasi “Qisasi Rabg‘uziy”da uchraydigan arxaik iboralar qatoriga kirib, “g‘o‘ldiramoq” ma’nosini ifodalaydi. Ushbu ibora o‘sha davr tilida keng qo‘llangan

²⁵ Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O‘razova I., Rixsiyeva K. O‘zbek tili frazeologik lug‘ati [Matn] : lug‘at / – Ташкент: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2022. – B.636. (Bundan keyin ushbu adabiyotdan olingan iboralarning beti o‘sha joyda katta qavs ostida ko‘rsatiladi).

²⁶ Turkiy adabiyot durdonalari. 100 jildli. 5-jild. – Toshkent: O‘zbekiston, 2022. – B. 218. (Bundan keyin ushbu adabiyotdan olingan iboralarning beti o‘sha joyda qavs ostida ko‘rsatiladi).

bo‘lib, hozirgi kunda uning o‘rnini *tildan qolmoq* iborasi egallagan. Iboraning o‘ziga xosligi shundaki, u insonning so‘zlash qobiliyatini asta-sekin yo‘qotishi holatini tasvirlash uchun qo‘llanilgan: ...*ağzında tili tebränür* (238r435).

“Yuz” leksemasi asosida shakllangan frazeologizmlar. O‘rganilayotgan obidada ushbu leksema ishtirok etgan iboralar 39 ta bo‘lib, bu asardagi umumiy somatik tarkibli frazemalar miqdorining 8,7 foizini tashkil etadi. Asarda qo‘llangan shaxsning ruhiy holatini ifodalovchi *yüz* bilan bog‘liq iboralarni quyidagi guruhlariga bo‘lish mumkin: **1) xijolat, uyat, uyatchanliklikni ifodalovchi iboralar:** o‘zbek tilining oddiy so‘zlashuv uslubida faol qo‘llanishda bo‘lgan *yuzi qizarmoq* iborasi “nojo‘ya xatti-harakat, noqulay sharoit tufayli uyalmoq, xijolat bo‘lmoq” kabi ma‘nolarni ifodalaydi. Tadqiqot obyekti qilib tanlangan asarda ana shunday “xijolat, uyat, uyatchanlik” belgisini beruvchi *meñizi qizar-*, *meñizi sarğar-* iboralari mavjud bo‘lib, bu iboralar ham xuddi *yuzi qizarmoq* kabi ma‘no ottenkalariga ega bo‘ladi: ... *sevinmişdin meñizi qizardı, aydı: ...* (187v335); *Qaçan Yā’qub yalawaç oğlanları oğrı atin eşittilər ersä küçlärer, quvvatları qalmadı, meñizlärer sarğardı, qorqtilar* (97r170); **2) norozilik ifodalovchi iboralar:** yodnomada *yüz evür-* iborasi ham qo‘llangan bo‘lib, ushbu ibora *yüz ögir-* iborasining variantdoshi hisoblanadi: *Kim bizdin yüz evürüb ketti ersä, ul bizgä kelmäsä yaxşirraq* (226v411). Rabg‘uziy asarida *yüz ögir-* iborasi ikki xil ko‘rinishda: *yüz ögir-* va *yüz evür-* tarzida qo‘llanilgan. Alisher Navoiy esa *yüz ögir-* iborasini *yüz üyür-*, *yüz evür-* shakllarida ishlatgan:

Sendin yüz üyürmək mänä mumkin yoq,

Agarçi har sārīdīn allīñgakim keldim yüz evürdīñ (AHATILI, 579).

“Qo‘l” va “barmoq” leksemalari asosida shakllangan frazeologizmlar. “Qisasi Rabg‘uziy” asarida *qol* leksemasi va uning tarixiy varianti hisoblangan *ilik* shakli ishtirok etgan 35 ta ibora aniqlangan bo‘lib, ular asarda uchraydigan umumiy somatik tarkibli frazeologizmlarning 7,8 foizini tashkil etadi. Bular qatoriga *ilkingä tüşür-*, *ilik barmas*, *ilki ustun*, *ilik tart-*, *ilik sün-* va *ilikkä kir-* kabi iboralarni kiritish mumkin. Asarda qo‘llangan iboralar ifoda maqsadiga ko‘ra turli guruhlariga ajratiladi: **1) xatti-harakat ifodalovchi iboralar:** ...*ilik sünsäm Arşğa yetgäymen* (198r355). *Ilik sün-* tarixiy ibora bo‘lib, bugungi kunda bu ibora *qo‘l uzatmoq* iborasiga o‘rin bo‘shatgan. *Sün* leksemasi “Alisher Navoiy asarlari tilining izohli lug‘ati”da quyidagicha izohlangan: sun – uzatmoq, cho‘zmoq; [ilik, qo‘l] sun – ishga kirishmoq, ish boshlamoq²⁷; **2) saxiylik ifodalovchi iboralar:** *ilik açiq tut-* iborasi “saxiylik va qo‘li ochiqlik”ni ifodalovchi tarixiy frazemalar qatoriga kiradi. Bu ibora asarda o‘ziga xos ma‘noda qo‘llanib, insonning muloyimligi va saxiyligini tasvirlagan: *Mavlā ta’ātında, xalāyīqlar arasīnta ezgü muāmalat qılmaq, keñlikdä, tarlıqda ilik açuq tutmaq* (66r115).

“Yurak” leksemasi asosida shakllangan frazeologizmlar. “Qisasi Rabg‘uziy” asarida *yüräk* so‘zi qatnashgan iboralar 12 marta ishlatilgan bo‘lib, ular asarda uchraydigan somatik tarkibli iboralarning 2,7 foizini tashkil etadi. Mazkur frazemalar mazmun jihatidan g‘oyat xilma-xil bo‘lib, turli-tuman ma‘nolarni ifodalashi aniqlangan: **kuchli hayajon yoki qo‘rquv kabi tushunchalarni ifodalaydi:** *yüräkləri yaril-* iborasi “qattiq cho‘chib ketmoq” ma‘nosini anglatadi. Bu ibora, odatda, kishini juda qattiq qo‘rqitish, uning ruhiy holatini izdan chiqarish yoki chuqur vahimaga solish holatlarini tasvirlash uchun qo‘llanadi. Ushbu iboradan “Qisasi Rabg‘uziy” asarida

²⁷ Алишер Навоий асарлари тилининг изоҳли луғати. Тўрт томлик. Учинчи том. – Тошент: Фан, 1983. – Б.124.

insonning kuchli hissiy kechinmalarini ifodalashda foydalanilgan: ... *on iki miñ erniñ yüräkläri yarilib öldilär* (64v112).

“Ko‘ngil” leksemasi asosida shakllangan frazeologizmlar. Asarda eng ko‘p qo‘llangan iboralar qatoriga *könjül* leksemasi ishtirok etgan iboralar ham kiradi. Ular matnda 123 marta ishlatilgan bo‘lib, somatik tarkibli frazemalarning 27,7 foizini tashkil etadi. Ushbu leksema iboralarning faol a‘zosi sifatida, asosan, quyidagi holatlarda qo‘llanadi: **ijobiy holatlarni ifodalashda:** yodnomadan olingan ijobiy ma’no ottenkasiga ega bo‘lgan *könjül ber-* iborasi “sevmoq” ma’nosini bildiradi. Bu frazema biror kishiga yoki narsaga ijobiy his-tuyg‘ularni, sevgi yoki e’tiborni bildirishni ifodalaydi: *Ul kün izzat kördüm, könjül berdüm ...* (109v191). Ushbu iboraning *könjül bermäslik* (e’tibor qilmaslik yoki sevmaslik) shaklidagi varianti ham mavjud bo‘lib, bu “biror kishiga yoki narsaga nisbatan e’tibor yoki sevgining yo‘qligi”ni anglatadi. *Könjül ber-* iborasini Alisher Navoiy asarlarida ham uchratish mumkin: *Sa’d bedilğa köp könjül berdi...* (AHATIJL,151); **salbiy holatlarni ifodalashda:** *ko‘ngli qattiq* iborasi “rahmshafqati yo‘q” ma’nosini bildirib keladi. Varianti: *tosh ko‘ngil; tosh ko‘ngilli; tosh ko‘ngil [ekan];* Sinonimi: *tosh yurak – yuragi tosh.* Antonimi: *ko‘ngl(i) bo‘sh, ko‘ngl(i) yumshoq – yumshoq ko‘ngil* (O‘TFL, 299). Asarda bu ibora tarkibidagi leksemalarning o‘rin almashinuvi natijasida hosil bo‘lgan *qattiq könjüllük* iborasi qo‘llangan: *Ey Azrāil, ğāyat qatīg könjüllük ermişsen* (6r15).

“O‘pka” leksemasi asosida shakllangan frazeologizmlar. *Öpkä* leksemasining qadimda *öpkä>öfkä>övkä* shakllari ham mavjud bo‘lgan²⁸. Mazkur leksemaga “Qisasi Rabg‘uziy” asarining lug‘at qismida “o‘fka” – “g‘azab”, “nafrat”, “jahl” deya ta’rif berilgan. Ushbu leksema asarda qo‘llangan *öpkäsi öç-, öpkäsi kel-, öpkäsi uç-* va *öpkäsi basil-* kabi iboralarning shakllanishi uchun asos bo‘lgan. Asarda *öpkä* so‘zi ishtirok etgan 25 ta ibora aniqlangan bo‘lib, ular somatik tarkibli frazemalarning 5,6 foizini tashkil etadi. O‘zbek tilida *o‘pkasini bosib olmoq* iborasi “insonning hissiy holatini nazorat qilish, hovliqmaslik va tinchlanishi”ni anglatadi. Asarda bu iboraning *öpkäsi basil-* shaklini uchrashimiz mumkin: ...*Yahudāniñ öpkäsi basildi...* (98v172). Ushbu ibora “biror kishining g‘azabini bosish, uni nazoratga olish”ni ifodalash uchun ishlatiladi.

Bobning ikkinchi fasli “So‘z”, “jon”, “yo‘l” tarkibli iboralar tahlili” deb nomlanadi.

“So‘z” leksemali frazeologizmlar. “Qisasi Rabg‘uziy” asarida *söz* leksemasi ishtirok etgan frazemalar 48 marotaba qo‘llangan bo‘lib, ular umumiy frazemalarning 5,4 foizini tashkil etadi. Yodnomada so‘zning frazeologik guruhlariga bo‘linishi uning nutqiy faoliyat, miqdorni ifodalash, xatti-harakat yoki holatni tasvirlash kabi turli jihatlarini namoyon etadi: 1) **miqdorni ifodalash bilan bog‘liq iboralar:** so‘z bilan bog‘liq frazeologik birliklarning yana bir guruhini miqdor ifodalovchi iboralar tashkil etib, ko‘pincha, ma’lum bir miqdor yoki chegarani ko‘rsatish uchun qo‘llanadi. “Qisasi Rabg‘uziy”da ham miqdor va hajmni bildiruvchi iboralar biror voqea yoki narsaning ko‘lamini tasvirlashda ishlatilgan. Oddiy so‘zlashuv uslubida faol qollaniladigan *ikki og‘iz* [ozgina, andak (“gap” yoki “gapirmoq”) iborasi mavjud bo‘lib, asardagi parchadan olingan *iki söz* iborasiga sinonim hisoblanadi. Varianti: *bir-ikki og‘iz; ikki-uch og‘iz.* Sinonimi: *ikki shingil* (O‘TFL,194): ... Bilqis haqida iki söz sözlädilär (150r268). Berilgan gapdagi *iki söz* iborasi gapda miqdor ifodalash uchun qo‘llanilgan va “so‘zlamoq” fe‘lini to‘ldirgan. Bu birlik miqdor belgisining kamligini ifodalashga

²⁸ Древнетюркский словарь. – Л.: Наука, 1969. – С.388.

xizmat qilgan; 2) **xatti-harakat yoki holatni tasvirlash bilan bog‘liq iboralar:** so‘zning frazeologik ma‘nosi ba‘zan insonlarning xatti-harakatlari, holatlari yoki fe‘l-atvoriga bog‘liq bo‘ladi. O‘rganilayotgan obidada bu turdagi iboralar qahramonlarning ichki dunyosini, ruhiy holatini yoki tashqi munosabatlarini ifodalashda qo‘llanadi: *gap talaš-* iborasi “o‘zini ma‘qullab gap aytishmoq” va, ko‘pincha, kimningdir bahslashayotganini yoki gapda o‘zining nuqtayi nazarini himoya qilishini ifodalaydi. Bu ibora asarda *söz talaš-* shaklida ifodalangan: ... *Azrāil birlä söz talašdi* (20v39).

“Jon” leksemali frazeologizmlar. “Qisasi Rabg‘uziy”da *jān* leksemasi ishtirok etgan frazemalar 47 marotaba ishlatilgan bo‘lib, ular umumiy frazemalarning 5,3 foizini tashkil etadi. Mazkur iboralar inson hayoti, ruhiy holati va o‘lim haqidagi falsafiy hamda diniy tushunchalarni ifodalaydi. **Jon va o‘lim haqidagi tushunchalar:** *jān ber-* iborasi jonli so‘zlashuv nutqida qo‘llanib, “so‘nggi marta nafas chiqarish” ma‘nosini anglatib, ko‘pincha, o‘limni ifodalash uchun ishlatiladi. Uning *jāni čiq-* yoki *jāni üzil-* kabi shakllari ham mavjud bo‘lib, insonning hayoti tugashi, ya‘ni vafot etishi bilan bog‘liq vaziyatlarni tasvirlashda qo‘llanadi. Bu ibora “Qisasi Rabg‘uziy” asarida *jān ber-* shaklida ifodalangan: *Jān bermäk qatiğliqi netäk turur?*(56v98). Bu ibora Alisher Navoiy asarlarida ham chuqur va ta‘sirchan ma‘noda qo‘llanilgan. Quyidagi satrda shoir sevgilisining firoqida jon berganligini go‘zal shakllar orqali ifodalaydi, ibora orqali insonning sevgi va sadoqatini, hatto o‘zini qurbon qilishga tayyorligini ko‘rsatadi: *Firāqında jān berdim...* (AHATIJL,589).

“Yo‘l” leksemali frazeologizmlar. O‘rganilayotgan obida tilida bu guruhga mansub iboralar 17 marotaba qo‘llangan bo‘lib, ular umumiy frazemalarning 1,9 foizini tashkil etadi. *Yol* leksemasi asosida shakllangan iboralarning asardagi diniy va dunyoviy ishlarda qo‘llanilishi quyidagi misollar orqali ko‘rib chiqilishi mumkin: *köni yol* iborasi tarixiy frazeologik birlik bo‘lib, “to‘g‘ri yo‘l” ma‘nosini anglatadi va kishining hayotiy yo‘lida maqsadga erishish uchun to‘g‘ri yo‘ldan yurishi zarurligini ifodalaydi. Shuningdek, bu ibora insonning to‘g‘ri yo‘lni tanlashi va unga amal qilishining ahamiyatini ta‘kidlaydi: ...*agar täñrim mäni köni yolğa köndürmäsä yolsuzlardin bolğay erdim, tedi* (38v68). Keltirilgan parchada mazkur ibora “kishining hayotida to‘g‘ri yo‘ldan adashishi yoki uni tanlashda qiyinchiliklarga duch kelishi mumkinligi”ni ham nazarda tutadi. Shunday qilib, *köni yol* iborasi tarixiy shaklda qo‘llanilgan bo‘lsa, *to‘g‘ri yo‘l* hozirgi kunda keng tarqalgan va faol ishlatiladigan frazeologik birlikdir.

Bobning uchinchi fasli “*Shaxsning ruhiy holati va diniy tushunchalar doirasida shakllangan frazeologizmlar*” deb nomlanadi.

Shaxsning ruhiy holati asosida shakllangan frazeologizmlar. Asardagi iboralarni shaxsning ruhiy holati asosida shakllanganligiga ko‘ra quyidagi toifalarga ajratish mumkin: **asarda qo‘llangan ijobiy ottenkali frazeologizmlar:** *mehri tüš-* iborasi “suyib qolmoq” ma‘nosini anglatib, biror kishining yoki narsaning boshqa bir kishiga, joyga yoki narsaga chuqur mehr bilan bog‘lanishini, ya‘ni sevgi yoki samimiy his-tuyg‘ularga ega bo‘lishini ifodalaydi. Bu ibora badiiy asarlarda keng qo‘llanib, qahramonlarning his-tuyg‘ularini yanada chuqurroq ifodalashga yordam beradi: *Māhir erän mehri tüšti...* (249v459); **asarda qo‘llangan salbiy ottenkali frazeologizmlar:** *iči yan-* iborasi “jahli chiqmoq” yoki “alami kelmoq” ma‘nolarini anglatadi. Bu ibora, odatda, kishining ichki g‘azabini, alamini yoki qattiq ruhiy azobini tasvirlash uchun qo‘llanadi. Asarda *ičimni yandurmağil* shaklida keltirilgan ibora esa tasviriy ifodaning yorqin namunasi bo‘lib, insonning ichki alamini yoki g‘azabini kuchli va aniq tarzda ifodalaydi: *Men öñundä öläyin sen ičimni yandurmağil* (50v88).

Diniy tushunchalar asosida shakllangan frazeologizmlar. “Qisasi Rabg‘uziy”da bayon qilingan qissalar Qur‘on va boshqa diniy kitoblardagi syujetlar

asosida yaratilgan. Shunga ko‘ra, asardagi diniy frazeologizmlar tarkibida ishtirok etuvchi diniy leksikani quyidagicha tasniflash mumkin: **1) narigi dunyo bilan bog‘liq voqea va joy nomlariga ishora qiluvchi frazeologizmlar:** *dunyodan ketmoq* iborasi “qazo qilmoq, o‘lmoq” ma’nosini bildiradi. Ushbu iboraning *olamdan ketmoq, dunyodan o‘tmoq – ko‘z(i)ni yummoq – nafas(i) tindi – oyog‘(i)ni uzatmoq – engak tashlamoq* (O‘TFL, 43) kabi shakllari ham mavjud. Qissada *dunyādan bar-* iborasi qo‘llangan: ... *Ey farzandlarim, māni dunyādīn bargū vaqtīm boldi* (186r332); **2) ibodat, diniy marosimlar, diniy bayramlar va boshqalar bilan bog‘liq frazeologizmlar:** “Qisasi Rabg‘uziy” asarida *roza tut-, roza ač-, ağız ač-, rozasini buz-* kabi iboralar qo‘llangan: *Tur tağinda otuz kün ulaşu roza tutdi* (120v211); *Abu Bakr birlā Umar birlā meñā aydilar, bu kečā roza bizdā ačğil tep* (241r441). *Roza ač-* iborasi diniy frazeologizmlarning yana bir yorqin misollaridan biri bo‘lib, “Ramazon oyida yoki boshqa vaqtlarda ro‘za tutishdan keyin iftor qilish”ni anglatadi.

Ishning uchinchi bobi “**Qisasi Rabg‘uziy” asarida qo‘llangan frazeologizmlarning struktur-semantik xususiyatlari**” deb nomlangan bo‘lib, uning birinchi fasli “*Frazeologik birliklarning ko‘chim orqali ifodalanishi*” deb ataladi. Ushbu faslda metafora, metonimiya, sinekdoxa, shuningdek parafraza va so‘zlar asosida shakllangan iboralar tahlil qilingan.

Metafora yo‘li bilan ko‘chirish. *Nadāmat ye-* va *māl ye-* iboralari “*yemoq*” fe‘lini ko‘chma ma’noda qo‘llash orqali hosil bo‘lgan frazeologizmlardir. *Nadāmat ye-* iborasi aslida “pushaymon bo‘lmoq” yoki “afsuslanmoq” ma’nosini anglatadi. *Nadāmat* – bu o‘z xatolarini tan olish va ulardan pushaymon bo‘lish, gunohlarni tushunib, afsuslanish holatini tasvirlaydi: *Amma bu kün Muhammad rasulullāh sallālāhu alayhi vasallam barakātīdīn ummatlarī nečākim yazuq qilsalar, bir yoli nadāmat yeb, puşaymān bolsalar...* (127v224).

Māl ye- iborasi “mol-mulkni noqonuniy yo‘l bilan egallash yoki talon-taroj qilish” ma’nosini anglatadi. Mol-mulkni qonunga xilof ravishda qo‘lga kiritish, boshqalarning mulkini o‘zlashtirish va talon-taroj qilish, ko‘pincha, yovuzlik yoki adolatsizlikning ifodasidir: *Yawlaq adl turur, ančasi bar kişilār mālin yeyür* (134v238).

Metonimiya yo‘li bilan ko‘chirish. Asarda qo‘llangan *islāmğa kir-* iborasi metonimiya asosida shakllangan iboralardan biridir. Metonimiya so‘zning ma’nosini kengaytirishning bir usuli bo‘lib, bunda bir atama yoki ibora boshqa bog‘liq tushunchani ifodalash uchun qo‘llanadi. *Islāmğa kir-* iborasidagi “Islom” so‘zi aslida din nomini anglatadi, biroq bu o‘rinda “Islomga kirmoq” deganda “Islom dinini qabul qilmoq” ma’nosi nazarda tutilgan. Bu holda “Islom” so‘zi din nomi sifatida ishlatiladi va unga kirish – ya’ni dinni qabul qilish harakati sifatida tushuniladi: *Umar islāmğa kirmäk birlā musulmānliq küčlāndi* (203r366).

Sinekdoxa yo‘li bilan ko‘chirish. *Ilkidä qal-* iborasi sinekdoxa asosida shakllangan frazeologizmdir. Bu frazema “kimgadir tutqun bo‘lmoq” ma’nosini anglatadi. *Ilik* so‘zi “qo‘l” ma’nosini bildiradi, lekin bu kontekstdagi asosiy ma’no esa “tutqunlik”ni ifodalaydi: ...*siziñ čerik sinğay, bularniñ ilkindä qalğaymiz* (229v418). *Ilkindä qal-* iborasi qahramonlarning qiyin vaziyatda qolishini ifodalaydi, ya’ni ular dushmanning qo‘liga asir tushganlarini bildiradi.

Frazeologizmlarning so‘zlar asosida shakllanishi. O‘rganilayotgan obidaning lug‘at qismida *ozmoq* leksemasiga “yanglishmoq, adashmoq, xato qilmoq” kabi ta’rif berilgan²⁹. Ushbu so‘z *yoldan az-* iborasining shakllanishi uchun asos bo‘lib, “biror ishda yoki yo‘lda adashish, noto‘g‘ri yo‘l tutish holati”ni ifodalaydi: ...*Ilyās sahrālarda*

²⁹Рағузий Носируддин Бурхонуддин. “Қисаси Рағузий” иккинчи китоб (масъул муҳаррир Н.А.Асилова; нашрга тайёрловчилар Э.Фозилов, А.Юнусов, Х.Дадабоев). – Тошкент: Ёзувчи, 1991. – Б.227.

yoldin azganlarğa yol körgüzürlär (160v286). “O‘zbek tilining frazeologik lug‘ati”da *yo‘ldan ozmoq* va *yo‘ldan ozdirmoq* iboralari keltirilgan bo‘lib, ular “yomon yo‘lga kirmoq” va “aynimoq” ma‘nolarini anglatadi. Sinonimi: *yo‘ldan toymoq* – *yo‘ldan urmoq* – *yo‘ldan chiqarmoq* (O‘TFL, 586).

Parafraza yo‘li bilan shakllanish. *Ko‘zi yorimoq* iborasi o‘zbek tilida “tug‘moq” ma‘nosini anglatadi va, asosan, ayolning farzand dunyoga keltirish jarayonini ifodalaydi. Bu ibora tarixiy jihatdan qadimgi turkiy tillarda ham mavjud bo‘lib, o‘sha davrlarda ham farzand tug‘ilishi bilan bog‘liq ijobiy his-tuyg‘ularni ifodalashda qo‘llanilgan. Badiiy asarlarda *ko‘zi yorimoq* iborasidan qahramonlarning hayotidagi muhim voqealarni tasvirlashda keng foydalaniladi. Mualliflar bu ibora orqali o‘quvchilarga quvonchli va baxtli onlarni yetkazadilar, shuningdek, inson hayotining yangi bosqichlarini aks ettiradilar. Buni o‘rganilayotgan obida tilida ham ko‘rish mumkin: ... *Isātek o‘g‘ul birlä köziñ yarutg‘il* (169v303); *Aniñ birlä köziñ yarursun. Baqdim ersä, o‘g‘lan tu‘g‘mish* (183v328).

Bobning ikkinchi fasli “*Iboralarning shakl va ma‘no munosabatiga ko‘ra turlari*” deb nomlanadi. Ushbu bo‘limda iboralarning shakl va ma‘no munosabatiga ko‘ra turlari tahlil qilingan. Bu turlar qatoriga frazeologik sinonimiya, antonimiya, polisemiya, omonimiya hamda frazeologik variantdoshlik kabilar kiradi.

Frazeologik sinonimiya. “O‘ylash”, “firklash”, “eslash” ma‘nolarini ifodalovchi iboralar asarda keng qo‘llangan bo‘lib, biror narsani chuqur mulohaza qilish, fikr yuritishga undaydi: *könliädä keč-:...kim ersäniñ könlindä kečmiş joq* (233r425); *könligä tüš-: Rasul alayhissalām vasiyyati könlümgä tüšti* (229r417); *aqlığa kel-: Tekmä bir aqlığa kelmiştä: “Atam tirik barmu?”* (224v407).

Frazeologik polisemiya. *Baş kötär-* iborasi frazeologik polisemiya (ya‘ni ko‘p ma‘nolilik) hodisasining aniq va boy ifodasidir. Ushbu ibora asarda turli kontekstlarda to‘rt xil asosiy ma‘noda ishlatilgan va bu bir iboraning turli ma‘nolarda qo‘llanilishi orqali frazeologik polisemiya holatini yuzaga keltirgan: 1) “qo‘zg‘almoq, harakatga kelmoq”: *Ey Musā, başiñ kötürgil* (127v225); 2) “ko‘rinmoq, paydo bo‘lmoq”: *Teñizdin bir baliq baş kötärdi* (138v246); 3) “kurashga chog‘lanmoq, qarshilik ko‘rsatmoq”: ... *barča närsälär baş kötürüp Adamni bizdin yaratg‘il tep tama‘ qildilar* (6v15); 4) “qad rostlamoq”: *Qamuğ tağlar baş kötärdilär, kemi bizgä tolanğay, tep.* (27r49). Bu kontekstda qo‘llangan iboradan anglashilgan ma‘no esa tog‘larning baland ko‘rinishi yoki ulug‘vorligini ifodalaydi.

Frazeologik omonimiya. Asarda qo‘llanilgan *azaqinğa tüš-* iborasi frazeologik omonimiyaning yorqin namunasi hisoblanadi. Ushbu ibora shaklan bir xil bo‘lsa-da, kontekstga qarab turli ma‘nolarni ifodalaydi: *Gāra bolmadilar, qalib Sa‘dniñ azaqinğa tüštilär* (230r419). Bu o‘rinda ibora ko‘chma ma‘noda, ya‘ni “yolvorib yordam so‘ramoq”, “iltijo qilmoq” ma‘nosida qo‘llangan; *Aydilar: Ey yigit, sen kimsen? Aydi: Men Yunus yalavačman. Kemi xalqı qamuği Yunus azaqiğa tüštilär* (156r279). Ushbu gapda esa ibora asl (to‘g‘ri) ma‘nosida, ya‘ni “yoniga bormoq”, “oldiga yetib kelmoq”, “jismoniy yaqinlashmoq” ma‘nolarida qo‘llanilgan. Har ikki holatda ham iboraning shakli bir xil, ammo semantik mazmuni butunlay farq qiladi.

Frazeologik variantdoshlik. “Qisasi Rabg‘uziy”da qo‘llangan *yumšaq köñül, rahm köñül* iboralari o‘zaro variantdosh sifatida ishlatilgan bo‘lib, kimningdir rahmdil va mehribonligini ifodalaydi: *Juvānmard, dinliğ, yumšaq köñüllük* (198v357); *Yana farištalardan Mikāilğa oxšayursan, rahm köñüllük* (222v402). Ushbu gaplarda ifodalanganidek, bunda bir obrazga asoslangan frazeologik variantlar yuzaga keladi.

Frazeologik antonimlar. *Qatiğ köñül* frazemasida *yumšaq köñül, rahm köñül* iboralari bilan birga “Qisasi Rabg‘uziy”da antonim iboralarning qanday qo‘llanilishini yanada aniqroq namoyish etib, tilning boyligini va uning badiiy ifoda vositalarini

yanada teranroq aks ettiradi: *Valekin qatig' könjüllüksen* (186r332); *Aniñ üçünkim, yumşaq könjüllüksen* (186r332); ... *Usmān yawlaq rahm könjüllük erdi* (201v363).

Bobning uchinchi fasli “*Frazemalarning struktur-grammatik tahlili*” deb nomlanadi. Ushbu bo‘limda iboralarning sintaktik tuzilishiga ko‘ra birikmaga va gapga teng shaklda namoyon bo‘lishi tahlil qilingan.

So‘z birikmasi shaklidagi frazemalar. Asarda qo‘llangan frazemalarni struktural xususiyatiga ko‘ra quyidagicha guruhlash mumkin: **ikki komponentli frazemalar.** O‘rganilayotgan obidada bunday frazemalardan faol foydalanilgan: **ot+fe’l:** *jān al-, ahdni buz-, jān ber-, köñligā kel-, köñül bağla-, közğā il-, tilğa kel-, til ač-; **ot+ot:** *közimniñ qaračig’i, közum yaruqi, köz allında, bašdin azaq, ilik astıda, sajda içında;* **sifat+ot:** *yaman köz, alp yüräk, köni söz, qatig’ köñül, köni yol;* **son+ot:** *iki söz.**

Uch komponentli frazemalar: **ot+fe’l+ot:** *ağiz ačgu vaqt, közğā bolub totiyā;* **ot+ko‘makchi+fe’l:** *jān birlā qabul qil-;* **ot+ot+fe’l:** *köz yolğa tikib, bašlarī yastuqğa teg-;* **ot+fe’l+fe’l:** *köz yumup ačqinča;* **ot+ko‘makchi+sifat:** *til üzā yünül;* **ot+sifat+fe’l:** *tiliñ ağır bilmägäysen.*

To‘rt komponentli frazemalar: **ot+ot+ko‘makchi+fe’l:** *sözni sir içindā tutğil; tillarī könjüllāri birlā tüz ermäs.*

Besh komponentli frazemalar: **olmosh+ot+ko‘makchi+ot+fe’l:** *öz azaqin birlā ölümgā keldiñ.*

Gap shaklidagi frazemalar. 1. Ot kesimli gap shaklidagi frazemalar: *köñli yumşaq, tili bir.* 2. Fe’l kesimli gap shaklidagi frazemalar: *köñüllāri dunyāni tilā-, murādlar hāsıl bol-, bašlarī yastuqğa teg-, tiliñiz bir ermiş, tiliñ ağır bilmägäysen, azaqlarī ašaq bol-, köz toy-, közi yaru-, közi teg- va hokazo.* Bularning barchasi “Qisasi Rabg‘uziy” asarining frazeologik tarkibi naqadar boy ekanligini, u turli sintaktik qoliplar asosida shakllanganligi va tilning badiiy imkoniyatlarini yorqin namoyon etishini ko‘rsatadi.

XULOSA

1. Nosiruddin Burhonuddin Rabg‘uziyning “Qisasi Rabg‘uziy” asari o‘zbek mumtoz adabiyotining yuksak namunasi sifatida nafaqat adabiy, balki ijtimoiy, diniy va madaniy manba sifatida ham ulkan ahamiyat kasb etadi. XIII-XIV asrlardagi turkiy tillarning o‘ziga xos fonetik, leksik va morfologik xususiyatlarini o‘zida mujassam etgan ushbu nodir yodgorlik eski o‘zbek adabiy tilining shakllanishiga poydevor bo‘lgan asarlardan biri hisoblanadi. Asar ilk bor turkiy tilda payg‘ambarlar qissalarini yozma tarzda bayon etgan bo‘lib, diniy-ma’rifiy mazmuni, til boyligi va badiiy uslubi bilan ajralib turadi. Turkologlar va adabiyotshunoslar tomonidan bu asar leksik, morfologik, sintaktik, semantik hamda uslubiy jihatdan chuqur tahlil etilmoqda. Olib borilgan tadqiqotlar natijasida asardagi frazeologizmlar, arabiy o‘zlashmalar, saj’ san’ati, mifologik va ma’rifiy unsurlar xalq tafakkuri va madaniyatining boy qatlamlarini yoritishda muhim vosita sifatida xizmat qilmoqda.

2. Frazeologiya dastlab adabiyotshunoslik doirasida shakllanib, badiiy matnlarni tarjima qilishda barqaror iboralarning muhimligi tufayli e’tibor qozongan. Vaqt o‘tishi bilan bu yo‘nalish tilshunoslikning mustaqil sohasi sifatida rivojlanib, o‘ziga xos tadqiqot obyekti, metodologiyasi va ilmiy yo‘nalishlariga ega bo‘ldi. XX asrning ikkinchi yarmidan boshlab frazeologiyaning semantik, etimologik, struktur-sintaktik, psixolingvistik va madaniy jihatlarini o‘rganishga bag‘ishlangan keng ko‘lamli tadqiqotlar olib borildi. Frazeologik birliklar tildagi hissiy ifoda vositasi, baholovchi xususiyati, xalq donishmandligi va madaniy tajribaning ifodasi sifatida o‘rganila boshlandi. Bugungi kunda frazeologiya faqatgina tildagi barqaror birikmalarni

o'rganish bilan cheklanib qolmasdan, balki ular orqali xalqning tafakkuri, madaniyati, his-tuyg'ularini ham ochib berishga xizmat qiladigan ko'p qirrali ilmiy sohaga aylandi.

3. O'zbek tilshunosligida frazeologiya fanining shakllanishi va rivojlanishi bosqichma-bosqich amalga oshirilgan bo'lib, uning asoslari XX asrning 40-50-yillariga to'g'ri keladi. Frazeologik birliklarning semantik, grammatik, uslubiy va funksional xususiyatlarini tahlil qilish, ularni lingvistik model asosida modellashtirish an'analari o'zbek frazeologiyasining ilmiy metodologiyasini shakllantirdi. Frazeologizmlarning badiiy adabiyotda qo'llanilishi ham alohida tadqiqot obyekti bo'lib, yozuvchilarning o'ziga xos uslubi va frazeologik vositalardan mohirona foydalanishlari o'rganib chiqildi. Shuningdek, tarjima jarayonida frazeologik birliklarning semantik moslik va ekvivalentlik asosida ifodalanishi masalalariga ham alohida e'tibor qaratildi. Bugungi kunga kelib frazeologiya tilning leksik-semantik va sintaktik qatlamlari bilan uzviy bog'liq bo'lgan, biroq o'ziga xos ifoda vositalariga ega mustaqil ilmiy yo'nalish sifatida shakllandi. U xalq tafakkuri, dunyoqarashi va madaniyatini o'zida mujassam etgan milliy qadriyatlar xazinasini hisoblanadi.

4. Asar matnida jami 881 ta frazeologik birlik qo'llangan. Lingvostatistik tahlillar natijasiga ko'ra, frazemalarning 18,8 foizi arxaiklashgan, 6,8 foizi fonetik o'zgargan, 33,7 foizi o'zining dastlabki shaklini saqlab qolgan, 40,7 foizi esa leksik o'zgarishlar bilan zamonaviy o'zbek tilida qo'llanilayotgani ma'lum bo'ldi. Bu holat mazkur frazemalarning uzoq tarixiy taraqqiyot yo'lini bosib o'tganligini hamda ularning semantik barqarorligini namoyon etadi. Xususan, inson faoliyati, harakat va holat, belgi-xususiyat hamda fe'l-atvorni ifodalovchi frazeologizmlar hozirgi tilda aynan o'sha shakl va mazmunda qo'llanib kelmoqda. Shu bilan birga, ayrim frazemalar tarkibidagi komponentlarda o'zgarishlar kuzatiladi. Bunday o'zgarishlar quyidagicha izohlanadi: frazemadagi biror komponentning tushib qolishi, yangi komponentning qo'shilishi yoki mavjud komponentning sinonimik almashtirilishi.

5. "Qisasi Rabg'uziy" asaridagi frazeologik birliklarni hozirgi o'zbek adabiy tilidagi muqobillari bilan qiyoslab tahlil qilganda eski turkiy tilda ham somatik tarkibli frazemalarning keng qo'llanilgani ma'lum bo'ladi. Bu holat tilning tarixiy rivojlanishida tana a'zolari (somatic komponentlar) asosida shakllangan obrazli iboralarning o'rni muhim bo'lganligini ko'rsatadi. Tahlil natijalariga ko'ra, asar matnida somatik tarkibli frazeologik birliklar jami 444 marta ishlatilgan bo'lib, asarda qo'llangan umumiy frazemalarning 50,3 foizini tashkil etdi. Ular quyidagi tana a'zolari nomi bilan ifodalangan: *köz* – 79 ta, *baş* – 33 ta, *ağiz* – 17 ta, *qol* – 35 ta, *yüräk* – 12 ta, *könül* – 123 ta, *til* – 36 ta, *boyin* – 13 ta, *öpkä* – 25 ta, *yüz* – 39 ta, *qol* – 35 ta, *bağir* – 4 ta, *ayaq* – 19 ta, *qaş* – 5 ta, *qulaq* – 4 ta. Bu statistik tahlillar somatik frazemalar asarda hissiy, ruhiy va ijtimoiy holatlarni ifodalashda asosiy vosita sifatida keng qo'llanilganini ko'rsatadi.

6. Asarda ko'p takrorlangan frazeologik birliklar tahlili davomida ayrim leksik yadrolar asosida shakllangan iboralarning barqarorligi va semantik yuklamasi aniqlandi. Xususan, asardagi iboralar tarkibida *so'z* 48 marta, *jon* 47 marta va *yo'l* 17 marta qo'llanilgani kuzatildi. Ushbu leksemalar asosida yaratilgan frazemalar semantik va uslubiy jihatdan boy, mazmunan chuqur bo'lib, eski turkiy til va hozirgi o'zbek tili orasidagi leksik-semantik davomiylilikni ko'rsatadi. Tahlil natijalariga ko'ra, ba'zi frazemalar o'z ma'nosini saqlab qolgan bo'lsa, ayrimlari leksik jihatdan qayta shakllangan holda qo'llanilayotgani ma'lum bo'ldi.

7. Shaxsning ruhiy holati va diniy tushunchalar bilan bog‘liq frazeologik birliklarni ajratib tahlil qilish natijasida tilimizda insonning ichki kechinmalari va diniy e‘tiqodini aks ettiruvchi ko‘plab frazemalar mavjudligi aniqlandi. Ushbu frazeologik birliklar inson ruhiyatini tasvirlash, his-tuyg‘ularni ifodalash va diniy e‘tiqod bilan bog‘liq tushunchalarni anglatish uchun qo‘llanadi. Ruhiy holat bilan bog‘liq frazemalar insonning ichki kechinmalarini aks ettirsa, diniy frazemalar esa e‘tiqod va axloqiy qadriyatlarni ifodalashga xizmat qiladi.

8. Ko‘chimlar tilda keng qo‘llanadigan, ma‘no ifodasini boyitish va kuchaytirishning samarali vositalaridan biridir. Ular frazeologik birliklar tarkibida ishlatilganda muayyan tushuncha yoki obrazni yangi, ko‘pincha, hissiy, chuqur va ta‘sirchan tarzda ifodalash imkonini beradi. Frazeologizmlarning semantik o‘zgarish jarayoni orqali bir narsa yoki hodisaning xususiyatlari boshqa narsaga majoziy yo‘sinda ko‘chiriladi, bu esa ko‘p qirrali ma‘no paydo bo‘lishiga xizmat qiladi. “Qisasi Rabg‘uziy”dagi frazeologik birliklarda qo‘llanilgan ko‘chimlar, xususan, metafora, metonimiya, sinekdoxa, parafraza vositasida matn badiiy-estetik mazmun bilan boyigan. Ushbu ko‘chim turlarining tahlili frazeologizmlarning semantik tabiatini, ularning obrazlilik darajasini ochib beradi. Bu esa asarni nafaqat adabiy, balki tilshunoslik nuqtayi nazaridan ham chuqur o‘rganish zarurligini ko‘rsatadi.

9. “Qisasi Rabg‘uziy”dagi frazeologik birliklarni shakl va ma‘no jihatidan tahlil qilish ularning lingvistik, uslubiy va semantik tizimini aniqlashga yordam beradi. Sinonimlik, variantdoshlik, omonimiya, antonimiya va polisemiya kabi munosabatlar frazeologizmlarning til tizimidagi murakkab o‘rmini, mazmun shakllarining o‘zgaruvchanligini hamda ularning nutqdagi vazifaviy imkoniyatlarini yaqqol namoyon etadi.

10. Asar matnida qo‘llanilgan frazeologik birliklar struktur-grammatik jihatdan, asosan, so‘z birikmasi va gap shaklida namoyon bo‘ladi. Ular shaklan turli komponentlardan tashkil topgan bo‘lsa-da, semantik jihatdan yaxlit, barqaror va ko‘chma ma‘noli birliklar hisoblanadi. Tahlil natijalariga ko‘ra, asarda uchraydigan frazeologizmlarning asosiy qismini so‘z birikmasi ko‘rinishidagi frazemalar tashkil etadi. Ushbu frazemalarning tuzilish xususiyatlariga ko‘ra ikki, uch, to‘rt va besh komponentli frazemalarga ajratilishi tildagi ifoda shakllarining murakkabligini ko‘rsatadi.

11. Tahlilga tortilgan frazeologik birliklar orasida gap shaklidagi frazemalar alohida e‘tiborga molik bo‘lib, ular struktur jihatdan ot kesimli va fe‘l kesimli gap frazemalari tarzida namoyon bo‘ladi. Ushbu birliklar barqaror sintaktik tuzilma, yaxlit semantik mazmun hamda emotsional obrazlilik xususiyatlari bilan ajralib turadi. Tadqiqot natijalariga ko‘ra, fe‘l kesimli gap shaklidagi frazemalar son va qo‘llanish faolligi jihatidan ot kesimli gap shaklidagi frazemalarga nisbatan ustunlik qiladi. Buning asosiy sababi, fe‘l kesimli frazemalarning harakatni, holatni, munosabatni yoki kechinmani bevosita ifodalashga moyilligi bilan izohlanadi.

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FARMONOVA UMIDA MAXSUTALIYEVNA

AN INVESTIGATION OF PHRASEMES USED IN “QISASI RABGHUZI”

10.00.05 - Languages and Literatures of the Peoples of Asia and Africa

ABSTRACT

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

Relevance and necessity of the dissertation topic. In global linguistics, extensive research is being conducted on the history of language, its stages of development, and the social and spiritual significance of views reflected in ancient written monuments. In this field, scholars pay great attention to analysing the relationship between language and culture, as well as the changes in language as reflected in historical written sources. In particular, in-depth studies are being carried out in the direction of investigating the linguistic features of ancient written monuments. From this perspective, examining the phraseological units used in historical texts is considered especially important. In this regard, compiling explanatory dictionaries of phraseological expressions found in historical works holds significant practical value for the development of the field.

In world linguistics, an in-depth analysis of the formation of phraseological meaning has been carried out with the help of cognitive foundations and conceptual approaches. This is because the study of phraseological units from both synchronic (modern) and diachronic (historical) perspectives makes it possible to gain a broad understanding of their place and development within the linguistic system. However, phraseological units found in historical sources—particularly the expressions in the work *Qisasi Rabghuzi* have not been sufficiently investigated in linguistics. Examining their semantic and grammatical features, as well as their relation to the modern Uzbek language, carries significant theoretical and scholarly importance in analyzing the historical development of our language, the semantic properties of phraseological units, and the structural-semantic changes within the linguistic system.

In Uzbek linguistics, a number of studies have been conducted on Nosiruddin Rabghuzi's "*Qisasi Rabghuzi*", yet a comprehensive and in-depth linguistic analysis of this work is still ongoing. This work is significant not only as a reflection of the literary language of the 13th–14th centuries but also as an ancient written monument that illuminates the overall development of Turkic languages. In Uzbek linguistics, particularly in the field of phraseology, much attention is devoted to studying the linguistic features of sources from this period and to analyzing the evolutionary process of the language by comparing them with modern Uzbek. This opens new directions for future research, such as the creation of historical phraseological dictionaries and the study of the development of phraseological units on a diachronic basis. As noted, "...it is necessary to strengthen the awareness of our national identity, to study the ancient and rich history of our Motherland, to intensify scholarly research in this regard, and to comprehensively support the activities of scholars in the humanities"¹. From this perspective, the investigation of phraseological expressions in the texts of Turkic literary-historical monuments that emerged in the literary environment of the Golden Horde is of great importance from both theoretical and scientific standpoints. Indeed, "the history of the Uzbek language, belonging to the great

¹ President of the Republic of Uzbekistan Shavkat M. Mirziyoyev's Address to the Oliy Majlis on December 28, 2018, titled "The Pace of Our Path of Development Will Further Accelerate" // *Khalq So'zi*, December 29, 2018.

family of Turkic languages, is closely connected with the centuries-old past of our people, with their aspirations and ideals, their struggles and triumphs. Our ancestors, our forefathers, expressed themselves to the world precisely through their mother tongue, and they created great cultural achievements, significant scientific discoveries, and brilliant works of art in this language”². Therefore, the study of the language of ancient written monuments necessitates deep research grounded in modern approaches. However broad the scope of such investigations may be, they cannot be said to have fully revealed the general and specific aspects of linguistic units, which constitute the primary object of study in linguistics. In particular, a monographic investigation of the phraseological units employed in Qisasi Rabghuzi, their distinctive features, and the relations they enter into with other linguistic units, and analysing from both theoretical and practical perspectives, determines the relevance and significance of this research topic.

The present dissertation research, to a certain extent, serves the implementation of the tasks set forth in the Decrees of the President of the Republic of Uzbekistan dated October 20, 2020, No. PF-6084 “On measures for the further development of the Uzbek language and improvement of language policy,” and January 28, 2022, No. PF-60 “On the development strategy of New Uzbekistan for 2022–2026”; as well as in the Resolutions of February 17, 2017, No. PQ-2789 “On measures for the further improvement of the activities of the Academy of Sciences, and the organisation, management and financing of scientific research”; May 24, 2017, No. PQ-2995 “On measures for the further improvement of the system of preservation, research and promotion of ancient written sources,” October 4, 2019, No. PQ-4479 “On the wide celebration of the thirtieth anniversary of the adoption of the Law of the Republic of Uzbekistan “On the State Language”, and other regulatory legal documents related to this field of activity.

The appropriateness of the research to the prior directions of the development of science and technologies. This study was carried out within the framework of the priority direction of the development of science and ethnology of the republic I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state".

The scope of the study of the problem. Extensive scholarly research has been conducted by Uzbek and foreign scholars on the relatively complete manuscripts of Qisasi Rabghuzi. A significant part of this scientific heritage has been studied by prominent Russian, Turkish, Uzbek, and other foreign turkologists such as N.F.Ostroumov, P.M.Melioranskiy, N.F.Katanov, Y.Shinkevich, Abdurauf Fitrat, S.Y.Malov, U.Mirzakarimova, B.Sarimsoqov, A.Hayitmetov, E.Fozilov, I.Hakkulov, I.Ostonakulov, T.R.Khujayev, M.Jurayev, Aysu Ata, H.Dadaboyev,

² President Shavkat Mirziyoyev’s speech at the solemn ceremony dedicated to the 30th anniversary of the Uzbek language being granted the status of state language // Khalq So’zi, October 22, 2019.

N.Khusanov, A.Khaliullina, A.Abrajeyev, B.Abdushukurov, P.Zohidov, N.Jabborov, Sh.Turdimov, M.Jurayeva, Z.Shukurova, D.Sagdullayeva³.

In world linguistics, scholars such as Sh.Bally, L.P.Smith, N.M.Shanskiy, S.G.Gavrin, V.P.Zhukov, V.L.Arkhangel'skiy, R.N.Popov, V.V.Vinogradov, B.A.Larin, Y.D.Polivanov, V.N.Teliya, A.V.Kunin⁴ introduced the idea of phraseological meaning into the field, distinguishing it from lexical meaning and further developed it.

In the formation of Turkic phraseology, the scientific research of linguists such as Mirza Kazimbek, Y.D.Polivanov, B.Chuponzoda, S.K.Kenesboyev, Sh.U.Rahmatullayev, B.Chobanzade, F.Agayev, A.Abdullayev, M.Kholiqova,

³Остроумов Н. Труды студентов. – Казан: Университетская типография, 1874; Мелиоранский П.М. Сказание о пророке Салихе (Из Кысасу-ль-Энбия Рабгузи) // المط فريدة – Сборник статей учеников профессора барона Виктора Романовича Розена ко дню двадцатипятилетия его первой лекции, 13 ноября 1872. СПб. Санктпетербургъ, 1897. – С.298-308; Катановъ Н.Ф. Мусульманские легенды. Тексты и переводы // Записки Императорской Академии наук. Т.75. Санктпетербургъ, Приложение, 1894. – №3. – С.1-44; Schinkewitsch Y. Rabguzis Syntax. – MSOS II. 1926; Фитрат. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент-Самарқанд: Ўзнашр, 1928; Фитрат. Ўзбек адабиёти намуналари. 1-жилд (Нашрга тайёрловчи О.Хамроева). – Тошкент, 2013; Малов С.Е. Мусульманские сказания о пророках по Рабгузи // Записки коллегии востоковедов при Азиатском музее АН СССР. Том V. Л.: Издательство АН СССР, 1930. – С.507-525; Мирзакаримова У. Морфологические особенности “Кисаси Рабгузи”: Автореф. ...дисс. канд. филол. наук. – Ташкент, 1969; Саримсоқов Б. Ўзбек адабиётисида сажъ. – Тошкент: Фан, 1978; Ҳайитметов А. Ўзбек насри ҳақида. – Тошкент: Фан, 1982; Фозилов Э.И. XIII-XIV асрлар туркий адабий ёдгорликлар тили (Морфология). – Тошкент: Фан, 1986; Ҳаққулов И. Занжирбанд шер қошида. – Тошкент: Юлдузча, 1989; Останақулов И. Қисас-ар-Рабғузий – адабий асар: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1993; Хўжаев Т.Р. XV аср биринчи ярми ўзбек адабиёти ва фольклор: Филол. фан. номз. ...дисс. – Тошкент, 1996; Жўраев М. Ўзбек халқ самовий афсоналарининг тарихий асослари: Филол. фан. д-ри. ...дисс. – Тошкент, 1996; Aysu Ata. Nasriddin bin Burhaneddin Rabguzi. Kasasu'l-Enbiya. – Ankara, 1997; Дадабоев Х. “Кисаси Рабғузий”нинг лексик хусусиятлари ҳақида // Марказий Осиё олимларининг ўрта аср илмларига қўшган ҳиссаси. – Тошкент, 1999. – Б.17-23; Дадабоев Х. “Кисаси Рабғузий”даги аёл семали лексемалар хусусида // Филология фани: янги аср муаммолари. – Тошкент, 2003. – Б.125-128; Дадабоев Х. “Кисаси Рабғузий” тилидаги туркий лексемалар семантикаси // Второй международный тюркологический конгресс. Современная тюркология: теория, практика и перспективы. I. Болим. Туркестан, 2006. – Б.90-93; Дадабоев Х. “Кисаси Рабғузий”да қўлланган *saṭ* феълнинг семалари хусусида // Ўзбек тилшунослиги масалалари (Илмий мақолалар тўплами). – Тошкент, 2006. – Б.22-25; Хусанов Н. XV аср ўзбек адабий ёдгорликларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. д-ри. ...дисс. – Тошкент, 2000; Халиуллина А. Графо-фонетические и морфологические особенности тюркоязычного письменного памятника XIV в. “Кысас ал-анбия” Насреддина Рабгузи: Автореф. ...дисс. канд. филол. наук. – Казань, 2002; Абражеев А. Сложные предложение (гипотаксис) в прозе “Кисасул-анбия” Рабгузи – писателя XIV века. Труды Узбекского государственного университета. – Самарканд, Вып. – №73. – С.125-140; Абдушукуров Б. “Кисаси Рабғузий” лексикаси. – Тошкент: Akademiya, 2008; Абдушукуров Б. “Кисаси Рабғузий” лексикаси: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2017; Зоҳидов П. Рабғузий саодати // Тафаккур журнали, 2008. – №1. – Б.74-81; Зоҳидов П. Кун туғардин кун ботарга сўзи етган зот // Ўзбекистон адабиёти ва санъати, 2017. – №9. – Б.2; Жабборов Н. Маърифат надир? – Тошкент: Маънавият, 2010; Турдимов Ш. Этнос ва эпос. – Тошкент: Ўзбекистон, 2012; Жўраева М. Ўзбек халқ топишмоқларининг генезиси: Филол. фан.б. фалс. док. (PhD) ...дисс. автореф. – Тошкент, 2017; Shukurova Z. “Qisasi Rabg‘uziy” asari tahlili va matniy tadqiqi. – Toshkent: Yashil yarroq, 2021; Сагдуллаева Д. “Кисаси Рабғузий” асарида арабий жумла ва ўзлашмаларнинг структур-семантик тадқиқи: Филол. фан. б. фалс. док. (PhD) ...дисс. – Тошкент, 2021.

⁴ Bally Ch. *Precis de stylistique*. – Geneve, 1905; Балли. Ш. Французская стилистика. – М., 1961; Smit.L.P. Фразеология английского языка. – М.: Учпедгиз, 1959; Шанский Н.М. Фразеология современного русского языка. – М.: Высшая школа, 1969; Гаврин С.Г. Заметки по теории фразеологии // Проблемы устойчивости и вариантности фразеологических единиц: Мат-лы межвуз. симпозиума. – ТГПИ. 1972. – Вып. – №2. – С.127-142; Жуков В.П. Об устойчивости и вариантности на семантическом уровне // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. ТГПИ, 1972. – С.20-29; Архангельский В.Л. О задачах, объектах и разделах русской фразеологии как лингвистической дисциплины // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. ТГПИ, 1972. – Вып. – №2. – С.155-194; Попов Р.Н. Словообразование на почве фразеологических единиц // РЯНШ, 1973. – №5. – С.2-8; Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – М., 1977; Ларин Б.А. Очерки по фразеологии. – М., 1977; Поливанов. Е.Д. Страницы жизни и деятельности. – М., 1988. – С.99-100; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Школа – Языки русской культуры, 1996. Кунин А.В. Курс фразеологии современного английского языка: Учеб. для ин-тов и фак. иностр. яз. 2-е изд., перераб. – М.: Высшая школа, Дубна: Изд. центр Феникс, 1996.

X.Shamsiddinov, A.Mamatov, K.Bozorboyev, A.Abdusaidov, B.Jurayeva, Sh.Abdullayev, B.Yuldoshev, M.Vafoyeva, G.Ismoilov, Sh.Ganiyeva, I.Urazova⁵ holds particular significance.

The relevance of the dissertation research to the research plans of the higher educational institution where the dissertation was carried out. The dissertation has been completed within the framework of the research plan of Fergana State University under the theme “Issues of the History of the Uzbek Language.”

The aim of the research is to study the phraseological units used in Nosiruddin Rabghuzi’s “Qisasi Rabghuzi” from a functional-semantic perspective, to determine their relation to the modern Uzbek language, to analyse the structural and grammatical changes in the development of phraseological units, and to highlight the cognitive-semantic features characteristic of their evolution.

The tasks of the research are as follows:

to describe the studies devoted to the linguistic features of “Qisasi Rabghuzi” and the investigation of its phraseological units;

to collect the phraseological units in the text of the work and carry out their linguo-statistical analysis;

to identify the structural-semantic core units in the formation of phraseological meaning;

to analyse the phraseological units of the text in comparison with those of subsequent periods and modern Uzbek;

to determine the structural-semantic changes in the development of phraseological units, to examine their synonymic, variant, and antonymic relations, as well as the processes of lexical reformation within them;

⁵Казым-бек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846; Поливанов Е.Д. Введение в языкознание для востоковедных вузов. – Л., 1928; Чобанзаде Б., Агаев Ф. Турк грамери. – Баку, 1929; Кенесбаев С.К. К вопросу об экспрессивно-стилистических функциях фразеологизмов (на материале казахского языка) // Развитие стилистических систем литературных языков народов СССР. – Ашхабад, 1968. – С.205-211; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари. – Тошкент: Фан, 1966; Рахматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1978; Рахматуллаев Ш. Нутқимиз кўрки. – Тошкент: Фан, 1970; Рахматуллаев Ш. Лексикология билан фразеология. Ҳозирги ўзбек адабий тили. Дарслик. – Тошкент, 1992; Рахматуллаев Ш. Ўзбек тилида феъл фраземаларнинг боғлашуви. – Тошкент: 1992; Абдуллаев А. Фразеологизмнинг экспрессивлик хусусияти // Ўзбек тили ва адабиёти, 1976. – №5. – Б.36-39; Халикова М.К. Фразеология как форма отражения национального менталитета в языковой картине (на материале русского и узбекского языков): Автореф. ...дисс. канд. филол. наук. –Ташкент, 1999; Шамсиддинов Х. Ўзбек тилида сўзларнинг функционал-семантик синонимлари: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 1999; Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиш масалалари: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2000; Бозорбоев К.Т. Ўзбек сўзлашув нутқи фразеологизмлари: Филол. фан. номз. ...дисс. автореф. – Самарқанд, 2001; Абдусaidов А. Фразеологизмлар – матбуот тилида таъсирчан восита. – Самарқанд: СамДУ, 2001; Бегматов Э., Абдусaidов А. Матбуот тилида фразеологик неологизмлар // Ўзбек тили ва адабиёти, 2002. – №1. – Б.23-27; Жўраева Б. Мақол ва ибора орасидаги маъновий фарқ // Педагогик маҳорат. – Бухоро, 2004. – №1. – Б.38-42; Абдуллаев Ш.Д. Таржима асарларда фразеологизмлар семантикаси (У.Кайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. ...дисс. автореф. – Тошкент, 2006; Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти. – Самарқанд: СамДУ, 2007; Вафоева М.И. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. ...дисс. автореф. – Тошкент, 2009; Исмаилов Ф. Фразеологик бирликларда сонларнинг ифодаланиши (ўзбек, козок ва қорақалпоқ тиллари мисолида) // Ўзбек тили ва адабиёти, 2014. – №4. – Б.9-13; Исмаилов Ф. Фразеологизмларда оқ ва қора концептларининг идиоэтник белгилари // Ўзбек тили ва адабиёти, 2015. – №3. – Б.78-85; Ганиева Ш.А. Ўзбек фразеологизмларининг структур тадқиқи. – Тошкент: Фан, 2013; Ganiyeva Sh. Xalq iboralarinin sintagmatik xususiyatlari. – Farg‘ona: FarDU, 2022; O‘razova I. XIV asrning II yarmiga oid turkiy yozma manbalardagi frazemalar tadqiqi: Filol. fan. nomz. ...diss. avtoref. – Toshkent, 2022.

to classify the phraseological units used in the text from a lexico-semantic perspective, to analyse them diachronically, and to study them from a historical-etymological standpoint;

to identify the processes of connotative formation of lexical (denotative) meanings in phraseological units;

to analyse the phraseological units structurally and grammatically and to establish phraseological models on their basis.

As **the object of the research**, Volume 5 of the 100-volume series “Pearls of Turkic Literature”, published in 2022 by the “O‘zbekiston” publishing house in the Latin script, was selected. This volume is devoted to Nosiruddin Burhonuddin Rabghuzi’s “Qisasi Rabghuzi” and is presented in prose form. The text of the work was compiled and prepared for publication by H. Dadaboyev.

The subject of the research consists of the semantic and connotative features of the phraseological units in Rabghuzi’s “Qisasi Rabghuzi”, their structural-grammatical organisation, the system of phraseological models, as well as the structural-semantic cores and cognitive-semantic factors involved in the formation of phraseological meaning.

Research methods. In addressing the topic, along with linguo-statistical, systemic-structural, classificatory, and descriptive methods, the comparative-historical approach, componential analysis, and modelling methods were applied, as well as cognitive, semantic, and syntactic analysis techniques.

The scientific novelty of the research is as follows:

research conducted in the world and Uzbek linguistics on phraseological units has been analysed, and existing problems in this field have been identified; statistical data on the phraseological units used in “Qisasi Rabghuzi” have been presented, and the most important phraseological units typical of the language of that period such as *tili ağır*, *tilğa yünül*, *til alğuci*, *tili tebrän-*, *yüzün tut-*, *ernäklärin tışla-*, *alp yüräklik*, *könülni xuş tut-*, *jän oyna-*, *emgätü başla-*, *baş ber-*, *ilkindä qal-*, *farah ber*, *la’natdin küzär-*, *rahm könül*, *öfkäsi öç-* have been identified;

the semantic and stylistic features of phraseological units with somatic components such as *köz*, *baş*, *til*, *ağız*, *yüz*, *qol*, *barmaq*, *yüräk*, *bağır*, *öpkä*, *ayaq*, *qaş*, *boyın*, *qulaq*, *könül* and with core lexical components such as *söz*, *jän*, *yol* have been clarified, while phraseological units expressing psychological states such as *üminç ber-*, *xuş kel-*, *açıği kel-*, *balāğa ilin-* and those related to religious concepts *imānğa kizür-*, *ağız aç-*, *rozasin buz-* have been substantiated;

the phraseological units in the text have been analyzed in relation to later stages of the language and modern Uzbek, and structural-semantic changes in their development have been identified, including phraseological units no longer in use, those preserved without change, those with phonetic modifications, and those restructured lexically; furthermore, semantic shifts through metaphor, metonymy, synecdoche, and paraphrase, as well as synonymic, antonymic, homonymic, variational, and polysemantic relations, have been demonstrated;

the phraseological units used in the text have been analysed from a structural-grammatical perspective: in terms of syntactic structure, some are equivalent to a

phrase *jān al-*, *ahdni buz-* and others to a clause *tīlī bir*, *kōṅli yumšaq*; in terms of component composition, phraseological units consisting of two components such as *közümniñ qaračığı*, *qatiğ kōṅül*, three components such as *ağiz ačğu vaqt*, four components such as *sözni sir içindä tut-*, and five components as *öz azaqī birlä ölümgä kel-* have been identified.

The practical results of the research are as follows:

it has been proven on the basis of linguo-statistical analysis that studying phraseological units diachronically, identifying and collecting obsolete phraseological units, plays an important role in enriching the phraseological fund;

it has been substantiated that identifying the features that play a crucial role in the formation and semantics of phraseological units, classifying and analysing them semantically, as well as defining phraseological models, has significant practical importance;

linguistic analyses have scientifically demonstrated that the phraseological units of each historical period reflect the lexical and structural-semantic features specific to that period, and that these features, being closely connected with the semantic core of the phraseological units, are transmitted to the subsequent stages of the language either without change or with minor modifications;

it has also been theoretically established that in the process of phraseological meaning formation, core units consistently hold a central structural-semantic position, are most often expressed by polysemantic words, and that their lexical-semantic activity and role as the meaning centre change in accordance with the historical stages of language development.

The reliability of the research results is explained by the clear formulation of the problem; the recognition of language as an important means ensuring spiritual and cultural continuity between generations; the fact that the history and developmental stages of the Uzbek literary language have been scientifically substantiated; the use of methodological approaches in the study of ancient written monuments; the application of scientific-theoretical, functional-semantic, comparative, and historical methods; the analysis of the work's lexicon through scientific concepts and theoretical views; the resolution of the issues brought forward for defense through comparative-theoretical methods; and the implementation of the conclusions into practical use.

The scientific and practical significance of the research. The scientific significance of the research is determined by the fact that the phraseological units used in "Qisasi Rabghuzi" have been analysed from lexical-semantic and syntactic perspectives, and that the issues raised in this process are reinforced by the foundations of modern linguistics and the theoretical achievements of phraseology.

The practical significance of the research lies in the possibility of using its results as a source for the creation of textbooks and educational-methodological manuals on the history of language in university curricula; for enriching explanatory and phraseological dictionaries of the Uzbek language; for compiling an etymological dictionary of phraseological units; as well as for developing and conducting special courses and seminars for university students within the scope of the given topic.

Implementation of the research results. The theoretical proposals, practical recommendations, and conclusions of the research have been applied in the following ways:

conclusions regarding the semantic and stylistic features of phraseological units with somatic components such as *köz, baš, til, ağız, yüz, qol, barmaq, yüräk, bağır, öpkä, ayaq, qaş, boyın, qulaq, köñül* as well as core components such as *söz, jän, yol* and phraseological units expressing states of mind such as *üminč ber-, xuš kel-, ačīgi kel-, balāğa ilin-* and those related to religious concepts such as *imānğa kizdür-, ağız ač-, rozasın buz-* were used in the implementation of the fundamental project No. F3-2019081663, titled “Creation of a collection of multimedia products (electronic dictionaries) dedicated to promoting the art of Uzbek national dance”. In particular, these findings contributed to the compilation of the “Concise Explanatory Uzbek–Russian–English–French Dictionary of Uzbek Folklore Art Terms” (Information note of the Uzbekistan State Choreography Academy, No. 1/04–137, November 4, 2024). As a result, the materials of the electronic dictionary were enriched with new scholarly sources and perspectives;

conclusions regarding the analysis of the phraseological units in the text in relation to later stages of the language and to modern Uzbek established the structural-semantic changes that occurred during their development; classification of phraseological units that are no longer in use, those preserved without alteration, those with phonetic changes, and those lexically reshaped; phenomena of semantic shift such as metaphor, metonymy, synecdoche, and paraphrase, as well as relations of synonymy, antonymy, homonymy, variants, and polysemy, were utilized in the preparation of scripts for programs such as “Bedorlik,” “Ijod zavqi,” “Ta’lim va taraqqiyot,” and “Millat va ma’naviyat” broadcast by the “O‘zbekiston” TV and Radio Channel of the Uzbekistan National Television and Radio Company (Information note of the Uzbekistan National Television and Radio Company, No. 26-36-918, November 4, 2024). Consequently, the dissertation materials contributed to enhancing the knowledge of today’s young generation about the spiritual heritage of their ancestors;

conclusions regarding the structural-grammatical analysis of the phraseological units used in the work were also implemented. According to syntactic structure, they include word-group equivalents such as *s jän al-, ahdni buz-* and sentence equivalents such as *tili bir, köñli yumšaq*. By number of components, they include two-component units such as *közümniñ qaračigi, qatig köñül*, three-component units as *ağız ačgu vaqt*, four-component units such as *sözni sir içindä tut-*, and five-component units such as *öz azaqi birlä ölümge kel-* have been employed as important theoretical and practical sources in the spiritual-educational events of the Uzbekistan Writers’ Union, in international scientific-practical conferences, and in literary dialogue and promotional activities (Information note of the Uzbekistan Writers’ Union, No. 01-03/925, November 20, 2024). As a result, the dissertation materials have served as an important basis for educating well-rounded individuals, instilling in them the ideology of national independence, and fostering in the younger generation a profound respect and devotion to their native language and ancestral heritage.

Approbation of the research results. The dissertation results were discussed in a total of 8 events, including 5 international and 3 national scientific-practical conferences.

Publication of the research results. A total of 14 scientific works have been published on the topic of the dissertation, including 6 articles in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations; of these, 3 were published in national journals and 3 in foreign journals.

Structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of literature and appendices. Total volume of the work is 171 pages.

MAIN CONTENT OF THE DISSERTATION

In the **Introduction** section, the relevance and necessity of the dissertation topic are substantiated, the conformity of the research to the priority directions of the development of science and technology in the Republic, the degree of study of the topic, the aim and tasks of the research, its object and subject, scientific novelty, practical results and their reliability, scientific and practical significance of the findings, as well as their implementation, approbation, publication, and the structure of the dissertation are highlighted.

The first chapter of the dissertation is entitled “**Qisasi Rabghuzi and the study of phraseological units**”. Its first section, “*Qisasi Rabghuzi: interpretation and issues*”, is devoted to the history of the work’s creation, its manuscript and lithographic copies, and the state of its study from a linguistic point of view.

The oldest manuscript copy of “Qisasi Rabghuzi” was transcribed in the 15th century and is currently preserved in the British Museum⁶. A facsimile of this manuscript was published in Copenhagen in 1948 by the textologist Grønbaek. The manuscript consists of 500 pages (250 folios) and, in accordance with the traditional Oriental manuscript style, the pages are numbered as 1r (recto) and 1v (verso)⁷. In the second half of the 19th century and at the beginning of the 20th century, the work was repeatedly published in lithographic form in Kazan and Tashkent. The complete text of the work was first published by N. I. Ilminskiy. This edition was based on a relatively later copy and, therefore, was linguistically much more modernised. In subsequent editions, the language of the work was altered even more significantly, moving further away from the original version⁸. In addition, manuscript and lithographic copies of the work are preserved in the collection of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of Uzbekistan under inventory numbers 1025, 7397, and

⁶ Abdushukurov B.B Eski turkiy adabiy til leksikasi. – Toshkent: Tafakkur bo‘stoni, 2015. – B.4.

⁷ Рабғузий Носируддин Бурхонуддин. “Қисаси Рабғузий” биринчи китоб (масъул муҳаррир Н.А.Асилова; сўзбоши муаллифи Э.Фозилов; нашрга тайёрловчилар А.Юнусов, Ҳ.Дадабоев). – Тошкент: Ёзувчи, 1990. – Б.8.

⁸ See the following source: Фозилов Э.И. XIII-XIV асрлар туркий адабий ёдгорликлар тили (Морфология). – Тошкент: Фан, 1986. – Б.10.

1874⁹. The repository of the same Institute contains 13 copies, while the State Museum of Literature named after Alisher Navoi of the Academy of Sciences of Uzbekistan holds 2 copies¹⁰. A.Khaliullina notes that a total of 35 manuscript copies of the work are known in the scholarly world, of which 19 (published between 1859-1911) are kept in the Kazan book collection¹¹.

Extensive scholarly research has been conducted on the relatively complete copies of “Qisasi Rabghuzi” by both Uzbek and foreign scholars. This rare monument is considered an invaluable source for studying the religious, spiritual, and literary heritage of the Turkic peoples. The work holds great scientific significance not only for linguistics but also for the fields of literary studies, historiography, and folklore studies. A significant part of this scholarly heritage has been studied from the perspectives of literary studies, linguistics, and stylistics by such Turkic and foreign scholars as N.F.Ostroumov, N.F.Katanov, P.M.Melioranskiy, S.Y.Malov, Y.Shinkevich, Abdurauf Fitrat, E.Fozilov, T.R.Khujayev, Aysu Ata, A.Abrajeyev, A. Khaliullina¹².

It is well known that during the Soviet era, serious research on publishing and studying this monument, which consists of stories of the prophets, was not carried out. In the years of independence, however, research in this field became somewhat revitalized. In particular, scholars such as U.Mirzakarimova, B.Sarimsoqov, I.Haqqulov, H.Dadaboyev, I.Ostonaqulov, M.Jurayev, N.Khusanov, H.Safarova, P.Zohidov, N.Jabborov, Sh.Turdimov, M.Jurayeva, B.Abdushukurov, Z.Shukurova, D.Sagdullayeva¹³ have published a number of articles and conducted research on the work.

⁹ Ўзбек адабиёти тарихи. Беш томлик. 1-том. – Тошкент: Фан, 1977. – Б.179.

¹⁰ Фазылов Э. И. Туркология. II. – Тошкент: Фан, 2008. – Б.383-384.

¹¹ Халиуллина А. Графо-фонетические и морфологические особенности тюркоязычного письменного памятника XIV в. “Кысас ал-анбия” Насредина Рабгузи: Автореф. ...дисс. канд. филол. наук. – Казань, 2002. – С.6

¹² Остроумов Н. Труды студентов. – Казан: Университетская типография, 1874; Катанов Н.Ф. Мусульманские легенды. Тексты и переводы // Записки Императорской Академии наук. Т.75. Санктпетербургъ, Приложение. – №3. 1894. – С.1-44; Мелиоранский П.М. Сказание о пророке Салихе (Из Кысасу-ль-Энбия Рабгузи) // المظ فريدة – Сборник статей учеников профессора барона Виктора Романовича Розена ко дню двадцатипятилетия его первой лекции, 13 ноября 1872. СПб. Санктпетербургъ, 1897. – С.298-308; Малов С.Е. Мусульманские сказания о пророках по Рабгузи // Записки коллегии востоковедов при Азиатском музее АН СССР. Том V. Л.: Издательство АН СССР, 1930. – С.507-525; Schinkewitsch Y. Rabguzis Syntax. – MSOS II. 1926; Фитрат. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент-Самарканд: Ўзнашр, 1928; Фитрат. Ўзбек адабиёти намуналари, 1-жилд (Нашрга тайёрловчи О.Хамроева). – Тошкент, 2013. – Б.292; Фозилов Э.И. XIII-XIV асрлар туркий адабий ёдгорликлар тили (Морфология). – Тошкент: Фан, 1986; Хўжаев Т.Р. XV аср биринчи ярми ўзбек адабиёти ва фольклор: Филол. фан. номз. ...дисс. – Тошкент, 1996; Aysu Ata. Nasruddin bin Burhaneddin Rabguzi. Kasasu'l-Enbiya. – Ankara, 1997; Абражеев А. Сложные предложение (гипотаксис) в прозе “Кисасул-анбия” Рабгузи – писателя XIV века. Труды Узбекского государственного университета. – Самарканд, Вып. – №73. – С.125-140; Халиуллина А. Графо-фонетические и морфологические особенности тюркоязычного письменного памятника XIV в. “Кысас ал-анбия” Насредина Рабгузи: Автореф. ...дисс. канд. филол. наук. – Казань, 2002.

¹³ Мирзakarimova У. Морфологические особенности “Кисаси Рабгузи”: Автореф. ...дисс. канд. филол. наук. – Ташкент, 1969; Саримсоқов Б. Ўзбек адабиётда сажъ. – Тошкент: Фан, 1978; Ҳаққулов И. Занжирбанд шер қошида. – Тошкент: Юлдузча, 1989; Дадабоев Ҳ. “Кисаси Рабғузий”нинг лексик хусусиятлари ҳақида // Марказий Осиё олимларининг ўрта аср илмларига қўшган хиссаси. – Тошкент, 1999. – Б.17-23; Дадабоев Ҳ. “Кисаси Рабғузий”даги аёл семали лексемалар хусусида // Филология фани: янги аср муаммолари. – Тошкент, 2003. – Б. 125-128; Дадабоев Ҳ. “Кисаси Рабғузий” тилидаги туркий лексемалар семантикаси // Второй международный тюркологический конгресс. Современная тюркология: теория, практика и перспективы. I. Болим. Туркестан, 2006. – Б.90-93; Дадабоев Ҳ. “Кисаси Рабғузий”да қўлланган *saṭ* феълнинг семалари хусусида // Ўзбек тилшунослиги масалалари (Илмий мақолалар тўплами). – Тошкент, 2006. – Б. 22-25; Остонақулов И. Қисас-ар-Рабғузий – адабий асар: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1993; Жўраев М. Ўзбек халқ самовий афсоналарининг тарихий асослари: Филол. фан. д-ри. ...дисс.

The second section of the chapter is entitled “*The Study of Phraseological Units in World Linguistics*”.

Looking at the history of studying phraseology, it should be especially noted that the term “phraseology” first emerged within the field of literary studies. The term was first used in 1558 by the English literary scholar Neander¹⁴. Although Ch.Bally¹⁵ applied the term “phraseology” in a scientific sense, its recognition as an independent discipline was carried out by Y.D.Polivanov¹⁶. V.V.Vinogradov¹⁷ distinguished phraseology as an independent branch of linguistics, while A.V.Kunin¹⁸ defined phraseological units as “stable combinations of words with partially or fully figurative meanings.” Scholars such as V.L.Arkhangel'sky, V.P.Zhukov, R.N.Popov, V.M.Mokienko and S.K.Bashiyeva¹⁹ defended the unique semantic nature of phraseological units, which differs from that of lexical meaning.

As the object of phraseology, N.N.Amosova, A.M.Babkin and their followers emphasised word combinations that undergo semantic change in relation to the word itself. I.I.Cherdenseva, A.V.Kunin and others regarded as the object of phraseology word combinations that undergo semantic change in relation both to the word and to the sentence. V.L.Arkhangel'sky, N.M.Shansky and their colleagues considered any structurally-syntactic type of word combination with an integral nomination to be the object of phraseology, regardless of whether it had undergone semantic change or not. M.M.Kopilenko and R.N.Popov identified the lexical combination of lexemes as the object of phraseology. Finally, V.N.Teliya regarded as the object of phraseology any stable word combination with an unchangeable lexical composition²⁰.

– Тошкент, 1996; Хусанов Н. XV аср ўзбек адабий ёдгорликларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. д-ри. ...дисс. – Тошкент, 2000; Сафарова Х. “Раѓузийнинг Қисси Юсуф Сиддик алайхиссалом” манбалари ва ғоявий-бадий тахлили”: Филол. фан. номз. ...дисс. автореф. – Самарканд, 2001; Зоҳидов П. Раѓузий саодати // Тафаккур журнали, 2008. – №1. – Б.74-81; Зоҳидов П. Кун туѓардин кун ботарѓа сўзи етган зот // Ўзбекистон адабиёти ва санъати. – №9. 2017. – Б.2; Жабборов Н. Маърифат надир? – Тошкент: Маънавият, 2010; Турдимов Ш. Этнос ва эпос. – Тошкент: Ўзбекистон, 2012; Жўраева М. Ўзбек халқ топишмоқларининг генезиси: Филол. фан.б. фалс. док.(PhD) ...дисс. автореф. – Тошкент, 2017; Абдушукуров Б. “Қисси Раѓузий” лексикаси: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2017; Shukurova Z. “Qisasi Rabg’uziy” asari tahlili va matniy tadqiqi. – Toshkent: Yashil uyroq, 2021; Сагдуллаева Д. “Қисси Раѓузий” асарида арабий жумла ва ўзлашмаларнинг структур-семантик тадқиқи: Филол. фан.б. фалс. док. (PhD) ...дисс. – Тошкент, 2021.

¹⁴ See the following source: Пинхасов.Я. Ҳозирги ўзбек адабий тили (Лексикология ва фразеология). – Тошкент: Ўқитувчи, 1969. – Б.55.

¹⁵ Балли Ш. Французская стилистика. – М., 1961. – С.157

¹⁶ Поливанов Е.Д. Страницы жизни и деятельности. – М., 1988. – С.99-100.

¹⁷ Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – М., 1977. – С.267.

¹⁸ Кунин А.В. Курс фразеологии современного английского языка: Учеб. для ин-тов и фак. иностр. яз. 2-е изд., перераб. – М.: Высшая школа, 1996. – С.5.

¹⁹ Архангельский В.Л. О задачах, объектах и разделах русской фразеологии как лингвистической дисциплины // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. – ТГПИ. 1972 – Вып. – №2. – С.155-194; Жуков В.П. Об устойчивости и вариантности на семантическом уровне // Проблемы устойчивости и вариантности фразеологических единиц. Мат-лы межвуз. симпозиума. – ТГПИ. 1972. – С.20-29; Попов Р.Н. Словообразование на почве фразеологических единиц // РЯИШ. 1973. – №5. – С.2-8; Мокиенко В.М. Образы русской речи. Историко-этимологические и этнолингвистические очерки. – Л.: ЛГУ, 1986; Башиева С.К. Стилистический компонент фразеологического значения: Дисс... д-ра. филол. наук. – Нальчик, 1995.

²⁰ Амосова Н.Н. Основы английской фразеологии. – Л., 1963; Бабкин А.М. Русская фразеология, ее развитие и источники. – Л.: Наука, 1970; Черданцева Т.З. Экспрессивность пословиц и фразеологических единиц // Экспрессивность в языке и речи. Межвуз. сб. ст. – Смоленск, 1993. – С.45-52; Кунин А.В. Курс фразеологии

The third section of the chapter is entitled “*The Study of Phraseological Units in Turkology*”.

In the development of Turkic phraseology, M.Kozimbek, Y.D.Polivanov, S.K.Kenesboyev, and Sh.Rahmatullayev made significant contributions as the founders of Turkic phraseology. Their research held an important place in the formation and progress of phraseology in the Turkic languages²¹.

Among the scientific research works created in Turkology, the studies of such linguists as B.Chobanzade, F.Agayev, N.Mallayev, U.Tursunov, A.Abdullayev, A.Mamatov, M.Xoliqova, Kh.Shamsiddinov, K.Bozorboyev, A.Abdusaidov, B.Jurayeva, Sh.Abdullayev, B.Yuldoshev, M.Vafoyeva, G.Ismoilov, M.Mirtojiyev, Sh.Ganiyeva²² are of particular importance.

In the history of studying phraseologisms, their analysis on the basis of historical works is of special importance. This process reveals the ancient layers of the language, the changes in historical development, as well as national culture and spiritual heritage. In particular, the research carried out and the articles published by Z.Kholmanova, B.Abdushukurov, I.O‘razova, V.Abdullayeva, and

современного английского языка: учеб. для ин-ов и фак. иностр. яз. – Дубна: Феникс, 2005; Архангельский В.Л. Устойчивые фразы в современном русском языке. – Ростов-на-Дону: 1964; Шанский Н.М. Фразеология современного русского языка. – М.: Высшая школа, 1985; Копыленко М.М., Попова З.Д. Очерки по общей фразеологии. – Воронеж: Изд-во ВГУ, 1978; Попов Р.Н. Словообразование на почве фразеологических единиц // РЯНШ. 1973. – №5. – С.2-8; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1996.

²¹ Казымбек М.А. Общая грамматика турецко-татарского языка. – Казань: Выпуск II, 1846; Поливанов Е.Д. Введение в языковедение для востоковедных вузов. – Л., 1928; Кенесбаев С.К. К вопросу об экспрессивно-стилистических функциях фразеологизмов (на материале казахского языка) // Развитие стилистических систем литературных языков народов СССР. – Ашхабад, 1968. – С.205-211; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари. – Тошкент: Фан, 1966; Нуткимиз кўрки. – Тошкент: Фан, 1970; Рахматуллаев Ш. Ҳозирги ўзбек адабий тили (лексикология, фонетика, морфология), тўлдирилган иккинчи нашри. – Тошкент: Ўқитувчи, 1975; Рахматуллаев Ш. Ўзбек тилининг изоҳли фразеологик лугати. – Тошкент: Ўқитувчи, 1978; Рахматуллаев Ш. Рахматуллаев Ш. Лексикология билан фразеология // Ҳозирги ўзбек адабий тили. – Тошкент, 1992. – Б.49-186; Рахматуллаев Ш. Ўзбек тилида феъл фраземаларнинг боғлашуви. – Тошкент, 1992.

²² Чобанзаде Б., Агаев Ф. Турк грамери. – Баку, 1929; Маллаев Н. Анъанавий мукаддимот ҳақида // Ўзбек тили ва адабиёти. – Тошкент, 1971. – №1. – Б.10-12; Турсунов У., Мухторов Ж., Абдуллаев А. Фразеологизмнинг экспрессивлик хусусияти // Ўзбек тили ва адабиёти, 1976. – №5. – Б.36-39; Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент: 1991; Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиш масалалари: Филол. фан. д-ри. ...дисс. автореф. – Тошкент, 2000; Халикова М.К. Фразеология как форма отражения национального менталитета в языковой картине (на материале русского и узбекского языков): Автореф. дисс. ...канд. филол. наук. – Ташкент, 1999; Шамсиддинов Х. Ўзбек тилида сўзларнинг функционал-семантик синонимлари: Филол. фан. д-ри. дисс. ...автореф. – Тошкент, 1999; Бозорбоев К.Т. Ўзбек сўзлашув нутки фразеологизмлари: Филол. фан. номз. дисс. ...автореф. – Самарқанд, 2001; Абдусaidов А. Фразеологизмлар – матбуот тилида таъсирчан восита. – Самарқанд: СамДУ, 2001; Бегматов Э., Абдусaidов А. Матбуот тилида фразеологик неологизмлар // Ўзбек тили ва адабиёти. 2002. – №1. – Б.23-27; Жўраева Б. Мақол ва ибора орасидаги маъновий фарқ // Педагогик маҳорат. – Бухоро, 2004. – №1. – Б.38-42; Абдуллаев Ш.Д. Таржима асарларда фразеологизмлар семантикаси (У.Кайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. ...дисс. автореф. – Тошкент, 2006; Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти. – Самарқанд: СамДУ, 2007; Вафоева М.И. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. дисс. ...автореф. – Тошкент, 2009; Исмаилов Ф. Фразеологик бирликларда сонларнинг ифодаланиши (ўзбек, қозоқ ва қорақалпоқ тиллари мисолида) // Ўзбек тили ва адабиёти, 2014. – № 4. – Б.9-13; Исмаилов Ф. Фразеологизмларда оқ ва қора концептларининг идиоэтноик белгилари // Ўзбек тили ва адабиёти, 2015. – №3. – Б.78-85; Миртожиев М. Ҳозирги ўзбек адабий тили. – Тошкент: Университет, 2004; Ганиева Ш.А. Ўзбек фразеологизмларининг структур тадқиқи. – Тошкент: Фан, 2013; Ganiyeva Sh. Xalq iboralarining sintagmatik xususiyatlari. – Farg‘ona: FarDU, 2022.

Z.Teshaboyeva²³ deeply analysed the origin, semantic development, degree of imagery, and stylistic possibilities of phraseologisms.

Among the scientific works devoted to the study of Uzbek phraseology, research on phraseological units found in literary works occupies a special place. In particular, the studies of Y.Pinkhasov, I. Kuchkortoyev, Kh.Kahhorova²⁴, which focus on the analysis of phraseological units used in artistic literature, are of great importance in revealing the rich potential of the national literary language.

The fourth section of the chapter is entitled “*The Linguostatistical Analysis of Phraseological Units Used in the Work “Qisasi Rabghuzi” and Their Relation to the Later Period Language*”. In this section, the linguostatistical analysis of phraseological units and their relation to the language of later periods are examined. They can be classified in different ways; however, it seems appropriate to group them according to their usage as follows: **1. Phraseological units that are no longer in use.** This group includes historical phraseological units that are no longer used in the living language or whose use has gradually decreased. Out of the 881 phraseological units collected from the text for research purposes, 166 belong to this category, which constitutes 18,8% of the total: *tili aġir* – “to be slow of speech”; *tilġa yuġul* – “to be quick of tongue”; *til alġuċi* – “an informer, spy”; *tili tebränür* – “to be unable to speak”; *ernäklärin tüšla-* – “to become incapable of doing anything”. **2. Phraseological units used without any change.** These phraseological units have resisted linguistic changes and have survived up to the present day as unique elements of the literary language. In the work, there are 359 such phraseological units, which account for 40,7% of the total: *köz tik-* - “to fix the gaze”; *jän al-* - “to take life”; *ahdni buz-* - “to break a promise”; *jän ber-* - “to die, to give up the soul”; *köġligä kel-* - “to come to mind”; *köġli bol-* - “to be content”; *köġül baġla-* - “to set one’s heart on”; *köz toy-* - “to be satisfied by sight”; *közi kör-* - “to be blind”; *közi teg-* - “to cast the evil eye”; *közġä il-* - “to catch sight of”; *tilġa kel-* - “to start speaking”; *aġizġa tüš-* - “to become common in speech”; *aġzin yüm-* - “to keep silent”; *aġzinġa al-* - “to mention”; *aġiz aç-* - “to open one’s mouth”; *yüz öġir-* - “to turn away”; *yüzigä baq-* - “to look in the face”; *qolġa kir-* - “to fall into the hands.” **3. Phraseological units with phonetic changes.** Phraseological units of this type have taken shape either over a certain period of time or as a result of phonetic changes within the language. In the work, there are 60 such phraseological units, which make up 6,8% of the total: *közi yaru-* – “ko‘z(i) yorimoq” (“to give birth”); *köz allinda* – “ko‘z oldida” (“before one’s eyes”); *bašdin azaq* – “boshdan oyoq” (“from head to toe”); *baġri köy-* – “baġ‘ri kuymoq” (“to burn with grief”); *azaqi tartmadi* – “oyog‘(i) tortmadi” (“not to want

²³ Холманова З. “Бобурнома” лексикаси. – Тошкент: Фан. 2007; Abdushukurov B. “Bosh urar ming oh ila yuz ming darig‘...” // O‘zbekiston Milliy axborot agentligi. Murojaat vaqti: 14:35 / 09.02.2024; O‘razova I. XIV asrning II yarmiga oid turkiy yozma manbalardagi frazemalar tadqiqi: Filol. fan. nomz. ...diss. avtoref. – Toshkent, 2022; Abdullayeva V. Yusuf xos Hojibning “Qutadg‘u bilig” asar matnida frazeologiyalarning qo‘llanilishi // International journal of scientific researchers. Volume: 2, Issue:1, 2023. – B.311-318; Abdullayeva V. Yusuf xos Hojibning “Qutadg‘u bilig” asarining til xususiyatlari, unda frazeologik iboralarning qo‘llanilish tadqiqi // International journal of scientific researchers. Volume: 3, Issue: 1, 2023. – B.49-53; Teshaboyeva Z. “Boburnoma”dagi frazeologik birliklarning o‘zbekcha-ruscha-inglizcha lug‘ati. – Toshkent, 2023.

²⁴ Пинхасов Я.Д. Фразеологические выражения в произведении Хамида Алимджана: Автореф. дисс. ...канд. филол. наук. – Тошкент, 1963; Кўчқортоев И. Бадиий сўз устаси [монография]: Тошкент, 1967; Каххарова Х. Фразеология Абдулла Кадыри: Дисс. ...канд. филол. наук. – Тошкент, 1985.

to go somewhere ”); *üminç ber-* – “umid bog‘lamoq” (“to give hope”); *yüz evür-* – “yuz o‘girmoq” (“to turn one’s face away”). **4. Lexically restructured phraseological units.** Out of the total 881 phraseological units, 296 are lexically restructured phraseological units, which account for 33,7% of the total. For example, *qulaq qoy-* (“to listen carefully”) has developed into *quloq sol-*; *sözünga yet-* (“to keep one’s word”) has developed into *gapida tur-*; *köñli tün-* (“to be at peace in heart”) has developed into *ko‘ngli joyiga tush-*; *köñlün qopar-* (“to raise one’s spirit”) has developed into *ko‘nglun ko‘tar-*. These variants have emerged, as mentioned above, due to practical linguistic needs.

The second chapter of the dissertation is entitled “**The classification of phraseological units in “Qisasi Rabghuzi” according to their core components,**” and its first section is named “*Somatic Phraseological Units.*”

In the monument under study, there are 444 phraseological units formed on the basis of the names of human body parts, i.e. somatisms, which account for 50,3% of the total. These can be studied in the following groups: **phraseological units formed on the basis of the lexeme *köz* (“eye”).** If we take into consideration all the variants of expressions involving the word *köz* in the work “*Qisasi Rabghuzi*”, their total number reaches 79, constituting 17,7% of all somatic phraseological units used in the text: **1) from the perspective of connection with human activity:** the phraseological unit *ko‘z(i) tushmoq* is explained with the meaning “to see unexpectedly, suddenly.” Its variant *nazar(i) tushdi* carries exactly the same meaning²⁵. The phrase *közi tüš-* also conveys the meaning “to look at.” The occurrence of this expression in “*Qisasi Rabghuzi*” in precisely this form demonstrates its long historical background: *Kimniñ közi Musāğa tüssä... (124r287)*²⁶. One can also observe that the phraseological units used in “*Qisasi Rabghuzi*” and the words within them underwent changes over time as a result of linguistic development. By studying how the expressions used by Rabghuzi were rendered in the works of Alisher Navoi, we can witness the processes of development and change in the language. For example, the phrase *közi tüš-* was still employed in the same meaning in the fifteenth century in Navoi’s works: *Fir‘avnniñ közi aniñ yüzigä tüškäç... (AHATIJ, 147)*. **2) from the perspective of the psychological state of someone waiting eagerly for another person:** In “*Qisasi Rabghuzi*”, besides the phraseological unit *köz tik-*, the variant *köz yolğa tikib* is also used. This unit means “to look attentively” or “to observe carefully” and is often employed to express giving close attention to something or some event: *Köz yolğa tikib olturdi (187v335)*.

Phraseological units formed on the basis of the lexeme *baş* (“head”). In the monument under study, taking into account the variants and synonyms of *baş*-component phraseological units, they occur 33 times, which constitutes 7,4% of all somatic phraseological units employed in the work: **1) phraseological units**

²⁵ Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O‘razova I., Rixsiyeva K. O‘zbek tili frazeologik lug‘ati [Matn] : lug‘at / – Ташкент: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2022. – B.636. (Bundan keyin ushbu adabiyotdan olingan iboralarning beti o‘sha joyda katta qavs ostida ko‘rsatiladi).

²⁶ Turkiy adabiyot durdonalari. 100 jildli. 5-jild. – Toshkent: O‘zbekiston, 2022. – B. 218. (Bundan keyin ushbu adabiyotdan olingan iboralarning beti o‘sha joyda qavs ostida ko‘rsatiladi).

denoting the concept of illness. In “Qisasi Rabghuzi” we also encounter sentences with the phraseological unit *baši yastuqğa teg-*. In *OTFL* this unit is rendered in the form *bosh(i) yostiqaqa yetganda* and carries the meaning “to fall ill and lie in bed.” Variant: *bosh(i) yostiqaqa tekkanda* (*OTFL*, 101): *Mu’aviyanıñ başları yastuqğa tegdi ersä ...* (244v447); **2) phraseological units denoting physical condition and movement.** In the work, the phraseological unit *baş kötar-* is used, which is one of the examples of phraseological units expressing physical condition and movement. This unit means “to raise the head” and is often employed to describe a particular physical or emotional state: ... *barça närsälär baş kötürüp Ādamnı bizdin yaratğıl, tep tama’ qıldılar* (6v15). The phrase *baş kötar-* encountered in “Qisasi Rabghuzi” can also be found in Alisher Navoi’s *G’aroyib us-sig’ar*: ...*ičmiš baş kötürmäs bādadin* (АНАТИЛ, 322).

Phraseological units formed on the basis of the lexeme *tıl* (“tongue, language”). In the monument chosen as the object of research, phraseological units containing the component *tıl*, together with their variants and synonyms, are attested 36 times in total, which accounts for 8,1% of all somatic phraseological units in the work. Based on the above-mentioned features of the lexeme *tıl*, expressions connected with the tongue can be classified as follows: **phraseological units with the seme of attribute/quality:** the expression *bu qullarnıñ tilları köñülläri birlä tüz ermäs* (154r275) belongs to the lexically restructured units and in present-day Uzbek it corresponds to *tılı bilan ko’ngli bir emas* [his words do not match his deeds or intentions, the opposite], showing a semantic shift; **phraseological units with the seme of state:** the expression *tılı tebrän-* attested in “Qisasi Rabghuzi” belongs to the group of archaic phraseological units and conveys the meaning “to stammer, to mutter”. This unit was widely used in the language of that period, whereas in modern Uzbek it has been replaced by *tildan qolmoq* - “to lose the ability of speech.” Its peculiarity lies in the fact that it was employed to depict a gradual loss of one’s speaking ability: ...*ağzında tılı tebränür* (238r435).

Phraseological units formed on the basis of the lexeme *yüz* (“face”). In the monument under study, 39 phraseological units with the lexeme *yüz* were identified, which constitutes 8,7% of the total number of somatic phraseological units in the work. Expressions related to *yüz* that describe a person’s psychological state can be divided into the following groups: **1) phraseological units that express shame, embarrassment, modesty:** in modern Uzbek colloquial style, the unit *yuzi qizarmoq* is actively used, denoting “to feel ashamed, embarrassed due to improper behavior or an awkward situation”. In the work, the phraseological units *meñizi qizar-*, *meñizi sarğar-* occur with similar semantic shades: ... *sevinmišdin meñizi qızardı, aydı: ...* (187v335); *Qaçan Yā’qub yalawaç oğlanları oğrı atın eşittilər ersä küçläri, quvvatları qalmadı, meñizläri sarğardı, qorqtilar* (97r170); **2) phraseological units that express displeasure, rejection.** The unit *yüz evür-* is also recorded in the text and is considered a variant of *yüz ögir-*: *Kim bizdin yüz evürüb ketti ersä, ul bizgä kelmäsä yaxşıraq* (226v411). In Rabghuzi’s work, the unit appears in two forms: *yüz ögir-* and *yüz evür-*. Alisher Navoi likewise used this expression in the forms *yüz üyür-*, *yüz evür-*:

*Sendin yüz üyürmək mänjä mumkin yoq,
Agarçi har sārīdīn allīñgakim keldim yüz evürdiñ* (АНАТИЛ, 579).

Phraseological units formed on the basis of the lexemes *qo‘l* and *barmoq* (“hand” and “finger”). In “Qisasi Rabghuzi”, 35 phraseological units with the lexeme *qol* and its historical variant *ilik* were identified, accounting for 7,8% of all somatic phraseological units in the work. These include expressions such as *ilkingä tüşür-*, *ilik barmas*, *ilki ustun*, *ilik tart-*, *ilik sün-*, and *ilikkä kir-*. Depending on their expressive purpose, the phraseological units recorded in the text can be classified as follows: **1) action/behavior:** ...*ilik sünsäm Arşğa yetgäymen* (198r355). The historical unit *ilik sün-* has been replaced in modern Uzbek by *qo‘l uzatmoq* (“to reach out one’s hand”). The lexeme *sün* is explained in *Explanatory Dictionary of the Language of Alisher Navoi’s Works* as: *sun* – “to extend, to stretch out; [ilik, qo‘l] *sun* – to engage in work, to begin an activity”²⁷. **2) generosity:** the unit *ilik açiq tut-* belongs to the group of historical phraseological units denoting “generosity, openhandedness.” In the work, it was used with a specific nuance, characterising a person’s kindness and liberality: *Mavlā ta‘ātında, xalāyīqlar arasīnta ezgü muāmalat qılmaq, keñlikdä, tarliqda ilik açuq tutmaq* (66r115).

Phraseological units based on the lexeme *yüräk* (heart). In “Qisasi Rabghuzi”, phraseological units containing the word *yüräk* occur 12 times, making up 2,7% of the total somatic phraseological units in the text. These units are semantically diverse and express a variety of meanings, most notably **strong emotional states such as excitement or fear:** the unit *yüräkləri yaril-* conveys the meaning “to be greatly frightened.” This unit typically describes situations in which a person is thrown into deep anxiety or panic, with their psychological balance disrupted by extreme fear. In “Qisasi Rabghuzi”, it is used to represent intense emotional experiences: ... *on iki miñ erniñ yüräkləri yarilib öldilär* (64v112).

Phraseological units based on the lexeme *köñül* (soul). Among the most frequently used phraseological units in the text are those containing the lexeme *köñül*. They occur 123 times, accounting for 27,7% of all somatic phraseological units. As an active component of phraseological units, *köñül* typically appears in expressions of both **positive states:** the unit *köñül ber-* expresses the meaning “to love” or “to develop affection for.” This phraseological unit conveys emotional attachment, sympathy, or attention directed toward someone or something: *Ul kün izzat kördüm, köñül berdim ...* (109v191). The negative variant *köñül bermäslik* (“to show no affection, to be indifferent”) is also found in the text. The unit *köñül ber-* is attested in Alisher Navoi’s works as well: *Sa‘d bedilğa köp köñül berdi...* (АНАТИЛ,151); **in negative contexts:** the unit *ko‘ngli qattiq* means “merciless, hard-hearted,” with variants such as *tosh ko‘ngil; tosh ko‘ngilli; tosh ko‘ngil [ekan]*. Synonyms include *tosh yurak* (“stone-hearted”), while antonyms are expressed by forms like *ko‘ngli bo‘sh; ko‘ngli yumshoq; yumshoq ko‘ngil* (O‘TFL,299). In the text, this semantic field is

²⁷ Алишер Навоий асарлари тилининг изоҳли луғати. Тўрт томлик. Учинчи том. – Тошент: Фан, 1983. – Б.124.

represented by the archaic unit *qattiq köñüllük*, formed by lexical substitution within the phrase: *Ey Azrāil, ġāyat qatig köñüllük ermişsen* (6r15).

Phraseological units based on the lexeme *öpkä* (lungs). The lexeme *öpkä* appears in several historical variants (*öpkä* > *öfkä* > *övkä*)²⁸. In the glossary section of “Qisasi Rabghuzi”, *öpkä* is glossed as “anger, hatred, wrath.” In the text, it forms the basis of units such as *öpkäsi öč-*, *öpkäsi kel-*, *öpkäsi uç-*, and *öpkäsi basil-*. In total, 25 such instances are attested, comprising 5,6% of the somatic phraseological units. In modern Uzbek, the expression *o‘pkasini bosib olmoq* means “to control one’s emotions, to calm down and not act rashly.” A parallel form occurs in the text as *öpkäsi basil-*: ...*Yahudāniñ öpkäsi basildi...* (98v172). This unit conveys the meaning “to subdue one’s anger, to bring emotions under control.”

The second section of the chapter is entitled “*Analysis of phraseological units containing “so‘z” – “word”, “jon” – “soul”, and “yo‘l” – “path”.*

Phraseological units with the lexeme “so‘z” - “word.” In “Qisasi Rabghuzi”, phraseological units containing the lexeme *söz* occur 48 times, making up 5,4 percent of the total phraseological units. The division of *söz* into phraseological groups in the text demonstrates various aspects such as speech activity, expression of quantity, description of actions or states: **1) expressions related to indicating quantity:** another group of phraseological units connected with the lexeme *so‘z* (word) consists of expressions that denote quantity, often used to indicate a certain amount or limit. In “Qisasi Rabghuzi”, expressions conveying quantity or volume are employed to describe the extent of an event or object. In everyday speech, the phrase *ikki og‘iz* [a few words, a little (“word” or “to speak”)] is actively used, and in the text it serves as a synonym for the phrase *ikki so‘z so‘zlamog*. Variants include: *bir-ikki og‘iz*, *ikki-uch og‘iz*. Synonym: *ikki shingil* (O‘TFL, 194): ... *Bilqis haqida iki söz sözlädilär* (150r268).

In the given sentence, the phrase *iki söz sözlä-* is used to express quantity and complements the verb *so‘zlamog*. This unit serves to indicate a small or limited amount of speech; **2) units related to describing action or state:** the phraseological meaning of *söz* is sometimes linked with human actions, conditions, or behaviour. In the monument under study, such units are used to express the inner world, psychological state, or external relations of the characters. For instance, the unit *gap talaš-* (“to argue, to defend self-opinion”) is expressed as *söz talaš-* in the text: ... *Azrāil birlä söz talašdi* (20v39).

Phraseological units with the lexeme “jon” - “soul.” In “Qisasi Rabghuzi”, phraseological units containing the lexeme *jān* occur 47 times, accounting for 5,3 percent of the total. These units reflect philosophical and religious concepts regarding human life, spiritual state, and death. **Units denoting life and death:** the unit *jān ber-* is widely used in colloquial speech with the meaning “to breathe one’s last,” i.e., “to die.” Variants such as *jāni čiq-*, *jāni üzil-* are also attested, used in contexts describing the end of human life. In the text, this phraseological unit is recorded as *jān ber-*: *Jān bermäk qatigliqi netäk turur?* (56v98). The unit also appears in Alisher Navoi’s works with profound, emotional meaning. In the following line, the poet expresses, through this unit, that he “gave his life” in separation from his beloved, thereby depicting

²⁸ Древнетюркский словарь. – Л.: Наука, 1969. – С.388.

human love, devotion, and readiness for self-sacrifice: *Firāqında jân berdim...* (АНАТИЛ,589).

Phraseological units with the lexeme “yo‘l” - “path.” In the monument, phraseological units belonging to this group occur 17 times, forming 1,9 percent of the total. The application of units formed on the basis of the lexeme *yol* in both religious and worldly contexts can be seen through the following example: the unit *köni yol* is a historical phraseological unit meaning “the right path,” signifying that one must walk the straight path in order to achieve life’s goals. It emphasises the importance of choosing and following the correct path: *...agar täñrim mäni köni yolğa köndürmäsä yolsuzlardin bolğay erdim, tedi* (38v68). In this passage, the unit also implies that a person may lose the right path in life or face difficulties in choosing it. Thus, while *köni yol* is used in an old and historical form in the text, the modern equivalent *to‘g‘ri yo‘l* is now widespread and active as a phraseological unit.

The third section of the chapter is entitled “Phraseological units formed within the framework of a person’s spiritual state and religious concepts”.

Phraseological units formed on the basis of a person’s spiritual state. According to their formation on the basis of a person’s spiritual state, the phraseological units in the work can be divided into the following categories: **phraseological units with a positive connotation used in the work:** *mehri tüş-* phraseological unit means “to like” and expresses that a person or a thing becomes deeply attached to another person, place, or thing with affection, that is, to have love or sincere feelings. This unit is widely used in literary works and helps to express the emotions of characters more deeply: *Māhir erān mehri tüşti...* (249v459); **phraseological units with a negative connotation used in the work:** *içi yan-* phraseological unit means “to become angry” or “to feel hurt.” This unit is usually used to describe a person’s inner anger, resentment, or deep emotional pain. The unit in the form *içimni yandurmağil* in the work is a vivid example of figurative expression, strongly and clearly expressing a person’s inner pain or anger: *Men öñüñdä öläyin sen içimni yandurmağil* (50v88).

Phraseological units formed on the basis of religious concepts. The stories narrated in “Qisasi Rabghuzi” are created on the basis of the plots from the Qur’an and other religious books. Accordingly, the religious phraseological units in the work that contain religious vocabulary can be classified as follows: **1) phraseological units referring to events and place names connected with the other world:** the phraseological unit *dunyodan ketmoq* means “to pass away, to die.” As its variants, *olamdan ketmoq*, *dunyodan o‘tmoq – ko‘z(i)ni yummoq – nafas(i) tindi – oyog‘(i)ni uzatmoq – engak tashlamoq* (O‘TFL, 43) can also be found. In the story, the phraseological unit *dunyādan bar-* is used: *...Ey farzandlarim, mäni dunyādın barğu vaqtim boldi* (186r332); **2) phraseological units connected with worship, religious rituals, religious holidays, and others:** In “Qisasi Rabghuzi”, phraseological units *roza tut-*, *roza aç-*, *ağiz aç-*, *rozasiñi buz-* are used: *Tur tağında otuz kün ulaşu roza tutdi* (120v211); *Abu Bakr birlä Umar birlä meñä aydilar, bu keçä roza bizdä açğil tep* (241r441). The phraseological unit *roza aç-* is another bright example of religious phraseological units, meaning “to break the fast after keeping it in the month of Ramadan or at other times.”

The third chapter of the work is entitled “Structural-Semantic Features of Phraseological Units Used in “Qisasi Rabghuzi”, and its first section is called “*The Expression of Phraseological Units through Transference*”. In this section, phraseological units formed on the basis of metaphor, metonymy, synecdoche, as well as paraphrase and words, are analysed.

Transference through metaphor. The idioms *nadāmat ye-* and *māl ye-* are phraseological units formed by the figurative use of the verb “to eat”. The idiom *nadāmat ye-* literally means “to eat regret” but in fact conveys the meaning “to repent” or “to feel remorse.” *Nadāmat* describes the state of acknowledging one’s own mistakes and feeling sorry for them, or regretting sins committed: *Amma bu kün Muhammad rasulullāh sallālāhu alayhi vasallam barakātüdin ummatları nečäkim yazuq qilsalar, bir yolı nadāmat yeb, pušaymān bolsalar...* (127v224).

The phraseological unit *māl ye-* carries the meaning “to seize or plunder property unlawfully.” To take others’ property illegally, to embezzle or loot, often implies evil or injustice: *Yawlaq adl turur, ančası bar kişilər mālın yeyür* (134v238).

Transference through metonymy. The idiom *islāmğa kir-* is one of the metonymy-based phraseological units found in the work. Metonymy is a method of extending meaning, where one term or phrase is used to denote another related concept. In the idiom *islāmğa kir-*, the word “*Islam*” literally denotes the name of the religion, but in this context “to enter *Islam*” means “to embrace the Islamic faith.” Thus, the word *Islam* is used as the name of the religion, while the action of entering it is understood as accepting the faith: *Umar islāmğa kirmäk birlä musulmānliq küčlāndi* (203r366).

Transference through synecdoche. The idiom *ilkindä qal-* is a phraseological unit formed on the basis of synecdoche. This idiom means “to become captive to someone.” The word *ilki* means “hand,” but in this context the essential meaning is “captivity”: *...siziñ čerik sinqay, bularniñ ilkindä qalğaymız* (229v418). The idiom *ilkindä qal-* conveys the situation of characters falling into a difficult condition, that is, being captured by the enemy.

Formation of phraseological units on the basis of words. In the lexicon section of the studied monument, the lexeme *ozmoq* is defined as “to err, to make a mistake, to go astray”²⁹. This word became the basis for the formation of the idiom *yoldan az-*, which means “to stray or take the wrong path, to go astray in an affair or on the road”: *...Ilyās sahrālarda yoldin azğanlarğa yol körgüzürlär* (160v286). In “*The Phraseological Dictionary of the Uzbek Language*” the idioms *yo‘ldan ozmoq* and *yo‘ldan ozdirmoq* are given, with the meanings “to go astray, to deviate” and “to lead astray.” Synonyms: *yo‘ldan toymoq – yo‘ldan urmoq – yo‘ldan chiqarmoq* (O‘TFL,586).

Formation through paraphrase. The idiom *ko‘zi yorimoq* in Uzbek means “to give birth” and mainly refers to the process of a woman bringing a child into the world. Historically, this idiom also existed in ancient Turkic languages and was used to express positive emotions related to childbirth. In literary works, *ko‘zi yorimoq* is widely used to describe important events in the lives of characters.

²⁹Рабғузий Носируддин Бурхонуддин. “Қисаси Рабғузий” иккинчи китоб (масъул муҳаррир Н.А.Асилова; нашрга тайёрловчилар Э.Фозилов, А.Юнусов, Х.Дадабоев). – Тошкент: Ёзувчи, 1991. – Б.227.

Authors employ this idiom to convey moments of joy and happiness to readers, as well as to depict new stages in human life. It can also be seen in the language of the studied monument: ... *Isātek oğul birlä közüñ yarutğil* (169v303); *Aniñ birlä közüñ yarursun. Baqdim ersä, oğlan tuğmiş* (183v328).

The second section of the chapter is entitled “*The types of phraseological units according to their form and semantic relations.*” In this part, the types of phraseological units based on their formal and semantic relations are analysed. These types include phraseological synonymy, antonymy, polysemy, homonymy, as well as phraseological variants.

Phraseological synonymy. Phraseological units expressing the meanings of “thinking,” “remembering,” or “reflecting” are widely used in the work, urging one to deep contemplation and reasoning: *könlidä keç-* “...kim ersäniñ köñlindä keçmiş joq” (233r425); *köñligä tüş-* “Rasul alayhissalām vasiyyatı köñlümğä tüşti” (229r417); *aqlığa kel-* “Tekmä bir aqlıñğa kelmiştä: ‘Atam tirik barmu?’” (224v407).

Phraseological polysemy. The phraseological unit *baş kötär-* is a vivid and rich example of phraseological polysemy (i.e., multiple meanings). In the text, this unit is employed in four different basic meanings depending on the context, thereby demonstrating phraseological polysemy: 1) “to rise, to move”: *Ey Musā, başiñ kötürgil* (127v225); 2) “to appear, to show up”: *Teñizdin bir balıq baş kötardı* (138v246); 3) “to get ready for struggle, to resist”: ... *barça narsälär baş kötürüp Adamni bizdin yaratğil tep tama’ qıldılar* (6v15); 4) “to straighten up, to stand tall”: *Qamuğ tağlar baş kötärdilär, kemi bizgä tolanğay, tep.* (27r49). In this last context, the meaning conveyed is the grandeur or loftiness of mountains.

Phraseological homonymy. The phraseological unit *azaqıñğa tüş-* is a clear example of phraseological homonymy. Though identical in form, it conveys different meanings depending on the context: *Ğāra bolmadılar, qalib Sa’dniñ azaqıñğa tüştilär* (230r419). Here, the unit is used metaphorically in the sense of “to plead, to beg for help.” In another example: *Aydılar: Ey yigit, sen kimsen? Aydı: Men Yunus yalavaçman. Kemi xalqı qamuğı Yunus azaqıñğa tüştilär* (156r279), the unit is used in its direct meaning, i.e., “to approach someone,” “to come near,” “to physically draw close.” In both cases, the form of the unit remains the same, but its semantic content differs entirely.

Phraseological variants. In “Qisasi Rabghuzi”, the phraseological units *yumşaq köñül* and *rahm köñül* function as variants of one another, denoting a person’s compassion and kindness: *Juvānmard, dinliğ, yumşaq köñüllük* (198v357); *Yana fariştalardan Mikāilğa oxşayursan, rahm köñüllük* (222v402). As these examples show, phraseological variants based on the same image emerge in the text.

Phraseological antonyms. The phraseological unit *qatiğ köñül* (hard-hearted) functions in contrast with *yumşaq köñül* and *rahm köñül* in “Qisasi Rabghuzi”, clearly demonstrating how antonymous phraseological units are employed, thus reflecting the richness of the language and its artistic means of expression: *Valekin qatiğ köñüllüksen* (186r332); *Aniñ üçünkim, yumşaq köñüllüksen* (186r332); ... *Usmān yawlaq rahm köñüllük erdi* (201v363).

The third section of the chapter is entitled “*The structural-grammatical analysis of phraseological units*”. In this section, the manifestation of phraseological units in the form of word groups and sentences according to their syntactic structure is analysed.

Phraseological units in the form of word groups. The phraseological units used in the work can be grouped according to their structural features as follows: **two-component phraseological units.** Such units are actively employed in the studied monument: **noun + verb:** *jān al-, ahdni buz-, jān ber-, köhligä kel-, köhül bağla-, közgä il-, tilğa kel-, til aç-;* **noun + noun:** *közimniñ qaraçıği, közüüm yaruqi, köz allında, başdin azaq, ilik astıda, sajda içında;* **adjective + noun:** *yaman köz, alp yüräk, köni söz, qatığ köhül, köni yol;* **numeral + noun:** *iki söz.*

Three-component phraseological units: **noun + verb + noun:** *ağiz açğu vaqt, közgä bolub totiyä;* **noun + postposition + verb:** *jān birlä qabul qil-;* **noun + noun + verb:** *köz yolğa tikib, başları yastuqğa teg-;* **noun + verb + verb:** *köz yumup açqinča;* **noun + postposition + adjective:** *til üzä yünül;* **noun + adjective + verb:** *tiliñ ağır bilmägäysen.*

Four-component phraseological units: **noun + noun + postposition + verb:** *sözni sir içında tutğil; tillari köhüllari birlä tüz ermäs.*

Five-component phraseological units: **pronoun + noun + postposition + noun + verb:** *öz azaqıñ birlä ölümgä keldiñ.*

Phraseological units in the form of sentences. **1. Nominal predicate sentence-type phraseological units:** *köhli umşaq, tili bir.* **2. Verbal predicate sentence-type phraseological units:** *köhüllari dunyāni tilä-, murādlar hāsıl bol-, başları yastuqğa teg-, tiliñiz bir ermiş, tiliñ ağır bilmägäysen, azaqlari aşaq bol-, köz toy-, közi yaru-, közi teg-,* and so forth.

CONCLUSION

1. Nasiruddin Burhonuddin Rabghuzi’s work “Qisasi Rabghuzi” is considered a high example of classical Uzbek literature, having immense significance not only as a literary text but also as a social, religious, and cultural source. This rare monument, embodying the phonetic, lexical, and morphological features of Turkic languages of the 13th–14th centuries, is one of the foundational works in the formation of the old Uzbek literary language. The work was the first to present the stories of the prophets in written Turkic, distinguished by its religious-educational content, linguistic richness, and artistic style. Turkologists and literary scholars have conducted in-depth analyses of this work from lexical, morphological, syntactic, semantic, and stylistic perspectives. Research shows that the phraseological units, Arabic borrowings, saj’ art, and mythological and educational elements of the text serve as a vital means of illuminating the rich layers of folk thinking and culture. Furthermore, this monument, overlooked during the Soviet period, was revived in the years of independence through scholarly works, translations, and monographs and has since been studied extensively. Today, the language, lexicon, and artistry of “Qisasi Rabghuzi” are recognised as important subjects in Uzbek linguistics and literary studies.

2. Phraseology initially developed within literary studies and gained attention due to the importance of stable expressions in translating literary texts. Over time,

it evolved into an independent field of linguistics with its own research objects, methodology, and scientific directions. From the second half of the 20th century, extensive research has been conducted on the semantic, etymological, structural-syntactic, psycholinguistic, and cultural aspects of phraseology. Phraseological units began to be studied as means of emotional expression, evaluative tools, manifestations of folk wisdom, and representations of cultural experience. Today, phraseology has become a multifaceted scientific field that not only studies stable linguistic units but also reveals the thinking, culture, and emotions of the people.

3. The formation and development of phraseology as a branch of Uzbek linguistics occurred gradually, with its foundations established in the 1940s–1950s. Analysis of the semantic, grammatical, stylistic, and functional features of phraseological units and their modeling according to linguistic models shaped the scientific methodology of Uzbek phraseology. The use of phraseological units in literary texts also became a separate object of study, exploring authors' individual styles and their skillful use of phraseological tools. Furthermore, issues of semantic correspondence and equivalence in translation were given special attention. Today, phraseology has emerged as an independent scientific field, integrally connected with the lexical-semantic and syntactic layers of the language, while possessing its own expressive means. It serves as a repository of national values reflecting the people's worldview, thinking, and culture.

4. A total of 881 phraseological units are used in the text, and these units continue to be actively used in later written sources and in modern Uzbek literary language. According to linguistic-statistical analysis, 18,8 % of these phraseological units have become archaic, 6,8% have undergone phonetic changes, 33,7% have retained their original form, and 40,7% are used in modern Uzbek with lexical modifications. This indicates the long historical development of these units and their semantic stability. In particular, phraseological units expressing human activity, actions, states, characteristics, and traits are used in the same form and meaning in modern Uzbek. At the same time, some units show component-level changes, such as the omission of a component, addition of a new component, or synonymous substitution.

5. Comparing the phraseological units in “Qisasi Rabghuzi” with their equivalents in modern Uzbek literary language shows that somatic-component units were widely used even in old Turkic. This highlights the importance of figurative expressions based on body parts in the historical development of the language. Analysis shows that somatic phraseological units appear 444 times in the text, accounting for 50,3% of all phraseological units used in the work. They are expressed with the following body-part terms: eye (*köz*) – 79, head (*baş*) – 33, mouth (*ağiz*) – 17, hand (*qol*) – 35, heart (*yüräk*) – 12, soul (*könül*) – 123, tongue/language (*til*) – 36, neck (*boyin*) – 13, lungs (*öpkä*) – 25, face (*yüz*) – 39, hug (*bağır*) – 4, leg/foot (*ayaq*) – 19, eyebrow (*qaş*) – 5, ear (*qulaq*) – 4. These statistical data indicate that somatic phraseological units were widely used as a primary means of expressing emotional, psychological, and social states in the text.

6. Analysis of frequently repeated phraseological units shows the stability and semantic load of units based on certain lexical cores. In particular, the words *soʻz* appeared 48 times, *jon* 47 times, and *yoʻl* 17 times in the text. Phraseological units based on these lexemes are semantically and stylistically rich, showing continuity

in lexical-semantic features between Old Turkic and modern Uzbek. Analysis also indicates that some units retain their original meaning, while others are used in a lexically reshaped form.

7. Analysis of phraseological units related to a person's psychological state and religious concepts shows that the Uzbek language contains numerous phraseological units reflecting human inner experiences and religious beliefs. These phraseological units are used to describe a person's psyche, express emotions, and convey concepts associated with religious faith. While phraseological units related to psychological states reflect internal experiences, religious phraseological units serve to express beliefs and moral values.

8. Transfers (figurative transpositions) are widely used in language as an effective means of enriching and intensifying meaning. When employed within phraseological units, they allow a particular concept or image to be expressed in a new, often emotional, profound, and impactful manner. Through the semantic change process of phraseological units, the characteristics of one object or phenomenon are transferred figuratively to another, creating multifaceted meanings. In "Qisasi Rabghuzi", transfers used in phraseological units—particularly metaphors, metonymies, synecdoches, and paraphrases—enhance the artistic and aesthetic content of the text. Analysis of these types of transfers reveals the semantic nature of phraseological units and their degree of imagery, demonstrating that the work requires in-depth study not only from a literary perspective but also from a linguistic standpoint.

9. Analysing the phraseological units in "Qisasi Rabghuzi" in terms of form and meaning helps identify their linguistic, stylistic, and semantic system. Relationships such as synonymy, variant forms, homonymy, antonymy, and polysemy clearly demonstrate the complex role of phraseological units within the language system, the variability of meaning forms, and their functional possibilities in speech.

10. Structurally and grammatically, the phraseological units in the text primarily appear as word combinations or sentences. Although composed of different components, they are semantically integral, stable, and figurative units. Analysis shows that most phraseological units in the text are word-combination type units. Based on their structural characteristics, these units can be divided into two-, three-, four-, and five-component phraseological units, reflecting the complexity of expressive forms in the language.

11. Among the analysed phraseological units, sentence-type phraseological units deserve special attention, as they manifest structurally as either noun-based or verb-based sentences. These units stand out due to their stable syntactic structure, integrated semantic content, and emotional imagery. Research results indicate that verb-based sentence phraseological units surpass noun-based sentence units in both number and frequency of use. This is primarily explained by the tendency of verb-based units to directly express actions, states, attitudes, or experiences.

**РАЗОВЫЙ СОВЕТ ПРИ НАУЧНОМ СОВЕТЕ DSc.03/30.12.2019.Fil.05.02
ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ФАРМОНОВА УМИДА МАХСУТАЛИЕВНА

**ИССЛЕДОВАНИЕ ФРАЗЕМ, ИСПОЛЬЗОВАННЫХ В «КИСАСИ
РАБГУЗИ»**

10.00.05 – Язык и литература народов Азии и Африки

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам

Фергана – 2025

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за № В2023.4.PhD/Fil4010

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является функционально-семантическое изучение фразем, использованных в произведении Насируддина Рабгузи “Кисаси Рабгузи”, определение их отношения к языку последующего периода и современному узбекскому языку, выявление структурно-грамматических изменений в развитии фразем, выявление когнитивно-семантических признаков, характерных для развития фразем.

Объектом исследования является 5-й том 100-томной серии книг “Жемчужины тюркской литературы”, изданной на латинице издательством “Узбекистан” в 2022 году. Этот том посвящен произведению Насируддина Бурхонуддина Рабгузи “Киссаси Рабгузи”, представленному в прозаической форме. Текст произведения собрал и подготовил к публикации Х.Дадабоев.

Предметом исследования являются семантические и коннотативные особенности фразеологических единиц в произведении Рабгузи “Кисаси Рабгузи”, структурно-грамматическая структура, система фразеологических моделей, а также структурно-семантическое ядро и когнитивно-семантические факторы, участвующие в формировании фразеологического значения.

Научная новизна исследования заключается в следующем:

проанализированы исследования, проведенные в мировом и узбекском языкознании по фразеологическим единицам, определены проблемы в этой области; приведена статистика фразеологических единиц, использованных в произведении “Кисаси Рабгузи”, выявлены наиболее важные фразеологические единицы, характерные для языка этого периода, такие как *tili ağır*, *tilğa yünül*, *til alğuci*, *tili tebrän-*, *yüzün tut-*, *ernäklärin tişla-*, *alp yüräklik*, *könülni xuş tut-*, *jän oyna-*, *emgätü başla-*, *baş ber-*, *ilkindä qal-*, *farah ber-*, *la 'natdın küzär-*, *rahm könül*, *öfkäsi öç-*;

освещены семантические и стилистические особенности фразеологических единиц с соматическим составом, таких как *köz*, *baş*, *til*, *ağiz*, *yüz*, *qol*, *barmaq*, *yüräk*, *bağir*, *öpkä*, *ayaq*, *qaş*, *boyin*, *qulaq*, *könül* а также фразеологических единиц с такими опорными компонентами, как *слово*, *душа*, *путь*, используемых в произведении, обоснованы фразеологические единицы, связанные с духовным состоянием человека, *iiminç ber-*, *xuş kel-*, *açığı kel-*, *balāğa ilin-* и религиозными понятиями, *imānğa kizür-*, *ağiz aç-*, *rozasin buz-*;

проанализированы фраземы в тексте произведения с точки зрения их отношения к языку последующего периода и современному узбекскому языку, выявлены структурно-семантические изменения, произошедшие в ходе развития фразем, в частности, фраземы, которые в настоящее время не используются, используются без каких-либо изменений, некоторые звуки изменены и лексически переформированы; доказаны такие явления переноса значения, как метафора, метонимия, синекдоха, парафраза, а также синонимические, антонимические, омонимические, вариантные, полисемантические отношения;

фразеологизмы, использованные в произведении, проанализированы в структурно-грамматическом аспекте, по синтаксической структуре они эквивалентны сочетаниям *jän al-*, *ahdni buz-* и предложениям *tili bir*, *könli yumşaq*; по составу компонентов определены двухкомпонентные фразеологизмы

közümniñ qaračig'i, qatiğ köñül, трехкомпонентные *ağiz ačğu vaqt*, четырехкомпонентные *sözni sir içindä tut-* и пятикомпонентные *öz azaqi birlä ölümgä kel-*.

Внедрение результатов исследования. Теоретические предложения, практические рекомендации и выводы исследования внедрены в:

выводы о том, что семантические и стилистические особенности фразеологических единиц с соматическим составом, таких как *köz, baş, til, ağiz, yüz, qol, barmaq, yüräk, bağir, öpkä, ayaq, qaş, boyin, qulaq, köñül*, а также фразеологических единиц с опорными компонентами, такими как *söz, jän, yol*, используемых в произведении, основаны на фразеологических единицах, связанных с духовным состоянием человека, таких как *üminç ber-, xuş kel-, ačig'i kel-, balāğa ilin-* и религиозными понятиями, такими как *imānğa kizdür-, ağiz ač-, rozasin buz-*, были использованы при реализации фундаментального проекта No F3-2019081663 на тему “Создание сборника веб-сайтов мультимедийных продуктов (электронных словарей), посвященных продвижению узбекского национального танцевального искусства”, в частности, при создании (Справка Государственной академии хореографии Узбекистана от 4 ноября 2024 года No 1/04 - 137). В результате материалы электронного словаря обогатились новыми научными источниками и взглядами;

выводы о том, что фраземы в тексте произведения были проанализированы с точки зрения их отношения к языку последующего периода и современному узбекскому языку, структурно-семантические изменения, произошедшие в ходе развития фразем, в частности, фраземы, которые в настоящее время не используются, используются без каких-либо изменений, некоторые звуки изменены и лексически реорганизованы; такие явления, как метафора, метонимия, синекдоха, парафраза, а также синонимические, антонимические, омонимические, варианты, полисемантические отношения, были использованы при написании сценария передач “Bedorlik”, “Ijod zavqi”, “Ta’lim va taraqqiyot”, “Millat va ma’naviyat” телерадиоканала “O‘zbekiston” Национальной телерадиокомпании Узбекистана (Справка No 26-36-918 от 4 ноября 2024 года Национальной телерадиокомпании Узбекистана “O‘zbekiston teleradiokanali”). В результате материалы диссертации послужили повышению знаний сегодняшнего молодого поколения о тщательном изучении духовного наследия наших предков;

фразеологизмы, использованные в произведении, были структурно и грамматически проанализированы, по своей синтаксической структуре они эквивалентны сочетаниям, таким как *jän al-, ahdni buz-*, и предложениям, таким как *tili bir, köñli yumşaq*; выводы о выявлении двухкомпонентных фразеологизмов, таких как *közümniñ qaračig'i, qatiğ köñül*, трехкомпонентных фразеологизмов, таких как *ağiz ačğu vaqt*, четырехкомпонентных фразеологизмов, таких как *sözni sir içindä tut-*, и пятикомпонентных фразеологизмов, таких как *öz azaqi birlä ölümgä kel-*, были использованы в качестве важного теоретического и практического источника в духовно-просветительских мероприятиях, международных научно-практических конференциях, литературном общении и пропагандистской (Справка No 01-

03/925 от 20 ноября 2024 года Союза писателей Узбекистана). В результате материалы диссертации послужили важной основой в вопросах воспитания гармонично развитой личности и внедрения в их сознание идеи национальной независимости, воспитания подрастающего молодого поколения в духе безграничного уважения и преданности родному языку и наследию предков.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка литературы и приложений, общий объем работы составляет 171 страницы.

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

I bo'lim (I part; I част;)

1. Farmonova U. “Qisasi Rabg‘uziy” asarida shaxsning ruhiy holati va diniy tushunchalar doirasida shakllangan frazeologizmlar // Хоразм Маъмуни Академияси ахборотномаси. – Хива, 2024. – №2/4. – Б.64-66. (10.00.00. № 21).

2. Farmonova U. “Qisasi Rang‘uziy” asarida “ko‘ngil” leksemasi asosida shakllangan frazeologizmlar // Qo‘qon DPI. Ilmiy xabarlar, 2025. – №4. – B.1450-1455. (10.00.00 OAK Rayosatining 2021-yil 31-martdagi 295/6-son qarori)

3. Farmonova U. “Qisasi Rabg‘uziy” asarida shaxsning ruhiy holati doirasida shakllangan frazeologizmlar // Ta’lim va innovatsion tadqiqotlar, 2024. – №8. – B.40-43. (10.00.00 OAK Rayosatining 2021-yil 30-sentabrdagi 306/6-son qarori).

4. Farmonova U. Phraseologisms Formed on the Basis of Somatisms in the Work “Qisasi Rabguzi” // Best journal of innovation in science, research and development, ISSN: 2835-3579, Volume:2 Issue:11|2023. – B.343-348. SJIF (2023) – 5.493 (№ 23)

5. Farmonova U. Phraseological units used on the basis of the lexeme “soul” in the work “Kisasi Rabghuzi” // American Journal Of Social Sciences And Humanity Research (ISSN: 2771-2141) VOLUME 04 ISSUE 09 (2024) PAGES: 58-62 OCLC – 1121105677. ResearchBib (2025) – 11.36 (№ 14).

6. Farmonova U. Phraseological Expressions Formed Based on The Emotional State of The Individual in The Work "Qisasi Rabguziy" // American Journal Of Philological Sciences. VOLUME Vol.05 Issue 04 2025. PAGE NO. –P.362-365.

7. Farmonova U. “Qisasi Rabg‘uziy” asarida qo‘llangan iboralarning shakllanish asoslari. Til leksemasi asosida ifodalangan frazeologizmlar // “Zamonaviy tilshunoslik yo‘nalishlari va chet tillari o‘qitishda innovatsion yondashuvlar” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Andijon, 2024. – B.253-256.

8. Farmonova U. “Qisasi Rabg‘uziy” asarida qo‘llangan iboralarning shakl va ma’no-munosabatiga ko‘ra turlari // “O‘zbek va tojik adabiyotida zullisonaynlik an‘anasi” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Farg‘ona, 2024. – B.322-324.

9. Farmonova U. “Qisasi Rabg‘uziy” asarida qo‘llangan frazeologizmlarning semantik xususiyatlari. Ko‘chim yo‘li bilan hosil bo‘lgan iboralar // “Ilmiy tadqiqotlar, innovatsiyalar, nazariy va amaliy strategiyalar tadqiqi” mavzusidagi 15-sonli respublika ko‘p tarmoqli ilmiy anjumani materiallari, 2024. – B.20-22.

10. Farmonova U. “Qisasi Rabg‘uziy” asari: talqin va muammolar // “O‘zbek tili va adabiyotini o‘qitish masalalari: tahlil va tadqiq” nomli loyiha doirasida tashkillangan “Tahlil va talqin” mavzusidagi respublika ilmiy-amaliy anjumani materiallari. – Farg‘ona, 2025. – B.88-91.

II bo'lim (II part; II част)

11. Farmonova U. “Qisasi Rabg‘uziy” asaridagi “bosh” leksemasi asosida shakllangan frazeologizmlar // “O‘zbek tili taraqqiyoti va xalqaro hamkorlik

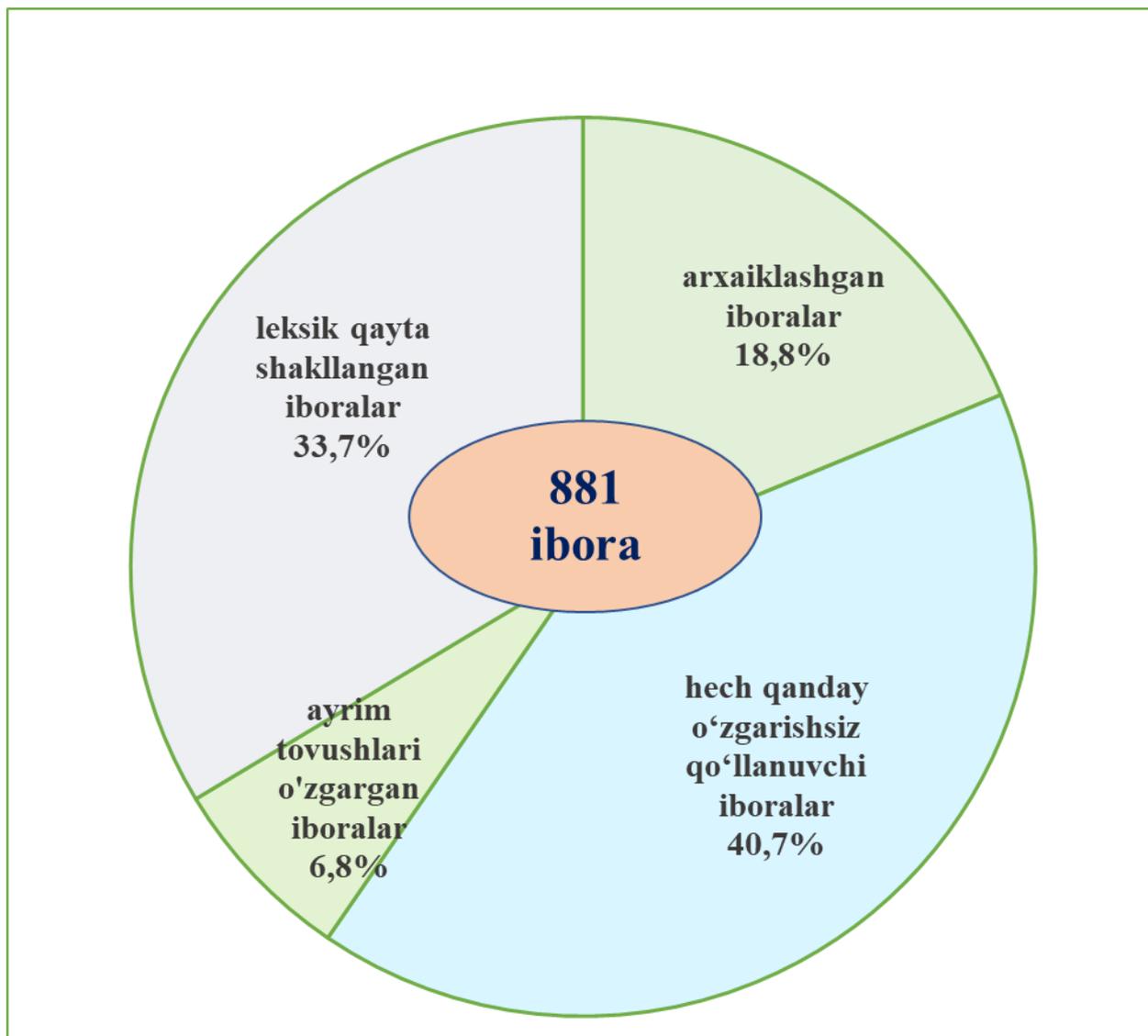
masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Toshkent, 2024. – B.509-513.

12. Farmonova U. “Qisasi Rabg‘uziy” asarida “ko‘z” leksemasi asosida shakllangan frazeologizmlar” // “Turkiy filologiya masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Farg‘ona, 2025. – B.162-167.

13. Farmonova U. “Qisasi Rang‘uziy” asarida “so‘z” leksemasi asosida shakllangan frazeologizmlar” // “Globallashuv davrida turkiy tillar taraqqiyoti: til, ta’lim, nazariya va amaliyot muammolari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Qarshi, 2025. – B.310-312.

14. Farmonova U. “Qisasi Rabg‘uziy” asarining jahonda tadqiq qilinishi // “O‘zbek tili va adabiyotining o‘qitilish masalalari: tahlil va tadqiq” nomli loyiha doirasida tashkillangan “Tahlil va talqin” mavzusidagi respublika ilmiy-amaliy anjumani materiallari. – Farg‘ona, 2025. – B.95-98.

1-ilova. “Qisasi Rabg‘uziy” asarida qo‘llangan iboralarning hozirgi o‘zbek tili bilan munosabati



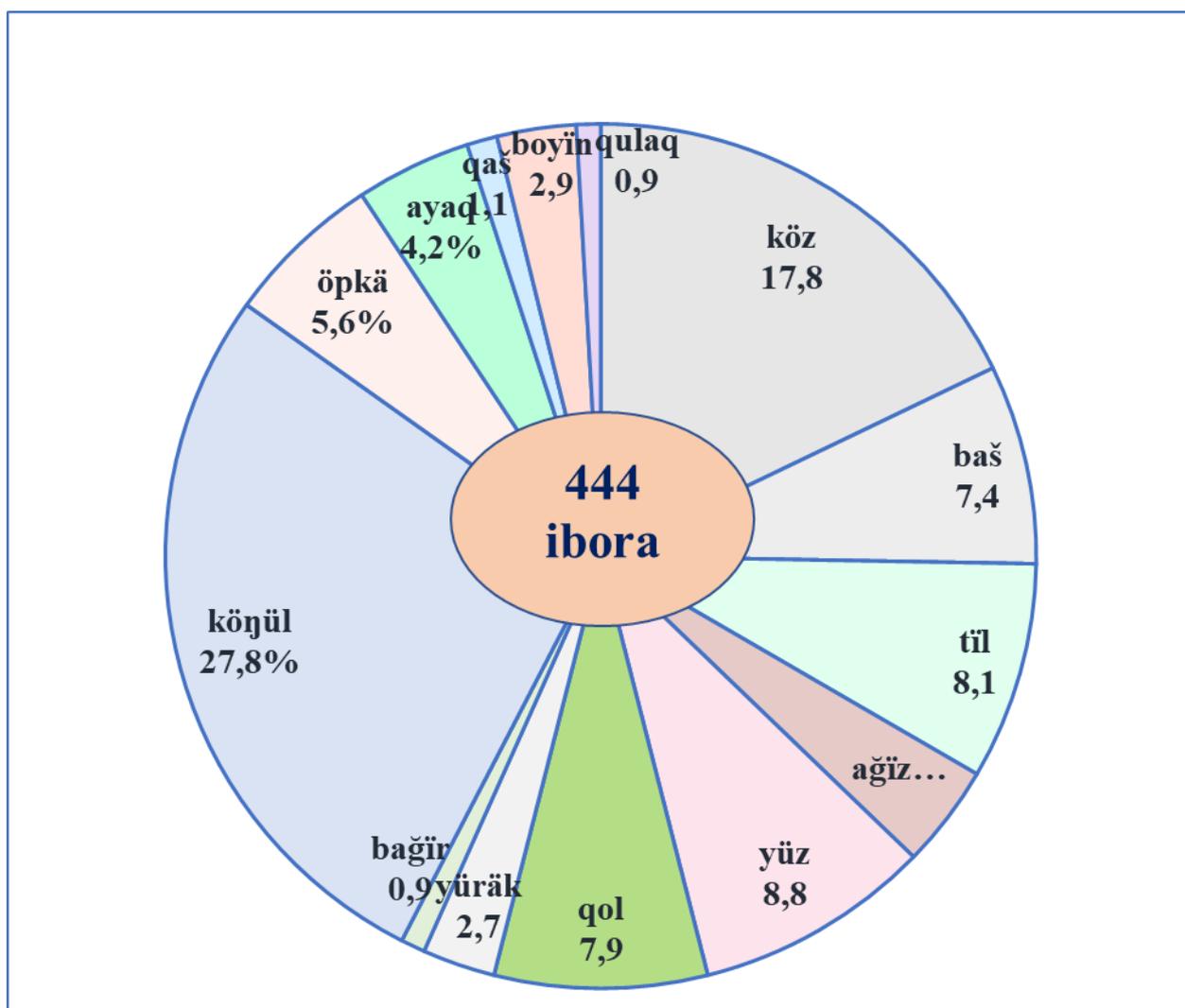
arxaiklashgan iboralar – 166 ta,

hech qanday o‘zgarishsiz qo‘llangan iboralar – 359 ta,

ayrim tovushlari o‘zgargan iboralar – 60 ta,

leksik qayta shakllangan iboralar – 296 ta.

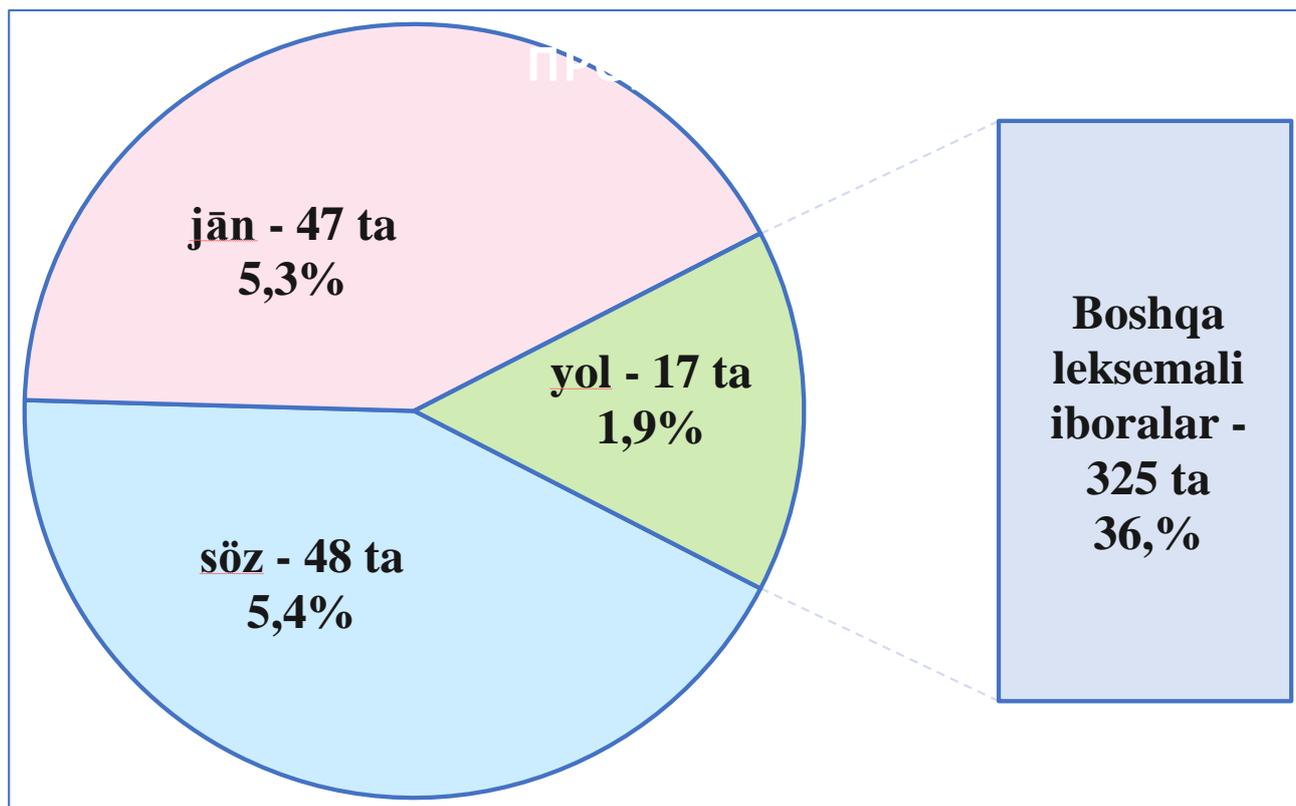
2-ilova. Asarda qo‘llangan somatik tarkibli iboralarning statistik tahlili



köz – 79 ta,
baş – 4 ta,
öpkä – 25 ta,
ayaq – 19 ta,
boyin – 13 ta,
yüz – 39 ta,
könül – 123 ta,

yüräk – 12 ta,
baş – 33 ta,
til – 36 ta,
qaş – 5 ta,
ağiz – 17 ta,
qol – 35 ta,
qulaq – 4 ta.

3-ilova. Asarda qoʻllangan *söz, jän, yol* kabi tayanch komponentli iboralarning statistik tahlili



Asarda qoʻllangan iboralar va ularning hozirgi oʻzbek tilidagi muqobillari

No	“Qisasi Rabgʻuziy” asaridagi iboralar	Bugungi kundagi muqobillari	Iboralarning maʼnolari
1.	alp yurāk	—	oʻzbek xalq dostonlarida gʻayritabiiy kuch-quvvati, mardligi, jasorati va shu kabilar bilan ajralib turadigan qahramon sifati
2.	ājāli yet-	ajali yet-	oʻlim soati, qazosi yetmoq
3.	ahdni buz-	ahdni buz-	vaʼda yoki kelishuvni buzmoq
4.	ānt iç-	qasam ich-, qasam qil-	qasam ichish yoki qasam qilish
5.	āybīnī yāp-	aybini yop-	kimningdir aybi yoki kamchiligini boshqalarga oshkor etmaslik, uyatga qolishining oldini olish maqsadida xatosini yashirish
6.	ağziğa tüş-	tiliga tush-, ogʻziga tush-	kishining mashhurligi yoki koʻpchilik tomonidan tilga olinishi
7.	ağiz açmaq	ogʻiz ochmoq	Ramazon oyida roʻza tutgan kishining iftor vaqtida ogʻiz ochishi
8.	ağzīn yummadī	ogʻzin yumradi	kishining gapirishni toʻxtatmaganini yoki jim turmaganini ifodalaydi
9.	ağziğa almas	ogʻziga olmas	kimnidir yoki nimanidir tilga olmaslik, umuman gapirmaslik
10.	azaqlar astında yançıl-	—	insonning ojiz qolishi va magʻlubiyatga uchrashi
11.	azaqi tartmadī	oyogʻi tortmadi	insonning ichki tuygʻulari yoki sezgilari biror joyga borishga yoki harakat qilishga qarshi turgani
12.	azaqlāri ašaq bol-	oyoq osti boʻl-	xoʻrlamoq, kamsitmoq

13.	azābda qal-	azob chek-	qiynalmoq, azoblanmoq
14.	ačigi kel-	achchig‘i kel-, jahli chiq-, qahri kel-, g‘azabi kel-	kimningdir jahlgā chiqishi, g‘azablanishi yoki asabi buzilishi holatini tasvirlash uchun qo‘llanadi
15.	balāga ilin-	baloni o‘ziga sotib ol-	tashvishni o‘ziga-o‘zi orttirmoq
16.	balāga tūsh-	baloga uchra-	insonning qiyin ahvolga tushishi, kulfatga duchor bo‘lishi yoki baxtsizlikka yo‘liqishi
17.	baši yastuqga teg-	bosh(i) yostiqa yet-	kasal bo‘lib yotib qolganda
18.	baš kötür-	bosh ko‘tar-	qo‘zg‘almoq, harakatga kelmoq
19.	baši tuban bol- baši quyi bol-	boshi egil-	1) kimningdir oldida o‘zini ojiz his qilish, taslim bo‘lish; 2) qayg‘u, afsus yoki uyat tufayli boshi past bo‘lib qolish
20.	baš alīb tärk ket-	bosh olib ket-	butunlay tashlab va qaytmas bo‘lib
21.	bašdün azaqga	boshdan oyoq	to‘la-to‘kis, bus-butun
22.	barmagin tišlä-, ernäklärin tišlä-	barmog‘ini tishlamoq	hech narsa qilolmay, natijaga erisholmay lol qolmoq
23.	bağri örtän-	bag‘ri ezil-	azoblanmoq, ruhan qiynalmoq, o‘rtanmoq
24.	bağri küyür-	bag‘ri ezilmoq	insonning chuqur azob-uqubatini, ichki qiynoqlarini yoki ruhiy iztirob holati
25.	bağri pora-pora bol-	bag‘ri pora-pora bol-	qiynalmoq, azoblanmoq
26.	boyün tavla-	bo‘yin tovla-	bajarilishi lozim bo‘lgan ishni amalga oshirishdan bosh tortmoq
27.	boynuda qal-	bo‘ynida qol-	gardaniga yuklanmoq, zimmasiga tushmoq, qarz bo‘lmoq
28.	boyga yet-,	bo‘yga yet-	qizlarning yetuklik yoshiga yetib, turmushga chiqishga

			tayyor bo'lish holati
29.	boy'n sün-	bo'ysunmoq	taslim bo'lmoq, sabr bilan qabul qilmoq
30.	dam urmadi	—	so'zlamaslik, gapirmaslik
31.	d'ingā kir-	dinga kir-	dinga kirmoq, ma'lum bir dinga e'tioqt qilmoq
32.	dunyādīn bar-	dunyodan ket-	qazo qilmoq, o'lmoq
33.	eñ salīš-	qo'l uzat-	qo'l uzatmoq
34.	emgätü başla-	—	og'riq, charchoq va jismoniy hamda ruhiy qiynoqlar
35.	etni tūrnaqdīn ayirmaq	etni tirmoqdan ayirmoq	insonlar o'rtasidagi yaqin va ajralmas munosabatlarni ifodalaydi
36.	fārah ber-	quvonch ber-	kimningdir quvonch yoki shodlik berishi, kimdir boshqasiga quvonch yoki shodlik ulashishishi
37.	ilik sün-	qo'l uzat-	yordam bermoq; cho'zilmoq, uzatilmoq
38.	ilki ustun turur-	qo'l(i) baland kel-	raqobat yoki musobaqada g'alaba qozonish, ustun mavqega ega bo'lish
39.	ilikkā kir-	qo'lga kir-	ixtiyoriga o'tmoq yoki egallamoq
40.	ilik a'çuq tut-	qo'li ochiq yoki ochiq qo'lli	saxiylik va qo'li ochiqlik
41.	iki köñüllük	—	biror ishga qaror qila olmaslik yoki ikkilanish
42.	ilikkā ilin-	qo'lga ilin-	o'z ixtiyoriga olishga ozmi-ko'pmi arzimoq
43.	iki söz	ikki og'iz	ozgina, andak ("gap" yoki "gapirmoq")
44.	imān keltür-	imon keltir-	Xudoga ishonch-e'tiqod bildirib sig'inmoq
45.	imān ber-	iymon ber-	musulmonlarning e'tiqodini va Allohga bo'lgan ishonchini ifodalaydi
46.	imānğa kiđurmaq	imonga kirmoq	insonning diniy e'tiqodini va Allohga bo'lgan

			ishonchini
47.	jān taslim qil-	jon taslim qil-	biror kishining hayotdan ko'z yumganini, uning umri tugagani
48.	jān al-	jon ol-	hayotini olmoq
49.	jān ber-	jon ber-	so'nggi marta nafas chiqarish
50.	jān fidā qil-	jon fido qil-	o'zini qurbon qilishga tayyor bo'lmoq
51.	kōzi yārur-	ko'zi yori-	tug'moq
52.	kōzi tūš-	ko'zi tush-	bexosdan, kutilmaganda ko'rmoq yoki qaramoq
53.	kōzi teg-	ko'zi teg-	"yomon ko'z" tushirish yoki zarar yetkazish
54.	kōzlārdin kizlā-	ko'zdan saqlamoq	biror kishini yoki narsani yomon ko'zdan, nazar tegishidan yoki zararli ta'sirlardan asrash
55.	kōz tik-	ko'z tik-	intiqlik bilan kutmoq, umid bilan qaramoq
56.	kōz yūmūp ačqīnča	ko'z ochib yumguncha	juda qisqa muddatda, tezda
57.	kōzdin yūraq bol-	ko'zdan yo'qol-	biror tomonga harakatlanib ko'rinmay ketmoq
58.	kōzğā il-	ko'zga il-, pisand qil-	kimnidir yoki nimanidir e'tiborsiz qoldirish, ahamiyat bermaslik, pisand qilmaslik
59.	kōñūl ber-	ko'ngil ber-	sevmoq
60.	kōñlī ačūl-	ko'ngli ochil-	kishining ruhiy yengillikka erishishi, kayfiyatining ko'tarilishi va g'am-tashvishlardan xalos bo'lishini
61.	kōñlī ōs-	ko'ngli ko'taril-	ruhlanish, quvonch va ijobiy tuyg'ularni ifodalashda
62.	kōñlī tolan-	ko'ngli to'l-	kishining ichki qoniqish, rozi bo'lish yoki shodlanish hissini ifodalashda

63.	könli yumşaq	yumshoq ko'ngil	yumshoq ko'ngil, ko'ngilchan, rahmdil
64.	könli bar	ko'ngli bor	1) biror bir ishni qilishga moyil, xayrixoh bo'lmoq; 2) sevishga moyil bo'lmoq
65.	könül ol-	ko'ngil ol-	xursand qilish bilan o'ziga xayrixoh qilmoq
66.	könlün qopar-	ko'ngliga cho'g' tush-	kishining qalbini qiziqtirish yoki nimagadir qiziqish uyg'otish
67.	könli tün-	ko'ngli joyiga tush-	ko'ngli xotirjam bo'lmoq yoki tinchlanmoq
68.	könlün aǵrut-	ko'nglini og'rit-	biror kishining qalbini og'ritish yoki uni xafa qilishni ifodalaydi
69.	könli sawuǵay	ko'ngl(i) sovidi	avvalgi yaxshi munosabati yo'q bo'ldi
70.	könül kesmiş	ko'ngilni uzmoq	yuragiga yaqin, intilgan kishisidan yoki narsasidan ajralishga qaror qilmoq
71.	könül baǵla-	ko'ngul bog'la-	biror narsaga qattiq kirishmoq
72.	könliǵa tüş-	ko'ngliga g'ashlik tush-	kutilmagan xavotir yoki noxush hissiyotning paydo bo'lishi
73.	könliǵa kel-	ko'ngilga kel-	odamning ichki fikrlari, to'satdan xayoliga kelgan g'oyalari yoki o'ylari haqida tasvirlaydi
74.	māl ye-	mol ye-	mol-mulkni noqonuniy yo'l bilan egallash yoki talon-toraj qilish
75.	meñizi sarǵar-, meñizi qizar-	yuzi qizar-	nojo'ya xatti-harakat, noqulay sharoit tufayli uyalmoq, xijolat bo'lmoq
76.	mehri tüş-	mehri tush-	suyib qolmoq
77.	nadāmat ye-	nadomat ye-	pushaymon bo'lmoq yoki afsuslanmoq
78.	namāzni buz-	nomozni buz-	qilib turgan ibodatini to'xtatmoq
79.	nusrat ber-	—	kimningdir g'alabaga erishishi, muvaffaqiyatli bo'lishi yoki ustunlikka

			erishishini tasvirlashda qo'llanadi
80.	pand ber-	pand ber-	nasihat yoki maslahat bermoq
81.	pand al-	pand ol-	nasihat yoki maslahatni qabul qilmoq
82.	qatig' kōnjüllük	ko'ngli qattiq	rahm-shafqati yo'q
83.	qolga kirit-	qo'lga kirit-	biror maqsadga erishish, natija olish yoki muhim yutuqqa ega bo'lish
84.	qol tart-	qo'l tort-	biror faoliyatni davom ettirishdan tiyilmoq
85.	qulaq qoy-, qulaq tut-	quloq sol-	tinglamoq
86.	rāhat tap-	rohat ol- (yoki topmoq, qilmoq)	1) lazzatlanmoq, huzur qilmoq; 2) huzur-halovat, farog'at, tinch va farovon hayot
87.	roza aç-	ro'za och-	Ramazon oyida yoki boshqa vaqtlarda ro'za tutishdan keyin iftor qilish
88.	roza buz-	roza buz-	"Ro'zasin buzmadim, savobin o'ksutmadim" jumlasini ro'zani buzmaslik va uning savobini kamaytirmaslikni anglatadi. (213r385).
89.	söz talaş-	gap talash-	o'zinikini ma'qullab gap aytishmoq
90.	sözga kirmäs	so'zini qaytarmoq	muloqotda rad etish, qarshilik bildirish yoki muayyan fikrni tasdiqlamaslik
91.	söziga yet-	gapida tur-, so'zida tur-	insonning o'z so'zida qat'iy turishi, bergan va'dasini saqlashi va e'tiborli bo'lishi
92.	söz uzat-	gapni cho'z-	kerakli narsani tez aytmay, ortiqcha gapirish
93.	üminč kes-	umid zu-	umidsiz bo'lmoq
94.	uminč ber-	umid bog'la-	voqe bo'ladi deb o'ylamoq

95.	vaqfi xuř	kayfi chog‘	insonning yaxshi kayfiyatda ekanligini, quvonch yoki huzur tuyg‘usi
96.	vasiyyät tut-	—	vasiyatga amal qilmoq
97.	tāat yolī	toat yo‘li	Allohga ibodat qilish va uning yo‘lida xizmat qilish
98.	tar könjüllük	ko‘ngli tor	kishining sabrsizligini yoki arzimas narsalarga ham chidamsizligini ifodalash uchun ishlatiladi
99.	tīlgä kel-	tilga kel-	gapirish qobiliyati tiklanmoq; nutqqa ega bo‘lmoq, so‘zlamq
100	tīl alğučīsī	—	dushman ichida yurib, uning sirlarini bilib oluvchi shaxs
101	tīllarī könjüllārī birlä tüz ermäs	tili bilan ko‘ngli bir emas	aytgan gapi bilan qilgan ishi, maqsadi mos emas, teskari
102	tīlī bir	tili bir	o‘y-maqsadi mos, bir xil
103	tīl ber-	til ber-	Alloh taoloning insonlarga gapirish qobiliyatini tuhfa etishi
104	tīl aç-	gap och-	o‘z tashabbusi bilan biror fikrni bayon etishga kirishmoq
105	tīlgä keltür-	tilga keltir-	biror narsa yoki voqeani esga olish, aytib berish yoki til bilan ifodalash
106	tīlī tebrän-	tildan qol-	g‘o‘ldiramoq
107	tīlī barmadi	tili bormadi	biror andisha-mulohaza bilan aytishni ma‘qul ko‘rmaslik
108	xuř kel-	xush kel-	biror kishining xatti-harakatlari, so‘zlari yoki qandaydir voqeahodisaning yaxshi ta‘sir ko‘rsatgani
109	yāman köz	yomon ko‘z	hasad bilan qarovchi yoki buzug‘ niyatli kishi

110	yolini saqlab ol-	—	kishining o'z to'g'ri yo'ldan, maqsadidan chetlamay sabr bilan kutishini, belgilangan yo'lini davom ettirishini
111	yoldin chiq-	yo'ldan chiq-	kimnidir to'g'ri yo'ldan adashtirish yoki yo'ldan chiqarish
112	yüz ögür-, yüz evür-	yuz o'gir-	muomalada bo'lishni istamaslik
113	yüzin açit-	beti qattiq	shikoyatni eshitib, yuzini qattiqlashtirdi, e'tibor bermadi, rahm-shafqat ko'rsatmadi
114	yürägi tebrän-	yuragi o'ynamoq	yurak urishining odatdagidan tezlashishi va kuchayishi
115	yüräk aldur-	yurak oldir-	bezillatib qo'ymoq
116	yürägi yaril-	yuragi yoril-	qattiq cho'chib ketmoq
117	öfkäsi basil-	o'pkasini bosib ol-	biror kishining g'azabini bosish, uni nazoratga olish
118	öfkäsi uç-	kayfi uch-, kapalagi uch-	qattiq cho'chish bilan qo'rqmoq
119	öfkäsi kel-	g'azabi kel-	achchiqqanmoq, g'azabga kelmoq
120	öfkäsi oç-	—	insonning barcha yomonliklar, gunohlar va salbiy ishlardan qutulish istagini yoki poklanishga intilishi
121	ögüt ber-	o'gut ber-	o'git yoki yo'l-yo'riq bermoq
122	ölüm ber-	—	o'lim soati, qazosi yetmoq
123	öz azaqi birlä ölümğa kel-	o'z oyog'i bilan kel-, o'z oyog'i bilan go'r og'ziga kel-	insonning o'z xatti-harakatlari tufayli xavfli vaziyatga tushishini ifodalaydi
124	öç al-	o'ch ol-	insonning yomonlikka qarshi yomonlik qilish yoki qasos olish istagi

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