TERMIZ DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/2025.27.12.Fil.12.04 RAQAMLI ILMIY KENGASH

TERMIZ DAVLAT UNIVERSITETI

JUMAYEV BEGALI XUDOYMURODOVICH

INGLIZ VA O‘ZBEK TILLARIDA “HAYOT” VA “O‘LIM” MAZMUNLI FRAZEMALARNING CHOG‘ISHTIRMA TAHLILI

10.00.13 – Qiyosiy va chog‘ishtirma tilshunoslik

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

Termiz – 2026

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida frazeologik birliklarning semantik, pragmatik, lingvomadaniy va kommunikativ xususiyatlarini aniqlash hamda turli tillardagi muqobillarini belgilash masalalariga alohida e’tibor qaratilmoqda. Ingliz va o‘zbek tillaridagi hayot va o‘lim mazmunli frazemalarning izohli hamda tarjima lug‘atlarida bir xil darajada yoritilmaganligi, ularning nutqiy qo‘llanish chastotasi bo‘yicha ma’lumotlarning cheklanganligi, hududiy va uslubiy variantlarning yetarlicha tizimlashtirilmaganligi, avtomatik tarjima jarayonida ko‘chma ma’noli birliklarning tarkibiy qismlari alohida tarjima qilinishi natijasida frazemaning yaxlit semantik mazmuni, emotsional-ekspressiv bo‘yog‘i va milliy-madaniy xususiyatini, ularning ekvivalentlik darajasini, kontekstual mosligini va tarjima strategiyalarini ishlab chiqish zarur. Shunga ko‘ra, mazkur yo‘nalishdagi tadqiqot natijalaridan ikki tilli va ko‘p tilli frazeologik lug‘atlar tuzish, badiiy asarlarni tarjima qilish, til o‘rganuvchilarning madaniyatlararo kompetensiyasini rivojlantirish, elektron tarjima tizimlarini takomillashtirish dolzarb hisoblanadi.

Dunyo tilshunosligida inson tafakkuri, milliy madaniyat va lisoniy ong o‘rtasidagi o‘zaro munosabatlarni tadqiq etish doirasida frazeologik birliklarning semantik, kognitiv, lingvomadaniy hamda pragmatik xususiyatlarini o‘rganishga alohida e’tibor qaratilmoqda. Xususan, insoniyat mavjudligining fundamental ontologik kategoriyalari hisoblangan “hayot” va “o‘lim” tushunchalarining turli tillar frazeologik tizimida voqelanishi, ularning universal va milliy-madaniy belgilarini aniqlash, mazkur tushunchalar bilan bog‘liq obrazli tafakkur mexanizmlarini ochib berish zamonaviy qiyosiy tilshunoslikning muhim ilmiy yo‘nalishlaridan biriga aylangan. Shu boisdan, frazeologik birliklarning semantik ekvivalentligi, qisman muqobilligi va milliy-madaniy jihatdan muqobilsizligi bilan bog‘liq masalalarni aniqlash qiyosiy frazeologiyaning nazariy asoslarini yanada rivojlantirishga xizmat qiladi. Bunda zamonaviy korpus lingvistikasi imkoniyatlaridan foydalanish orqali frazemalarning qo‘llanish chastotasi, kollokatsion xususiyatlari, diskursiv faolligi va kontekstual variantlarini aniqlash, an’anaviy semantik tahlil natijalarini miqdoriy ko‘rsatkichlar bilan asoslash muhim ahamiyat kasb etadi.

Mamlakatimizda so‘nggi yillarda tilshunoslik fanini rivojlantirish, o‘zbek tilining milliy-madaniy xususiyatlarini chuqur tadqiq etish, uning boy leksik va frazeologik imkoniyatlarini ilmiy jihatdan asoslash hamda xorijiy tillar bilan chog‘ishtirma o‘rganish masalalariga alohida e’tibor qaratilmoqda. Xususan, zamonaviy tilshunoslikning antropotsentrik paradigmasi doirasida frazeologik birliklarning semantik, kognitiv, pragmatik, lingvomadaniy va aksiologik xususiyatlarini tadqiq etish, ular orqali xalqning milliy tafakkuri, dunyoqarashi, urf-odatlari, diniy-falsafiy qarashlari hamda qadriyatlar tizimini aniqlashga qaratilgan ilmiy izlanishlar olib borilmoqda. Bu borada insoniyat mavjudligining asosiy ontologik kategoriyalari hisoblangan “hayot” va “o‘lim” tushunchalarini ifodalovchi frazeologik birliklarning lisoniy tabiatini ochib berish, ularning ikki til tizimidagi umumiy va milliy-madaniy xususiyatlarini aniqlash, semantik tuzilishi hamda

kommunikativ vazifalarini chog‘ishtirma asosda o‘rganish muhim ilmiy-amaliy ahamiyat kasb etmoqda. Milliy tilimizning sofligini saqlash, uning lug‘at boyligini oshirish, turli sohalardagi zamonaviy atamalarning o‘zbekcha muqobillarini yaratish va ularning bir xil qo‘llanishini ta’minlash dolzarb vazifa bo‘lib qolmoqda[1]. Binobarin, frazemalarning semantik-kognitiv, struktur, lingvomadaniy, aksiologik hamda funksional-pragmatik jihatdan kompleks chog‘ishtirma tadqiq etish, ularning universal va milliy-madaniy belgilarini aniqlash, mavjud ilmiy yondashuvlarni integratsiyalashgan metodologiya asosida takomillashtirish hamda olingan natijalarni tarjimashunoslik, leksikografiya, lingvodidaktika va kompyuter lingvistikasi amaliyotiga tatbiq etish mamlakatimiz zamonaviy tilshunosligi oldida turgan dolzarb vazifalardan biri hisoblanadi.

O‘zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”, 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2020-yil 6-noyabrdagi PF-6108-son “O‘zbekistonning yangi taraqqiyot davrida ta’lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to‘g‘risida”gi Farmonlari, 2018-yil 5-iyundagi PQ-3775-son “Oliy ta’lim muassalarida ta’lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta’minlash bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatdan yangi bosqichga olib chiqish chora-tadbirlari tog‘risida”gi Qarorlari va boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

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

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida frazeologik birliklar bo‘yicha ko‘plab tadqiqotlar amalga oshirilgan. Jumladan, Sh. Balli, N.I. Amosova, M.T. Tagiyev, N.M. Shanskiy, N.I. Chernishyeva, A.V. Kunin, V.V. Vinogradov, V.M. Mokiyenko, Aldiabani Aref Ali Salax, A. Granja[2] kabi

[1] O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoevning 2019 yil 21 oktabrdagi o‘zbek tiliga davlat tili maqomi berilganligining 30 yilligiga bag‘ishlangan tantanali marosimidagi nutqi // Xalq so‘zi. – Toshkent, 2019. – 22 oktabr

[2] Балли Ш. Французская стилистика. – Москва, 1962. – 392 с. Амосова Н.И. Основы английской фразеологии. – Ленинград, 1963. – 227 с. Тагиев М. Т. Глагольная фразеология современного русского языка. – Баку: Маариф, 1966. – 150 с. Шанский Н.М. Фразеология современного русского языка. – Москва: Высшая школа, 1969. – 315 с. Чернишева Н.И.Фразеология современного немецкого языка. – Москва, 1970. – 200 с. Кунин А.В. Фразеология современного английского языка. – Москва, 1972. – 288 с. Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – Москва, 1977. – 267 с. Мокиенко В.М. Славянская фразеология – Москва, 1980. – 207 с. Алдиабани Ареф Али Салах. Фразеологические единицы, выражающие интеллектуальные способности человека в английском и русском языках: Дисс. ... канд. филол. наук. – Казань, 2003. – 199 с. Granja Á. María

olimlarning xizmatlari katta.

Ingliz tilshunosligida N.R. Norrick, Ya. Kamakura, A. Dabrowska[3] kabi G‘arb olimlarining ilmiy tadqiqotlari frazeologik birliklarni o‘rganishga bag‘ishlangan.

O‘zbek olimlaridan Sh. Rahmatullayev, Y.D. Pinxasov, M. Umarxodjayev, H. Berdiyorov, B. Yo‘ldoshev, A.E. Mamatov, P.U. Bakirov, B.M. Jo‘rayeva, M. Sodiqova, Q.M. Hakimov, Sh.R. Usmonova, M.K. Xalikova, A. Mamatov, K. Bozorboyev, O. Cho‘ponov, Z. Narmuratov, N. Mamataliyeva, Sh. Kayumova Sh. Abdullayev, Sh. Almamatova, M. Vafoyeva, Z. Jumayeva[4] singari tilshunos olimlar o‘zbek frazeologiyasining rivojiga munosib hissa qo‘shganlar.

Zamonaviy tilshunoslikda frazeologik birliklarni boshqa tillar bilan qiyosiy-chog‘ishtirma aspektda o‘rganish va ularning milliy-madaniy xususiyatlarini tadqiq etish keng tus olgan. Bu jihatdan L. Kuliyeva, I. Stepanova, Y. Arsenteva, I.N. Isabekov, G.I. Ergasheva, M.A. Radjabova, O‘. Xudoynazarova, S. Abdullayeva, R. Sapayeva[5] kabi tilshunos olimlarning qardosh va qardosh bo‘lmagan tillar doirasida olib borgan tadqiqotlari ahamiyatlidir.

(ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. -Hamburg: Verlag Dr. Kovac, 2008.-382 p.

[3] Тарасенко В.В. Концепты “жизнь” и “смерть” в системе языка и сознании разноязычных носителей (на материале фразеологизмов)”. Дисс. ... канд. филол. наук. Кемерово. 2008 – 160 с. Кузнецова Н. В. Словообразовательные структуры ядерных лексем концепта “жизнь” (на материале английских и русских народных сказок. Дисс. ... канд. филол. Москва, 2010. – 172 с. Воробьева С. В. Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья. Дисс. ... канд. филол. Наук. Волгоград. 2012 – 182 с. Середа Е. Представление концепта “death” в английской фразеологической картине мира. Дисс.. канд. филол. Наук. Санкт-Петербург. 2016 – 184 с. Шарышова Н. В. Когнитивно-метафорическая репрезентация концептуальных структур Life/Жизнь и Death/Смерть в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат). Дисс. канд. филол. наук. – Волгоград, 2020. – 192 с. Karimova D. Sh. Turli tizimli tillarda “o‘lim” kontseptining lingvokulturologik xususiyatlari va gender tadqiqi. Filol. fanlari falsafa d-ri… diss. Andijon, 2023. – 129 b.

[4] Тарасенко В.В. Концепты “жизнь” и “смерть” в системе языка и сознании разноязычных носителей (на материале фразеологизмов)”. Дисс. ... канд. филол. наук. Кемерово. 2008 – 160 с. Кузнецова Н. В. Словообразовательные структуры ядерных лексем концепта “жизнь” (на материале английских и русских народных сказок. Дисс. ... канд. филол. Москва, 2010. – 172 с. Воробьева С. В. Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья. Дисс. ... канд. филол. Наук. Волгоград. 2012 – 182 с. Середа Е. Представление концепта “death” в английской фразеологической картине мира. Дисс.. канд. филол. Наук. Санкт-Петербург. 2016 – 184 с. Шарышова Н. В. Когнитивно-метафорическая репрезентация концептуальных структур Life/Жизнь и Death/Смерть в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат). Дисс. канд. филол. наук. – Волгоград, 2020. – 192 с. Karimova D. Sh. Turli tizimli tillarda “o‘lim” kontseptining lingvokulturologik xususiyatlari va gender tadqiqi. Filol. fanlari falsafa d-ri… diss. Andijon, 2023. – 129 b.

[5] Кулиева Л. Принципы фразеологизации в русском и английском языках: Автореф. дисс. канд. филол. наук. – Баку, 2004. – 26 с. Степанова И. Английские фразеологические единицы с флористическим компонентом (в сопоставление русском языком): Автореф. дисс. канд. филол. наук. – Киев, 1987. – 24 с. Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц выражающих характер человека в английском и русском языках: Автореф. дисс. канд. филол. наук. – Москва, 1984. – 16 с. Исабеков И.Н. Фразеологизмы и проблемы их перевода (на материале кыргизского и русского языков): Автореф. дисс. канд. филол. наук. – Бишкек, 2004. – 24 с. Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремия ларида гендер аспектининг киёсий-типологик тадқиқи. Филология фанлари номзоди дисс. Тошкент, 2011. – 164 б. Раджабова. М.А. Ономастик компонентли фразеологик бирликларнинг лингвомаданий жиҳати ва таржима муаммолари (Инглиз, ўзбек ва рус тиллари материалида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Бухоро, 2020. – 160 б. Худойназарова Ў.А. Инглиз ва ўзбек тилларида мифоним компонентли фразеологизмларнинг лингвокультурологик тадқиқи. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Термиз, 2022. –147 б. Абдуллаева С.Б. Инсонни характерлашда зооним компонентли фразеологик бирликлардаги лингвопрагматик хусусиятлар (Инглиз ва ўзбек тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Самарқанд, 2022. – 148 б. Сапаева Р. Б. Қариндош бўлмаган тиллар фраземаларининг антропоцентрик қиёси (ўзбек ва немис тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Урганч, 2023. – 136 б.

Frazeologik birliklarning lingvomadaniy aspektdagi gender hamda milliy-madaniy xususiyatlarini o‘rganish yuzasidan ham bir qator tadqiqotlar amalga oshirilgan. Jumladan, K. Kristin, Z.V. Korzyukova, V.S. Samarina, Z.M. Ramazanova, V.A. Xoxlova, G.I. Ergasheva, L.E. Xolmuradova, N.Z. Nasrullayeva, M.A. Abduvaxabova, G.S. Qurbonova kabi tadqiqotchilar frazeologik birliklarning lingvomadaniy, gender va lisoniy xususiyatlarini ingliz, nemis, fransuz, rus, o‘zbek tillari hamda ikki til materiali doirasida o‘rganganlar.

Frazeologik birliklarni “hayot” va “o‘lim” leksemalari bilan bog‘liq holda tadqiq etgan V.V. Tarasenko, N.V. Kuznetsova, S.V. Voroboyeva, E. Sereda, N.V. Sharsheva, D.Sh. Karimova kabi olimlarning ilmiy ishlarini alohida ta’kidlash lozim. Ularning tadqiqotlarida “hayot” va “o‘lim” leksemalarining semantik, strukturaviy, etimologik va lisoniy-madaniy jihatlari tahlil qilingan. Dissertatsiyani yozish jarayonida nomlari keltirilgan va boshqa bir qator o‘zbek, ingliz hamda jahon tilshunoslarining ilmiy izlanishlari e’tiborga olindi. Mazkur yo‘nalishda bajarilgan ishlardan farqli ravishda, ushbu tadqiqotda ingliz va o‘zbek tillaridagi “hayot” va “o‘lim” mazmunli frazeologik birliklarning etimologik shakllanish omillariga e’tibor qaratilib, ularning lingvomadaniy jihatlari yoritilgan hamda semantikasi chog‘ishtirma usulda o‘rganilgan.

Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya mavzusi Termiz davlat universitetining ilmiy-tadqiqot ishlari rejasiga muvofiq “Tilning leksik – semantik tizimini chog‘ishtirma tipologik o‘rganishning dolzarb muammolari: diaxroniya va sinxroniya” (ITA-12-09-2019) mavzusidagi ilmiy yo‘nalish doirasida bajarilgan.

Tadqiqotning maqsadi: Turli tizimli tillardagi “hayot” va “o‘lim” konseptli frazeologik birliklarning lingvokulturologik va semantik xususiyatlari hamda tillararo ekvivalentlik tamoyillarini yoritib berishdan iborat.

Tadqiqotning vazifalari:

Turli tizimli tillarda frazeologik birliklarga oid ilmiy-nazariy qarashlarni yoritib berish;

hayot va o‘lim mazmunli frazeologik birliklarning shakllanish manbalari asosida ularning etimologik tasnifini ishlab chiqish;

ingliz va o‘zbek tillaridagi hayot va o‘lim mazmunli frazeologik birliklarning semantik xususiyatlarini qiyosiy tahlil etish orqali o‘xshash va farqli xususiyatlarini aniqlash;

hayot va o‘lim mazmunli frazeologik birliklarning lingvomadaniy jihatlarini ochib berish.

Tadqiqotning obyekti sifatida ingliz va o‘zbek tillaridagi hayot va o‘lim mazmunli frazeologik birliklar tanlab olindi.

Tadqiqotning predmeti. Ingliz va o‘zbek tillaridagi hayot va o‘lim mazmunli frazeologik birliklarning lingvokulturologik xususiyatlari tadqiqot predmetini tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda chog‘ishtirma, tasniflash, tavsiflash, lingvomadaniy tahlil, shuningdek, statistik metodlardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz va o‘zbek tillaridagi “hayot” va “o‘lim” mazmunli frazeologik birliklarning shakllanish manbalari antik mifologiya, diniy dunyoqarash, folklor, xalq tarixi, kundalik turmush tarzi kabi ichki hamda ekstralingvistik omillar asosida vujudga kelishi isbotlangan;

qiyoslanayotgan tillardagi “hayot” va “o‘lim” konseptlarini ifodalovchi frazeologik birliklar tarkibida qo‘llangan atoqli otlar onomastik tasnif asosida antroponim, toponim, etnonim, zoonim, astronim, kosmonim, xrononim, faleronim, geortonim, dokumentonim, ergonim, ideonim, xrematonim va biblionim kabi guruhlarga ajratilib, ularning har bir xalqning tarixiy xotirasi, milliy-madaniy qadriyatlari hamda dunyoqarashi bilan uzviy aloqasi aniq misollar asosida ochib berilgan.

har ikkala tilda “hayot” va “o‘lim” mazmunli frazeologik birliklarning semantik xususiyatlari nuqtayi nazaridan life/hayot, live/yashamoq, birth/tug‘ilish, exist/tirikchilik o‘tkazmoq, lifetime/umr, die/o‘lmoq kabi salbiy va ijobiy konnotatsiyalar bilan bog‘liq universaliyalar aniqlangan;

“Hayot” va “o‘lim” konseptlarini ifodalovchi ingliz va o‘zbek frazeologizmlarining lingvomadaniy xususiyatlari chog'ishtirma aspektda tadqiq etilib, ulardagi universal va etnomadaniy semantik komponentlar, milliy obrazlar hamda konseptual metaforalar aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Tadqiqotning amaliy natijalari ishda olingan nazariy umumlashma va tahlillardan “Chog‘ishtirma tilshunoslik”, “Tarjima nazariyasi”, “Frazeologiya”, “Lingvomadaniyatshunoslik” fanlari bo‘yicha darslik, o‘quv qo‘llanma va o‘quv-uslubiy majmualar yaratishda; inglizcha-ruscha-o‘zbekcha “hayot” va “o‘lim” komponentli frazeologik birliklar lug‘atini tuzishda hamda frazeologik lug‘atlarni takomillashtirishda foydalanish imkoniyati bilan belgilanadi.

Tadqiqot natijalarining ishonchliligi nazariy ma’lumotlarning ilmiy manbalardan olinganligi, qo‘llanilgan tahlil metodlarining tadqiqot maqsad va vazifalariga mosligi, tahlilga tortilgan faktik materialning hajmi, nazariy fikr va xulosalarning asoslanganligi hamda ayrim natijalarning amaliyotga joriy etilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati ingliz va o‘zbek tillaridagi “hayot” va “o‘lim” konseptli frazeologik birliklarning etimologiyasi, semantikasi, lingvomadaniy xususiyatlari hamda ekvivalentlik darajasini yoritishga oid nazariy xulosalardan frazeologiya va sohaga oid tadqiqotlarda manba sifatida foydalanish mumkinligi bilan belgilanadi.

Oliy ta’lim tizimida “Lingvokulturologiya”, “Leksikologiya”, “Qiyosiy tipologiya” fanlari bo‘yicha darslik va o‘quv qo‘llanmalar yaratishda, mazkur fanlardan nazariy va amaliy mashg‘ulotlar olib borishda, shuningdek, magistratura bosqichida “Lingvistik tadqiqot metodlari”, “Zamonaviy tilshunoslikning dolzarb muammolari” kabi maxsus kurslarni tashkil etishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o‘zbek tillarida “hayot” va “o‘lim” mazmunli frazemalarning chog‘ishtirma tahlili yuzasidan olingan ilmiy natijalar asosida:

ingliz va o‘zbek tillaridagi “hayot” va “o‘lim” mazmunli frazemalarning o‘xshash va farqli tomonlarini aniqlash, shuningdek, qiyoslanayotgan tillarda “hayot” va “o‘lim” mazmunli frazeologik birliklarni antroponim, toponim, etnonim, zoonim, astronim, kosmonim, xrononim, faleronim, geortonim, dokumentonim, ergonim, ideonim, xrematonim va biblionim guruhlariga ajratish hamda nomlarning har bir xalq tarixi va madaniyati bilan bog‘liqligiga doir mulohazalardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida bajarilgan F3-201912258 “O‘zbek adabiyotining ko‘p tilli (o‘zbek, rus, ingliz tillarida) elektron platformasini yaratish” nomli amaliy grant loyihasida foydalanilgan (Toshkent davlat o‘zbek tili va adabiyoti universitetining 2024-yil 14-fevraldagi 04/1-373-son ma’lumotnomasi). Natijada ingliz va o‘zbek tillaridagi “hayot” va “o‘lim” mazmunli frazemalarning o‘xshash va farqli tomonlarini aniqlash hamda ularning lingvomadaniyatda namoyon bo‘lish darajasini chog‘ishtirish uchun asos yaratilgan;

turli tizimli tillardagi “hayot” va “o‘lim” mazmunli frazeologik birliklarning semantik xususiyatlari nuqtayi nazaridan life/hayot, live/yashamoq, birth/tug‘ilish, exist/tirikchilik o‘tkazmoq, lifetime/umr, die/o‘lmoq kabi salbiy va ijobiy konnotatsiyalar bilan bog‘liq universaliyalar aniqlanganiga doir fikr-mulohazalardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida bajarilgan PZ-2020042022 “Turkiy tillarning lingvodidaktik elektron platformasini yaratish” amaliy loyihasida foydalanilgan (Toshkent davlat o‘zbek tili va adabiyoti universitetining 2024-yil 9-martdagi 04/1-584-son ma’lumotnomasi). Natijada ingliz va o‘zbek tillaridagi “hayot” va “o‘lim” mazmunli frazemalarning o‘xshash va farqli tomonlarini aniqlash hamda ularning lingvomadaniyatda namoyon bo‘lish darajasini chog‘ishtirish uchun nazariy-amaliy asos yaratilgan;

frazeologik birliklarning shakllanish manbalari antik mifologiya, diniy dunyoqarash, folklor, xalq tarixi, kundalik turmush tarzi kabi ichki hamda ekstralingvistik omillar asosida vujudga kelishiga doir fikrlardan O‘zbekiston Milliy teleradiokompaniyasining “O‘zbekiston” teleradiokanali davlat muassasasida “Ta’lim va taraqqiyot”, “O‘smirlar uchun” nomli eshittirishlarni tayyorlashda foydalanilgan (“O‘zbekiston” teleradiokanali davlat muassasasi “Madaniy-ma’rifiy va badiiy eshittirishlar” muharririyatining 2024-yil 26-fevraldagi 04-36-287-son ma’lumotnomasi). Natijada frazeologik birliklarning antroponim, toponim, etnonim, zoonim, astronim, kosmonim, xrononim, faleronim, geortonim, dokumentonim, ergonim, ideonim, xrematonim va biblionim guruhlariga ajratilishi hamda nomlarning xalq tarixi va madaniyati bilan bog‘liqligi haqida professor-o‘qituvchilar va talabalarga ma’lumot berilgan;

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 4 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanida ilmiy ma’ruza ko‘rinishida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 14 ta ilmiy ish chop etilgan. Ulardan 2 tasi O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda, 12 tasi respublika va xorijiy ilmiy jurnallar hamda to‘plamlarda e’lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va 2 ta ilovadan iborat. Dissertatsiyaning umumiy hajmi 135 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning Kirish qismida mavzuning dolzarbligi va zarurati, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi, muammoning o‘rganilganlik darajasi, tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari bilan bog‘liqligi, tadqiqot maqsadi va vazifalari, obyekti va predmeti, tadqiqot usullari, ilmiy yangiligi, amaliy natijalari, natijalarning ishonchliligi, ilmiy va amaliy ahamiyati, joriy qilinishi va aprobatsiyasi, e’lon qilinganligi, dissertatsiyaning tuzilishi va hajmi haqidagi ma’lumotlar bayon etilgan.

Tadqiqotning birinchi bobi Tadqiqotning birinchi bobi “Tilshunoslikda frazeologik birliklarni o‘rganishning ilmiy asoslari” deb nomlanadi. Globallashuv davrida frazeologiya muammolari tilshunoslik oldida turgan dolzarb masalalardan biri hisoblanadi. Shu bois tadqiqotimizda frazeologik birliklarni o‘rganishga alohida e’tibor qaratildi. Til madaniyati, eng avvalo, ilmiy xulosalar va ijtimoiy amaliyot natijalari asosida shakllangan, lisoniy fikrlashning aniqligini ta’minlaydigan til me’yorlari, lug‘at boyligi va frazeologik zaxiradan tarkib topadi. Frazeologiyani har tomonlama chuqur o‘rganish ingliz va o‘zbek frazeologiyasining yetarlicha yoritilmagan qirralarini ochishda muhim ahamiyat kasb etadi. Shu sababli ingliz va o‘zbek frazeologiyasi leksik-semantik hamda lingvomadaniy jihatdan tadqiq qilindi. Frazeologiya tilshunoslikning boshqa tarmoqlari bilan ham uzviy aloqadadir.

Bizga ma’lumki, frazeologiya haqidagi nazariy ta’limotning yuzaga kelishi Fransuz olimi Sharl Balli nomi bilan bog‘liq. Sh.Balli “**Французская стилистика**” nomli kitobida turg‘un birikmalarni chuqur o‘rganish zarurligini birinchi bo‘lib ilmiy asosladi va uning frazeologik konsepsiyasini yaratdi[6].

Umuman, frazeologiya fanining rivojlanish tarixini xronologik jihatdan uch davrga bo‘lib o‘rganish mumkin:

Birinchi davr. XVIII asrning o‘rtalaridan XX asrning 30-yillarigacha bo‘lgan davrni o‘z ichiga oladi. Bu davr frazeologik tadqiqotlarning yo‘lga qo‘yilishi M.V.Lomonosov, V.I.Dal, A.A.Potebnya, F.F.Fortunatov, F.I.Buslayev, Sh.Balli, A.A.Shaxmatovlarning ilmiy faoliyati bilan bog‘liq. Qayd qilish o‘rinliki, birinchi davrda frazeologiya ko‘proq leksikografiya, ya’ni amaliy lug‘atshunoslik ob’ekti bo‘lib xizmat qilgan. Bu davrda ko‘proq FBlarni lug‘atlarda aks ettirish (kodifikatsiyalash), ularning ma’nosini, etimologiyasini izohlash, talqin etishga alohida e’tibor qaratilgan edi.

Ikkinchi davr. Y.D.Polivanov, V.V.Vinogradov, S.I.Abakumov, G.K.Danilov, G.O.Vinokur, V.N.Derjavin, A.I.Efimov, A.Ya.Rojanskiy, I.E.Anichkov kabi olimlarning ilmiy faoliyati bilan bog‘liq holda rivojlandi va XX asrning 30-50-yillarini o‘z ichiga oladi. Bu davrni frazeologiyaning mustaqil lingvistik soha sifatida shakllanish davri ham deyish mumkin.

[6] Балли Ш. Французская стилистика. – Москва, 1962. – 392 с.

Uchinchi davr XX asrning 60-yillaridan boshlanib hozirgi kunlargacha davom etadi. Bu davr frazeologik tadqiqotlarda yangi metodlarning qo‘llanilishi, frazeologik nazariyaning tez sur’atlar bilan rivojlvanishi va ko‘plab frazeolog mutaxassislarning yetishib chiqqanligi bilan xarakterlanadi[7].

Ingliz adabiyotshunos olimi Neandr tomonidan bir ming besh yuz ellik sakkizchi (1558) yilda frazeologiya termini birinchi marta qo‘llangan. U badiiy asarlarni tarjima qilishda shu terminni ishlatishga majbur bo‘lgan. Shundan so‘ng ushbu termini dunyo filologiyasida qo‘llanila boshlandi. Rus tilshunosligida frazeologik iboralarni o‘rganish XIX asrda boshlangan bo‘lsa, o‘zbek tilshunoslngida esa XX asrning 50-yillaridan o‘rganila boshlandi. Angliyada paremiologik birliklarga bo‘lgan qiziqish o‘rta ingliz davrida (XVI–XVI asrlar), ya’ni *maqol tarzidagi hikmatli iborala*rning oltin davri”da yanada ortdi[8]. Ingliz jamiyatida bu davrga kelib kitob nashr etish jadallashdi. Uzoq yillar mobaynida jamlanib kelgan donishmandlik rasmiy ravishda pand-nasihat maqomini olib, xalq boshqaruvining didaktik quroliga aylandi.

Ingliz tilshunosligida frazeologik birliklar idioma shaklida qo‘llaniladi. Buni quyida keltirilgan tahlillarda ham kuzatishimiz mumkin.

Ingliz tilidagi idiomalar lug‘ati bir necha marta Angliya, AQSH, Avstraliya va boshqa mamlakatlarda nashr qilingan. Xorijiy tilshunoslar frazeologik birliklarni “idioma” deb ataydilar va ularni grammatika va leksikologiyaga tegishli deb, ularga “So‘zlarning semantik birikmasi bo‘lib, ko‘pincha sintaktik chegaralangan alohida birlik sifatida qo‘llaniladi[9] - deb ta’rif beradilar. Shunday qarash va “idioma” terminini qo‘llash rus tilshunosligida ham mavjud[10]. O‘zbek tilshunosligida esa G.Salomov ishlarida frazeologik birliklarni idioma[11] shaklida qo‘llanilganligini kuzatishimiz munmkin.

Bizga ma’lumki, *turg‘un birikmalarni, maqollarni* yig‘ish va ularni muayyan sistemalashtirish, o‘rganish ancha oldin boshlangan. XV va XVIII asrlarda yaratilgan eski o‘zbek lug‘atlarida ham frazeologizmlardan ayrim namunalar keltiriladi. Chunonchi, 1759-1760 yillarda yaratilgan Mahdixonning Sangloh lug‘atida *so‘ngi uyqu* kabi frazeologizmlar keltiriladi. XVIII asr oxiri XIX asr boshlarida A.Starcheskiyning “Спутник русского человеко в Средней Азии” (1878), V.I.Nalivkin, va M.I.Nalivkinaning “Руководство к практическому изучению сартовского языка” ва бошқа lug‘atlarida *мулахиза қылмок, джума намаз* kabi namunalar keltiriladi[12]. Demak, so‘z birikmalari, jumladan, frazeologizmlar lug‘atshunoslik ixtiyorida bo‘lgan, ular hali ilmiy tadqiq etilmagan, faqat amaliy qo‘llanilgan. Leksikografik ishlar so‘z birikmalarini va

[7] Bu haqda qarang: Ройзензон Л.И., Малиновский Е.А., Хаютин А.Д. Очерки по истории становления фразеологии как лингвистической дисциплины. - Самарканд, 1975. – С. 5-70.; Малиновский Е.А. История изучения проблем фразеологии в русском языкознании. - Ташкент: Фан, 1991. – С. 5-92.; Малиновский Е.А.Формирование русской фразеологии и фразеографии. АДД. – Адматы, 1995. – С. 3-52; Малиновский Е.А. Формирование русской фразеологической теории в XX веке. Монография. – Самарканд, 2007. – С. 4 -131

[8] Mieder V.Twisted Wisdom, Modern Anti Proverbs. – Vermont, 1998. – 396 p.

[9] Crystal David. Linguistics.Second edition. Penguin books. – 1990. – 276 p.

[10] Широков О.С. Языковедение. Введение в науку о языках. “Studia Academica”.-М.: Добросвет, 2003. –734 с.

[11] Саломов Ғ. Мақол ва идиомалар таржимаси. - Тошкент, ЎзФА нашриёти, 1961. - 162 б.

[12] Havola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

frazeologizmlarni ilmiy tadqiq etishda samarali turtki bo‘lgan.

O‘zbek frazeologiyasining nazariy masalalari dastlab Y.D.Polivanov ishlarida o‘rtaga qo‘yilgan edi. U rus va ayrim Sharq tillari frazeologiyasini o‘rgandi va shu asosda frazeologiyani mustaqil lingvistik soha sifatida ajratish haqida fikr bildirdi. Tadqiqotchining ta’kidlashicha, yangi shakllanadigan frazeologiya sohasi leksikologiyaga nisbatan xuddi sintaksis morfologiyaga nisbatan egallagan o‘rinda bo‘lishi lozim. “Sintaksisga teng keluvchi yangi sohaning shakllanishiga ehtiyoj sezilmoqda - deb yozgan edi. Y.D.Polivanov, lekin sintaksis so‘z birikmalarining umumiy tillarini, xususiyatlarini o‘rgansa, yangi shakllanadigan soha leksemalarning o‘zaro munosabati asosida yuzaga keladigan birikmalarning konkret, individual (leksik) ma’no xususiyatlari bilan shug‘ullanadi”[13]. Frazeologiyasiga doir dastlabki ilmiy ishlar esa XX asrning 50-yillar boshida yuzaga keldi. Ular qatoriga Sh.Rahmatullayev, Y.D.Pinxasov, A.Shomaqsudov, M.Husainovlarning nomzodlik dissertatsiyalarini kiritish mumkin[14]. Mazkur ishlarda o‘zbek tilidagi frazeologik birliklar akademik V.V.Vinogradovning struktural-semantik tasnifi asosida tahlil etiladi, frazeologik birliklar frazeologik butunliklar, frazeologik chatishmalar va frazeologik qo‘shilmalarga ajratiladi. Shuningdek bu ishlarda o‘zbek tilida **yakka so‘zlardan iborat** obrazli iboralar ham mavjudligi ta’kidlangan. Masalan, Sh.Rahmatullayevning nomzodlik dissertatsiyasida *so‘fi, qiyomat, qiyomatda, oxiratda, latta, tuzlamoq, qovurmoq singari ko‘chma ma’nosi asl, boshlang‘ich* ma’nosidan uzoqlashib, o‘zaro omonimlik darajasiga yetgan yoki asl, to‘g‘ri ma’noda qo‘llanishini deyarlik yo‘qotib, ko‘chma ma’nodagina ishlatiladigan so‘zlar frazeologik yoki idiomatik so‘zlar deb atalgan edi[15]. O‘zbek tilshunosligi tarixida Sh.Rahmatullayev dastlabki frazeolog olim sifatida beqiyos iz qoldirdi[16]. Shuningdek, M.I.Umarxodjayev[17] B.Yo‘ldoshev[18] va A.Mamatov[19] larning olib borgan ilmiy tadqiqotlari o‘zbek frazeologiyasining rivojlanishida o‘ziga xos ulush bo‘lib qo‘shildi.

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[13] Поливанов Е.Д. За марксистское языкознание. – М.: 1931. – С. 61-119.

[14] Раҳматуллаев Ш.У. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка. АКД. – М.: 1952. – 16 с. Пинхасов Я.Д. Фразеологические выражения в языке произведений Хамида Алимджана. АКД. – Ташкент, 1953. – 19 с. Шамаксудов А.Ш. Язык сатиры Мукими (лексика и фразеология). АКД. – Ташкент, 1956. – 18 с.; Хусаинов М. Фразеология прозы писательницы Айдын. АКД. – Самарканд, 1959. – 18 с.

[15] Раҳматуллаев Ш. Ҳозирги замон ўзбек тилидаги образли феъл фразеологик бирликларнинг асосий грамматик хусусиятлари. Филол. фан. номз. дисс. – Москва, 1952. – Б. 52.

[16] Раҳматуллаев Ш. Ҳозирги замон ўзбек тилидаги образли феъл фразеологик бирликларнинг асосий грамматик хусусиятлари: Филол. фан. номз. дисс. – Москва, 1952. – Б. 52. Раҳматулаев Ш Ўзбек фразеологиясининг баъзи масалалари (фразеологик бирликларда полисемия, синонимия, вариация, антонимия, омонимия ва омонимлик). – Тошкент: Фан, 1966. – 264 б. Раҳматулаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1978. – 408 б. Раҳматулаев Ш.Ўзбек тилининг фразеологик луғати. – Тошкент, 1992. – 363 б. Раҳматуллаев Ш. Ҳозирги ўзбек ва рус тилларида фразеологик антонимлар. – Тошкент, 2000. – 32 б.

[17] Умарходжаев М.И. Основы фразеографии. – Ташкент: Фан, 1983. – 136 с. Умарходжаев М.И. Очерки по современной фразеографии. – Ташкент: Фан, 1977. – 104 с.

[18] Йўлдошев Б. Фразеологизмларнинг адабий тил нормасига муносабатига доир // Ўзбек тили ва адабиёти, 1992. – № 3-4. – Б. 37-42 Йўлдошев Б. Фразеология тарихидан лавҳалар. – Самарқанд: “Сўғдиёна” нашриёти, 1998. – 110 б. Йўлдошев Б. Фразеологик услубият асослари. – Самарқанд: СамДУ нашри, 1999. – 200 б. Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти (монография). – Самарқанд: СамДУ нашри, 2007. – 108 б.

[19] Маматов А.Э. Ҳозирги замон ўзбек тилида лексик ва фразеологик норма муаммолари. – Тошкент: Фан, 1991. – 276 б.

Tilshunoslikda Life/hayot va Death/o‘lim leksemalar va ularni frazeologik birliklar bilan bog‘lab o‘rgangan quyidagi V.Tarasenko, N.Kuznetsova, S.Vorobyeva, E.Sereda, N.Shareshova, D. Karimova kabi tadqiqotchilarning ilmiy tadqiqot ishlarini keltirib o‘tishimiz mumkin Jumladan, tadqiqotchi V.Taresenkoning “Концепты “жизнь” и “смерть” в системе языка и сознании разноязычных носителей (на материале фразеологизмов)” nomli dissertatsiya ishida frazeologik birliklarning semantik tasniflari ishlab chiqilib, rus va ingliz tillarida “hayot” va “o'lim” tushunchalarining o‘zagi va periferiyasiga kiradigan xususiyatlarni aniqlangan. Shu bilan, ushbu konseptga oid idiomalar leksikografik jihatdan tahlilga tortilgan[20]. Ingliz va rus tilshunosligi doirasida tadqiqot olib brogan yana bir tadqiqotchi N.Kuznetsov o‘zining “Словообразовательные структуры ядерных лексем концепта “жизнь” (на материале английских и русских народных сказок)” nomli tadqiqot ishida “hayot” tushunchasining konseptual tarkibiy qismini tadqiq qilib, uning semantik va struktur jihatlari, va ushbu leksemaning xalq ertaklaridagi frazeologik birliklar tarkibida kelgan ma’no va mazmuni tahlilga tortilgan[21]. Tilshunos S.Vorobyev esa o‘zining “Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья” nomli tadqiqot ishida o‘rta asr ingliz tilidagi kundalik hayot konseptsiyasining tuzilmalari lingvistik madaniyatning keyingi davrdagi asosiy konseptual qiymat-majoziy belgilarini tavsiflashda birinchi marta og‘zaki, semiotik xususiyatlari o‘rganilgan[22]. E.Sereda o‘zining “Представление концепта “death” в английской фразеологической картине мира” nomli tadqiqot ishida death/o‘lim konseptli frazeologik birliklar semantik va lingvomadaniy jihatdan tahlil qilingan[23]. Tadqiqotchi Shareshova Natalya Viktorova esa o‘zining “Когнитивно-метафорическая репрезентация концептуальных структур Life/Жизнь и Death/Смерть в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат)” nomli tadqiqotida she’riy matnlar tahliliga e’tibor qaratgan. Ishda Hayot va O‘lim konseptual tuzilmalarning o‘zaro bog‘liqligi ko‘rsatilgan individual mualliflarning poetik nutqi doirasidagi konseptual metaforalar va matnlararo rejada ularning o‘zaro ta'siri o‘rganilgan[24]. Tahlillardan kelib chiqib ta’kidlash lozimki, Life/hayot va Death/o‘lim leksemarini konseptual tizim asosida ularning semantik xususiyatlari, xalq madamiyati bilan bog‘liq jihatlari, xalq ertaklarida ishtirok etgan Life/hayot va Death/o‘lim leksemalarini lingvomadaniy tahlili kabi jihatlari o‘rganilgan.

Bizning tadqiqotimizda esa *Life/hayot va Death/o‘lim* mazmunli frazeologik birliklarni semantik xususiyatlari, ularning ma’no va shakl munosabatlari:

[20] Тарасенко В.В. Концепты “жизнь” и “смерть” в системе языка и сознании разноязычных носителей (на материале фразеологизмов)”. Дисс. ... канд. филол. наук. Кемерово. 2008 – 160 с.

[21] Кузнецова Н. В. Словообразовательные структуры ядерных лексем концепта “жизнь” (на материале английских и русских народных сказок. Дисс. ... канд. филол. Москва, 2010. – 172 с.

[22] Воробьева С. В. Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья. Дисс. ... канд. филол. Наук. Волгоград. 2012 – 182 с.

[23] Середа Е. Представление концепта “death” в английской фразеологической картине мира. Дисс. ... канд. филол. Наук. Санкт-Петербург. 2016 – 184 с.

[24] Шарышова Н. В. Когнитивно-метафорическая репрезентация концептуальных структур Life/Жизнь и Death/Смерть в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат). Дисс... канд. филол. наук. – Волгоград, 2020. – 192 с.

monosemantik, polisemantik jihatlari, ularning etimologik tomonlari, sinonimik va antonimik, omonimik, jihatlari hamda ushbu konseptga doir frazeologik birliklarning lingvomadaniy xususiyatlari tahlilga tortilganligi bilan yuqoridagi tadqiqotlardan farq qiladi.

Tadqiqotning ikkinchi bobi Tadqiqotning ikkinchi bobi **“Ingliz va o‘zbek tillarida “hayot/life va o‘lim/death mazmunli frazemalarning leksik- semantik xususiyatlari”** deb nomlangan bo‘lib, ishning bu qismida frazemalarning e’timologik, semantik hususiyatlari, polisemiya va monosemiya hodisalari hamda sinonimik va antonimik jihatlariga e’tiborimizni qaratdik.

Bilamizki, etimologiya juda qadimiy ta’limotlardan bo‘lib u bir necha ming yillik tarixga ega. Qadimgi Gretsiya, Rim, Mesopotamiya, Misr va Xitoyda ham tilshunoslik fan sifatida shakllanib ulgurmagan bo‘lsa-da olimlar, faylasuf, mantiqshunoslar so‘zlarning tarixini o‘rganishga qiziqqanlar va ularning kelib chiqishiga doir turli farazlarni ilgari surganlar. Tabiiyki, hali tilshunoslik fan bo‘lib shakllanmagan, o‘z metodlari, obyekt va predmetlariga ega bo‘lmagan, shunchaki qarashlar majmui bo‘lganligi, o‘z terminlar va tushunchalar tizimiga ega bo‘lmaganligi tufayli bu kabi murakkab savollarga javob topa olishi dargumon edi. Bu davrda tortishuvlar ko‘proq so‘z yozuv shaklining, ya’ni nomning u bildirgan tushuncha o‘rtasidagi munosabatni o‘rganishga qaratilgan edi. Xaqiqiy ilmiy etimologiya fan sohasi sifatida keyinroq, alohida olingan til oilalari, guruhlari va tillar lug‘at tarkibi haqidagi dastlabki ilmiy xulosalar chiqarilgan paytlarga borib taqaladi. Hozirgi kunga qadar etimologlarning asosiy e’tibori til lug‘at tarkibining asosiy birligi, ya’ni so‘zlarning tarixiga qaratib kelindi. Natijalar esa etimologik lug‘atlar tarzida shakllantirildi. Mazkur faslda tildagi ikkilamchi nominatsiya maxsuli bo‘lmish turg‘un birikmalarning etimologik xarakteristikasini tahlil qilishni vazifa qilib belgilaganligimiz uchun bu masala yanada murakkabroq tus oladi. Chunki turg‘un birikmalar ikki yoki undan ko‘proq elementlardan tashkil topganligi uchun ularning komponentlari bildirgan ma’nolar birikmaning umumiy ma’nosini kelib chiqarishda ishtirok etgan bo‘lishi ham mumkin, ishtirok etmagan bo‘lishi ham mumkin. Shu nuqtayi nazardan turg‘un birikmalarning etimologik tahlili ancha murakkab kechadi.

Ushbu frazeologik birliklar turli davrlarda paydo bo‘lgan va hozirda ham , o‘z qo‘llanish darajasini yo‘qotmagan. 22-dekabrdan qishning boshlanishi, Ulug‘ chillaga kirgandan keyin kunlarning uzayishi, qishning 9 - sovuq kunida ayozning tug‘ilib, o‘lishi vaqti 14-martgacha davom etadi va bu bilan bahor fasli xarakterlanadi. Barglarning o‘sishi va kuku qushining o‘tishi bilan (14-martda 22-iyun oralig‘ida) nishonlanadi. Kuz -sarg‘aygan barglar va “qarilar quyoshi” (15-sentyabrdan 22-dekabrgacha) deyishadi. Ushbu kuzgi siklning oxirgi to‘qqiz kuni 20-noyabrdan 23-dekabrga to‘g‘ri kelishi ko‘rsatilgan va u “Qor quyoshi” deb ataladi. Tadqiqotchilarning fikricha, ular noyabrni “kampirlar oyi” (“qor oyi”) deb atashgan. Bu oylarda inson hayoti (tug‘ilish, o‘sish, kamolot, qarilik, o‘lim), “hayot bahori”, “hayotning kuzi” kabi iboralar shaklida aks etishi qayd etilgan. “Hayotning gullab-yashnashi davri” haqida so‘z yuritilib, ularning tasodifiy, tasodifiy yaratilishi va ishlatilishiga e’tibor berilgan.

Tadqiqotchi N.I.Skoruk amerikaliklar nutqida uchraydigan “*piece of cake*” –

(pirog, tort bo‘lagi) idiomasi haqida alohida to‘xtaladi va amerikalik shoir Ogden Neshaning “Primrose path” she’rida ilk marta “*life's piece of cake*” shaklida qo‘llanilganligini, asosan, **shirin** va **oson hayot** ma’nosida ishlatilganligini ta’kidlaydi. Olim ingliz tilida 25.000 dan ortiq idiomalar mavjudligi va deyarli barchasi o‘zining etimologiyasiga ega ekanligini[25] qayd etgan.

Ingliz tilidagi yana bir *go west*[26] iborasining ma’nosi *o‘lmoq* degan ma’noni anglatadi. Bu iboraning etimologiyasi Britaniya armiyasida qo‘llanilgan. Bu iboraning etimologiyasi birinchi jahon urushi bilan bog‘liq bo‘lib Britaniya armiyasida 1914-1918 yillarda shakllangan.

Ichagini itlar yesin. Qarg‘ish ibora. Odatda harom o‘lgan mollar qishloqning bir chekkasiga chiqarib tashlansa, avvalo bo‘rilar, bo‘lmasa daydi itlar uning qornini yorib, ichak-chavog‘idan boshlab yeyishga kirishadilar. Odamga nisbatan faqat qarg‘ish, yomonlik sog‘inish, norozilik, jabr ko‘rganlik hissiyoti sifatida ishlatiladi. (XIV-XV- asrlarga borib taqaladi).

Yuqoridagi holatlarni umumlashtirib aytish mumkinki, frazeologik birliklarni etimologik jihatdan tahlil qilish azaldan murakkab vazifa bo‘lib kelgan va hozirgi kunda ham tilshunoslik oldida turgan dolzarb masalalardan biri hisoblanadi.

“Hayot” va “o‘lim” leksemalari semantik maydon nazariyasi asosida kichik mikromaydonlarga ajratildi hamda ularning frazemalarda ifodalanishi tahlil qilindi. Masalan, ingliz va o‘zbek tillarida life/hayot leksemasi bevosita ishtirok etmagan, biroq mazmunan ushbu semantik maydonni ifodalovchi frazeologik birliklar sifatida Live it up – tirik yurmoq; To exist – dunyoga kelmoq; A place to call your own – yolg‘iz istiqomat qilmoq; Be in the land of the living – mavjud bo‘lmoq; To be awake – tirik bo‘lmoq kabi birliklar, shuningdek, yashab qolmoq, qayta tirilmoq, yo‘qdan bor qilmoq, paydo qilmoq, ato etmoq, hadya etmoq, barpo qilmoq, jon kiritmoq kabi ifodalar ko‘rib chiqildi.

Ingliz va o‘zbek tillarida **Death/o‘lim** mazmunli frazeologik birliklar: *At death's door – dunyodan o‘tmoq; Dead and buried – engak tashlamoq;Dead as a doornail – nobud bo‘lmoq;Bite the dust – dunyodan ketmoq; Breathe your last – ko‘zini yummoq*; *Brush with death – olamdan o‘tmoq*; *Cheat death – olamdan ketmoq*; *Dancing on someone's grave – nafasi tindi*; *Die in a hole – yuragi urishdan to‘xtadi*; *The Big Adios – oxirgi yo‘lga kuzatmoq*; *It's clipped – paymonasi to‘ldi*; *On the wrong side of the grass – mazasi bo‘lmadi*; *Get smoked – jonini jannatga yubormoq; Augered in – jannati bo‘lmoq; Bite the big one – dunyodan ko‘z yummoq; Breathe one's last – dunyodan ko‘zi ochiq ketmoq; Brown bread – vafot qilmoq; Bought the farm – vafot etmoq*; *Cash in one's chips – oradan ketmoq; Check out – qazo qilmoq; Die with one's boots on – halok bo‘lmoq*; *Fall off one's perch – jon bermoq; Go west – shahid bo‘lmoq; Hop the twig – xudoning hukmini bajarmoq; Kick the calendar – xazon bo‘lmoq; Kiss one's arse goodbye – ko‘pga qo‘shmoq; Sleeping with the fishes – suvda qotmoq; Murdered – nobud bo‘lmoq; Disposed of in water – suvga cho‘kmoq. (to go) to meet your maker – qaytish*

[25] Скорук Н. И. Этимология английских идиом и фразеологизмов: их значение и произхождение// Вестник МИТУ – МАСИ № 1/2018. – С. 96

[26]https://www.etymonline.com/word/go%20west

qilmoq; Lose one's life – bandalikni bajo keltirmoq; On one's last legs-bir oyog‘i go‘rda.

Yuqorida tahlil qilingan ingliz va o‘zbek tillaridagi frazeologik birliklarning barchasi “hayot” va “o‘lim” mazmunli frazemalar hisoblansa-da, ularning turli leksik birliklar asosida shakllanganini kuzatish mumkin. Mazkur frazemalar turli semalar asosida yuzaga kelgan. Tadqiqotning ushbu qismida life/hayot va death/o‘lim mazmunli frazeologik birliklar kichik semantik maydonlarga ajratilib, ikki til materiali asosida tahlil qilindi. Masalan, ayrim idiomalarda life/hayot yoki death/o‘lim leksemalari bevosita ishtirok etib, shu semantik doiradagi mazmunni ifodalaydi; ayrim hollarda esa bu leksemalar qatnashmagan bo‘lsa-da, boshqa birliklar orqali mazkur ma’no anglashiladi. Ingliz tilidagi At death’s door iborasida death (“o‘lim”) komponenti qatnashsa, o‘zbek tilidagi dunyodan o‘tmoq iborasida “o‘lim” leksemasi bevosita qo‘llanmagan. Bu holat ikki tilning mavzuiy maydonidagi farqlardan dalolat beradi. Shu bilan birga, frazeologik birliklarda xalqlarning milliy-madaniy o‘ziga xosligi yuqori darajada aks etadi. Ularning kelib chiqishiga asos bo‘lgan obrazlar ko‘pincha xalq realiyalari, tarixi, madaniyati va turmush tarzi bilan chambarchas bog‘liq. Bunday frazemalarda xalqning milliy ruhi, obrazli-emotsional tafakkuri va mentaliteti namoyon bo‘ladi. Ko‘pchilik idiomalarning boshqa tillarda so‘zma-so‘z mos muqobillari mavjud emas; tarjimada ular semantik jihatdan yaqin ekvivalentlar yoki kalkalash vositasida beriladi.

Yuqoridagi misollardan ko‘rinadiki, “o‘lmoq” va “o‘ldirmoq” semantik maydonidagi leksik hamda frazeologik birliklar o‘zbek tilida ingliz tiliga nisbatan ko‘proq uchraydi. O‘zbek tilidagi misollar rang-barang bo‘lib, ingliz tiliga tarjimada kalkalash yoki ekvivalent tanlash orqali ifodalanadi.

Ma’lumki, frazeologik birliklar har bir tilning lug‘at boyligini tashkil etuvchi til birligi hisoblanadi va ular til birligi sifatida nutqqacha tayyor holda mavjud bo‘ladi. Shuningdek, ular boshqa til birliklari singari semantik xususiyatlarini hisobga olgan holda *polisemiya, sinonimiya, antonimiya, omonimiya* kabi hodisalarga uchraydi.

Ingliz tilida ham o‘zbek tilida ham polisemantik xususiyatga ega bo‘lgan frazeologik birliklar tadqiqot natijasida kuzatildi. Masalan, o‘zbek tilidagi *ko‘z yummoq* iborasi esa uch xil ma’noga ega:

1) **bilib turib o‘zini bilmaslikka solmoq**;

2) **olamdan o‘tmoq, qazo qilmoq, o‘lmoq**;

3) **e’tiborsizlik bilan qaramoq**

Ingliz tilidagi *be living on borrowed time* frazeologik birligi ikki ma’noni anglatadi:

1) **kutilmagan qisqa vaqt ichida yashamoq**;

2) **o‘limga yaqin bo‘lmoq** kabi.

Shuni alohida ta’kidlash kerakki, tilshunoslikda sinonimiya va antonimiya hodisalari keng tadqiq qilingan bo‘lsa-da, frazemalarning ma’nodoshligi masalasida yetarlicha izlanishlar olib borilmagan. Ingliz va o‘zbek tilshunosligida ham bu yo‘nalishdagi tadqiqotlar nisbatan kam. Shunga ko‘ra, tadqiqotning ushbu qismi frazeologik birliklarning sinonimik va antonimik xususiyatlarini o‘rganishga bag‘ishlandi.

Ingliz tilida: ***Go for a Burton*** iborasining *to give up the ghost, go of the hooks, go to glory, go to one's last account to die, hand in one's checks, go west, take the ferry, pass away, to die with your boots on* kabi sinonim frazeologik birliklari mavjud.

O'zbek tilida: ***Olamdan o'tmoq*** idiomasining *dunyodan o'tmoq, dunyodan ketmoq, ko'zini yummoq, olamdan ketmoq, nafasi tindi, engak tashlamoq, nobud bo'lmoq, qaytish qilmoq, yuragi urishdan to'xtamoq, oxirgi yo'lga kuzatmoq, paymonasi to'ldi, mazasi bo'lmadi, jonini jannatga yubormoq, jannati bo'lmoq, bandalikni bajo keltirmoq, dunyodan ko'z yummoq, dunyodan ko'zi ochiq ketmoq, dunyodan o'tmoq, vafot qilmoq, vafot etmoq, oradan ketmoq* kabi ma'nodosh frazeologik birliklari mavjud.

Ingliz tilida: ***To be alive*** idiomasining *Check out, Die with one's boots on, Fall off one's perch, Go west, Hop the twig, Kick the calendar, Kiss one's arse goodbye, Sleeping with the fishes* kabi antonim iboralari aniqlangan.

O'zbek tilida: ***Hayot kechirmoq*** frazeologik birligining *qazo qilmoq, xudoning hukmini bajarmoq, bandalikni bajo keltirmoq, jonini jannatga yubormoq* kabi antonimik xususiyatga ega bo'lgan iboralari mavjud.

Frazeologik ma'noning taraqqiyoti bilan tug'ilgan **omonimiya** juda oz. Bunga misol qilib o'zbek tilida *joni chiqdi* I va *joni chiqdi* II frazeologik birliklarini, ingliz tilida esa *to feel one's oats* I va *to feel one's oats* II frazeologik birliklarini keltirish mumkin:

1. *Bo'ridan bir qo'zini ajratib olgan edi. Joni chiqmagan ekan. "Domlaga: "Odam tuproqdan yaratilgan"' – desang, ma'qul, agar "Maymundan yaralgan", - desang, joni chiqadi*", - derdi.

2. "*Gosh, it'll be great to get into harness again*" – he said. "*I'm feeling my oats already". This Novak… and the people behind Novak, were feeling their oats and talking big.*

Birinchi misolda kishiga xos bir holatning nomi rang – tus jihatdan bo'ladigan o'xshashlik asosida ikkinchi bir holatga ko'chirilgan: kishi o'lganida badan oqarishib ketadi, xuddi shunday o'zgarish qattiq g'azablanganda ham voqe bo'ladi yoki ingliz tilida berilgan misol ham rang-tus jihatdan bo'ladigan o'xshashlik asosida ikkinchi bir holatga ko'chirilgan: kishi jahli chiqqanda qiziqqon va jo'shqin holatda namoyon bo'ladi, shuning asosida u o'zining qay darajada kuchga ega ekanligini bilib o'zini muhim deb hisoblaydi.

Shu asosda ko'chirish yangi bir frazeologik birlikning tug'ilishiga olib kelgan: *joni chiqdi* I − "*so'nggi marta nafas chiqarmoq*" va *joni chiqdi* II− "*nihoyatda qattiq g'azablanmoq*". Ikkinchi frazeologik birlik dastlab joni chiqdi tarzida qo'llangan, shuning o'zidayoq birinchi frazeologik birlikdan farqlanib qolgan: avvalgi frazeologik birlik III shaxs nisbatlovchisi bilan ishlatilsa, keyingi frazeologik birlik nisbatlovchilarning har uch shaxs-son shakllari bilan ishlatiladi.

Tadqiqotning uchinchi bobi **"Ingliz va o'zbek tillarida hayot/life va o'lim/death mazmunli frazemalarning lingvomadaniy tahlili"** deb nomlangan. Bobda hayot/life va o'lim/death mazmunli frazeologik birliklar mavzuiy guruhlarga ajratilib, ushbu maydonga mansub frazemalarning lingvomadaniy xususiyatlari,

olamning milliy lisoniy manzarasidagi o‘rni, lingvomadaniy qiymati va maqomini yoritish maqsad qilingan.

Ingliz tadqiqotchisi Raymond W. Gibbs ta’kidlashicha, insonlar kundalik muloqotda badiiy tildan kam foydalanadi, biroq fikrni, ayniqsa mavhum g‘oyalarni ifodalashda turli **ibora** va **maqollar** muhim vosita bo‘lib xizmat qiladi[27]. Ingliz frazeologizmlarini dastlab tahlil qilgan tadqiqotchilardan biri rassom, leksikograf hamda qadimiy buyumlar va xalq og‘zaki ijodi namunalarini to‘plagan Francis Grose bo‘lib, u Angliya bo‘ylab kezib, xalq orasida qo‘llanadigan, rasmiy manbalarda qayd etilmagan ko‘plab iboralarni to‘plagan va 1785-yilda ular asosida **“A Classical Dictionary of the Vulgar Tongue”** lug‘atini nashr ettirgan.

Gris xalq orasida kundalik hayotda ko‘p qo‘llanadigan bunday iboralarning kelib chiqish tarixi va qo‘llanish holatlarini izohlashga harakat qilgan. Masalan, bugungi kunda **to die – “vafot etmoq”** ma’nosida qo‘llanadigan **kick the bucket** iborasi o‘sha davrda noadabiy til qatlamiga mansub og‘zaki birlik sifatida qayd etilgan. Uning kelib chiqishi hayvonlarni, odatda cho‘chqalarni, so‘yish uchun oyog‘idan osib qo‘yiladigan yog‘och moslama ya’ni **“bucket”** bilan bog‘lanadi[28]. Tahlil shuni ko‘rsatadiki, ushbu iboraning kelib chiqishi ingliz xalqining kundalik turmush tarzi va lingvomadaniyati bilan uzviy bog‘liq.

Shu o‘rinda, Shu o‘rinda tilshunos F.I. Buslayevning frazeologizmlarni ajdodlardan avlodlarga meros bo‘lib qolgan axloqiy qoidalar va haqqoniy fikrlarni mujassam etgan, millatning o‘ziga xos ruhini betakror obrazlar orqali ifodalovchi qisqa hikmatli birliklar sifatida talqin etgan fikrini ta’kidlash lozim. “Frazeologizmlar o‘ziga xos kichik dunyo bo‘lib, ular ajdodlar tomonidan avlodlarga meros qilib qoldirilgan axloqiy qoidalar va haqqoniy fikrlarni o‘z ichiga olgan qisqa hikmatli ifodalardir. Ular millatning o‘ziga xos ruhini betakror obrazlar vositasida ifodalaydigan har qanday milliy tilning jonidir[29]”, deb izohlaydi. Masalan, ingliz tilidagi kick the bucket idiomasi o‘zbek tilida “o‘lmoq” ma’nosini anglatadi.

O‘zbek tilida o‘lim ma’nosini bildiradigan boqiy dunyoga rihlat qilmoq, foniy dunyo bilan xayrlashmoq, omonatini topshirmoq kabi iboralar o‘zbek xalqining turmush tarzi, an’analari va fikrlash usuliga singib ketgan islom dini aqidalari bilan bog‘liq. Ularda xalq ongida shakllangan bu dunyoning o‘tkinchi va sinov dunyosi ekani, haqiqiy hayot esa vafotdan so‘ng, jon o‘z egasi — Allohga topshirilgach boshlanishi va uning abadiyligi haqidagi tasavvurlar aks etadi. Masalan: “*Ukamni tizzasiga o‘tkazib choy ichirayotgan oyim hayron bo‘lib dadamga qaradi*:

− *Tinchlikmi? Dadam negadir ko‘zini yashirdi:*

− *Odamzodning ahvoli shu ekan-da, – dedi xo‘rsinib. – Habiba buvi omonatini topshiribdi*[30]*”.*

Ingliz tilidagi meet one’s Maker iborasi ingliz xalqi orasidagi xristian diniy qarashlari bilan bog‘liq bo‘lib, unga ko‘ra inson vafotidan so‘ng uning ruhi tanani tark etib, o‘z Yaratuvchisi huzuriga qaytadi, degan mazmunni ifodalaydi.

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[27] D.Geeraerts and H.Cuykens. The Oxford Handbook of Cognitive Linguistics. Oxford University Press, 2007.

[28] Francis Grose, Classical Dictionary of the Vulgar Tongue, London, No 212, High Holborn, 1785

[29] Буслаев Ф.И. Русские пословицы и поговорки, собранные и обясненные, – М.: Русский язык, 1954.

[30] Hoshimov O‘tkir, Dunyoning ishlari: Qissa Tahrir hay’ati: B.Alimov, S.Ahmad, A.Axmedov va boshqalar. Toshkent. “sharq”, 2005. – 208 b.

Olib borilgan tahlillardan ma’lum bo‘ladiki, idiomalar muayyan milliy mentalitetga xos bo‘lib, xalqning milliy o‘ziga xosligini, olamni anglash tarzini, turmush tarzi, urf-odatlari, an’analari va tarixini yorituvchi birliklar hisoblanadi. Ular milliylikka xos an’analarni o‘zida mujassam etib, ularni keyingi avlodlarga yetkazishda muhim vazifa bajaradi.

Chog‘ishtirilayotgan tillardagi aynan bir xil yoki turlicha tasavvurlar turli leksik, jumladan zoonimik komponentlar vositasida ifodalanishi mumkin. Masalan, ingliz tilidagi live like a fighting cock (“urushqoq xo‘rozdek yashamoq”) iborasi dabdabali hayotni bildirsa, o‘zbek tilidagi urushqoq xo‘roz semirmas frazeologik birligi boshqa semantik mazmunni ifodalaydi.

Ingliz tilidagi When in Rome, do as the Romans do frazemasini o‘zbek tiliga so‘zma-so‘z “Rimda rimliklardek yasha” tarzida tarjima qilish mumkin. Biroq ibora ko‘chma ma’noda qo‘llangani sababli o‘zbek tilida unga “Kimning aravasiga minsang, o‘shaning qo‘shig‘ini ayt” kabi funksional muqobil mos keladi. Bunda inglizcha frazema tarkibida onomastik birlik saqlangan.

Ingliz tilidagi *Live long and prosper*[31] o‘zbek tilidagi dunyo turguncha turing iborasi bilan ma’no jihatidan yaqin. Ingliz lingvomadaniyatida mazkur ibora ezgulik, uzoq umr va farovonlik tilagini bildiradi. O‘zbek lingvomadaniyatida dunyo turguncha turing iborasi minnatdorlik va uzoq umr tilash mazmunida qo‘llanadi. Ushbu iborani Abdulla Qodiriyning “O‘tkan kunlar” asarida ham uchratish mumkin: “Bunchalik g‘ayrat ko‘rsatgan fuqarolarga rahmat, dunyo turguncha tursinlar”. Ikki tildagi iboralarda faol qatnashgan leksemalar xalqning o‘z leksik fondiga mansub: inglizcha iborada live, long, prosper, o‘zbekcha iborada esa dunyo, turguncha, turing komponentlari qatnashgan. Mazmun jihatidan yaqin bo‘lsa-da, komponentlar har bir tilning milliy-madaniy xususiyatlarini aks ettiradi.

Tilda diniy frazeologik birliklar ham madaniy dominant sifatida frazeologik fondda milliy-madaniy komponent vazifasini bajaradi, ma’lum bir millat til birligining xarakterli belgilarini aks ettiradi. Masalan, ingliz tilidagi *to thorn in someone’s side - tikanli toj, gulchambar* ma’nosini anglatuvchi diniy frazeologik birlikni milliy o‘ziga xos xususiyatlari jihatidan tahlil qiladigan bo‘lsak, ushbu diniy frazeologik birlikda ingliz madaniyatida qattiq *azobuqubatlar ramzi – tikandan to‘qilgan toj, shoxlari o‘tkir tikanlar*, “tikanlar” bilan qoplangan o‘simlik ifodalangan. Qadim zamonlarda bunday tojlar **o‘lim**ga mahkum qilingan jinoyatchilarning boshlariga masxara qilish uchun kiydirilgan, g‘oliblar esa dafna gulchambarlari bilan toj kiyishgan. Rassomlar o‘zlarining rasmlari uchun tikanli tojdagi Masihning suratidan ko‘p marta foydalanganlar. Toj shov-shuvsiz azob chekib, shahidlik timsoliga aylandi. Bu frazeologik birlik salbiy baholovchi konnotatsiya bilan tavsiflanadi. Ingliz tilida ushbu fitonim orqali hissiy va moliyaviy holat konseptuallashtiriladi.

Yuqoridagi diniy ramzning kelib chiqishi K.N. Dubrovina izohida Yangi Ahd voqealari bilan bog‘lanadi: Isoning xochga mixlanishidan oldin uning boshiga tikanlardan to‘qilgan toj qo‘yilgan va bu vosita uni azoblash hamda masxara qilish uchun ishlatilgan. Shu tariqa tikanli toj azob va shahidlik timsoliga aylangan.

[31] https://www.phrases.org.uk/meanings/live-long-and-prosper.html

O‘zbek lingvomadaniyatida esa *rahmatli bo‘lmoq* iborasida o‘zbek xalqining *dinga e’tiqodi* va *sadoqatini, ishonchini* diniy tushunchalar asosida shakllanib bo‘lgan frazemalar asosida ham kuzatish mumkin. Masalan birgina Xudo tushunchasi doirasida shakllangan frazeologizmlar misol tariqasida ko‘rib chiqaylik (O‘TIL, IV 420- bet) da ta’rif berilishicha, Xudo “butun mavjudotni, butun olamni yaratgan va uni boshqaruvchi oliy ilohiy kuch” manosini ifodalaydi. Shuning uchun ham dinda xudo eng oliylikni ifodalaydi, shundan kelib chiqqan holda, quyidagi *Xudo rahmatiga olsin, xudoga topshirdi* kabi frazemalar shakllangan. Tilda esa hayotdan o‘tgan inson haqida gapirilganda u haqida inson umri davomida ko‘p saboqlar berishini shundan xulosa qilmasa, ancha qiyinchilikka duchor kelishi haqida izoh berilgan.

Ikki tildagi frazemalarda turli leksik komponentlar qo‘llanishiga qaramay, ularning ayrimlarida umumiy semantik mazmun, xususan, o‘lim semasi ifodalanadi.

O‘zbek tilida o‘lim ma’nosini bildiradigan *“boqiy dunyoga rihlat qilmoq”, “foniy dunyo bilan xayrlashmoq”, “omonatini topshirmoq”* kabi iboralar o‘zbek xalqining turmush tarzi, an’analari va fikrlash usuliga singib ketgan islom dini aqidalari bilan bog‘liq. Ularda bu dunyoning o‘tkinchi va sinov dunyosi ekani, haqiqiy hayot vafotdan keyin, jon o‘z egasi — Allohga topshirilgach boshlanishi haqidagi tasavvurlar aks etadi.

Xulosa qilib aytganda, yuqorida tahlil qilingan har ikki tildagi iboralar tegishli xalqlarning mentaliteti va madaniyatidan kelib chiqqan holda shu tillarning faol leksemalari orqali ifodalangan. Idiomalarning ma’nosini ochishda ularning lingvomadaniy xususiyatlari alohida e’tiborga olindi.

XULOSA

1. Frazeologiya tilshunoslikning nisbatan yosh sohalaridan biri bo‘lib, XX asrning ikkinchi yarmidan boshlab mustaqil tadqiqot yo‘nalishi sifatida jadal rivojlandi. Uning nazariy asoslarini shakllantirishda Sharl Balli, E.D. Polivanov, B.A. Larin, V.V. Vinogradov, A.V. Kunin, A.I. Smirnitskiy kabi olimlarning ishlari muhim o‘rin tutadi.

2. Frazeologiyaning alohida ilmiy yo‘nalish sifatida rivojlanishini tarixiy jihatdan uch bosqichga ajratish mumkin:

– XVIII asr o‘rtalaridan XX asrning 30-yillarigacha bo‘lgan davr frazeologik tadqiqotlarning shakllanish bosqichi bo‘lib, M.V. Lomonosov, A.A. Potebnya, F.F. Fortunatov, A.A. Shaxmatov kabi olimlarning ilmiy faoliyati bilan bog‘liq;

– XX asrning 30–50-yillari E.D. Polivanov, V.V. Vinogradov, S.I. Abakumov, G.K. Danilov, A.I. Yefimov, A.Ya. Rojanskiy kabi tilshunoslarning faoliyati bilan xarakterlanadi;

– XX asrning 60-yillaridan hozirgi kungacha bo‘lgan davr frazeologik tadqiqotlarda turli metodlarning qo‘llanishi, sohaning jadal rivojlanishi va ko‘plab frazeologiya mutaxassislarining yetishib chiqishi bilan xarakterlanadi.

3. Hozirgi tilshunoslikda frazeologiya mustaqil yo‘nalish sifatida e’tirof etilsa-da, u leksikologiya, grammatika, stilistika, fonetika, til tarixi, falsafa, mantiq va mamlakatshunoslik bilan uzviy aloqada rivojlanadi.

4. Til va madaniyat tushunchalari lingvomadaniyatshunoslikning asosiy obyektlari bo‘lib, turli madaniyatlarning lisoniy manzarasini o‘rganish hamda muayyan madaniyatning konseptual mohiyatini ochib berishda asosiy vosita bo‘lib xizmat qiladi.

5. Dunyodagi barcha narsalar kabi iboralarning ham o‘z kelib chiqish tarixi ya’ni etimologiyasi mavjud. Etimologiya atamasi qadimgi Gretsiyada paydo bo‘lgan bo‘lib, “etymos” asl, tub; “logos” fan, ta’limot ma’nolarini anglatadi. Agar ma’lum bir tildagi frazeologik birliklarning tarixini o‘rgansak bevosita o‘sha millatning tarixi va urf odatlarini ham o‘rganamiz.

6. Ingliz va o‘zbek tillaridagi **life/hayot, death/o‘lim** mazmunli frazeologik birliklarning semantik maydoni tahlili natijasida *yashash/live, tiriklik/alive, birth/tug‘ilish, umr/lifetime, exist/tirikchilik o‘tkazmoq, o‘tmoq/passed away, vafot etmoq/decease, die/o‘lmoq* kabi mazmuniy mikromaydonlar asosida shakllangan frazemalar aniqlandi.

7. Polisemantik iboralarning aksariyati ikki ma’noli bo‘lib, uch ma’noli birliklar ham uchraydi. Frazeologik polisemiyada, leksik polisemiyadagi kabi, asosiy va hosila ma’nolar farqlanadi. Bir frazema doirasidagi ma’nolarni qiyosiy o‘rganish frazeologik ma’noning semantik va grammatik tabiatini chuqurroq ochishga xizmat qiladi.

8. **Life/hayot va death/o‘lim** mazmunli frazeologik birliklarda sinonimiya hodisasi faol kuzatiladi. Sinonimik qatorlar ko‘pincha ikki birlikdan iborat bo‘lsa-da, uch, to‘rt va besh birlikli qatorlar ham mavjud. Mazkur semantik guruhdagi birliklarning katta qismi fe’l turkumiga mansub. Sinonimik munosabatlarni aniqlashda iboralarning birlamchi ma’nosi, leksik tarkibi va variantlari hisobga olindi.

9. **Life/hayot va death/o‘lim** mazmunli frazeologik birliklarning antonimik munosabatlari ularning umumiy frazeologik ma’nosi hamda ayrim hollarda komponentlar semantikasiga ko‘ra belgilandi. Antonimik juftliklarda fe’l turkumiga mansub frazeologik birliklar nisbatan faol uchraydi. Ushbu bobda **Life/hayot va death/o‘lim** mazmunli frazeologik birliklar orasida omonimiya hodisasi ham kuzatildi. Mazkur semantik guruhda fe’l turkumiga mansub iboralar boshqa turdagi birliklarga nisbatan ko‘proq uchraydi.)

10. Tillar o‘rtasidagi tafovutlar ko‘pincha bir xalqning moddiy va ma’naviy hayotida mavjud tushuncha, voqea-hodisa hamda urf-odatlarning boshqa xalq turmush tarzida uchramasligi bilan izohlanadi. Shu sababli ayrim frazeologik birliklarda to‘liq leksik ekvivalentlik mavjud bo‘lmaydi, bu esa tarjimada milliy-madaniy xususiyatlarni hisobga olish zaruratini yuzaga keltiradi.

11. Tahlil qilingan **life/hayot va death/o‘lim** mazmunli frazeologik birliklarda ingliz va o‘zbek lingvomadaniyatiga xos o‘xshash hamda farqli jihatlar aniqlandi.

SCIENTIFIC COUNCIL ON AWARDING SCIENTIFIC DEGREES PhD.03/2025.27.12.Fil.12.04 AT TERMEZ STATE UNIVERSITY

TERMEZ STATE UNIVERSITY

JUMAYEV BEGALI KHUDOYMURODOVICH

CONTRASTIVE ANALYSIS OF PHRASES WITH MEANING "LIFE" AND "DEATH" IN ENGLISH AND UZBEK LANGUAGES

10.00.13 –– Comparative and Contrastive Linguistics

DISSERTATION ABSTRACT for the doctor of philosophy (PhD) in PHILOLOGICAL sciences

Termez – 2026

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INTRODUCTION (abstract of doctoral dissertation (PhD))

Topicality and necessity of the dissertation. In world linguistics, particular attention is being devoted to identifying the semantic, pragmatic, linguocultural, and communicative features of phraseological units and establishing their equivalents across different languages. The fact that phraseological units expressing the concepts of “life” and “death” in English and Uzbek are not equally represented in explanatory and translation dictionaries, the limited availability of data on their frequency of use in speech, and the insufficient systematisation of their regional and stylistic variants highlight the need for a comprehensive investigation of these linguistic units. Furthermore, the separate translation of the constituent elements of figurative expressions in machine translation may result in the loss of their overall semantic meaning, emotional and expressive colouring, and national-cultural characteristics. This necessitates determining their degrees of equivalence and contextual appropriateness and developing effective translation strategies. Accordingly, research findings in this field are of considerable practical significance for compiling bilingual and multilingual phraseological dictionaries, translating literary works, developing language learners’ intercultural competence, and improving electronic translation systems.

In world linguistics, particular attention is being paid to the study of the semantic, cognitive, linguocultural, and pragmatic features of phraseological units within the broader investigation of the interrelationships between human cognition, national culture, and linguistic consciousness. In particular, the ways in which the concepts of “life” and “death”, regarded as fundamental ontological categories of human existence, are manifested in the phraseological systems of different languages, the identification of their universal and national-cultural characteristics, and the elucidation of the mechanisms of figurative thinking associated with these concepts have become important areas of contemporary comparative linguistics. Accordingly, investigating issues related to the semantic equivalence, partial equivalence, and culture-specific non-equivalence of phraseological units contributes to the further development of the theoretical foundations of comparative phraseology. In this regard, the application of modern corpus linguistics makes it possible to determine the frequency of occurrence, collocational properties, discourse activity, and contextual variants of phraseological units. Moreover, substantiating the findings of traditional semantic analysis through quantitative indicators is of particular importance for ensuring a more comprehensive and evidence-based understanding of these linguistic phenomena.

In recent years, particular attention has been devoted in Uzbekistan to the development of linguistics, the in-depth investigation of the national and cultural characteristics of the Uzbek language, the scientific substantiation of its rich lexical and phraseological resources, and their contrastive study in relation to foreign languages. In particular, within the anthropocentric paradigm of contemporary linguistics, scholarly research has focused on the semantic, cognitive, pragmatic, linguocultural, and axiological characteristics of phraseological units, as well as on identifying the national mentality, worldview, customs, religious and philosophical beliefs, and value systems of the people through these linguistic expressions.

In this regard, revealing the linguistic nature of phraseological units expressing the concepts of “life” and “death”, which are regarded as fundamental ontological categories of human existence, identifying their common and national-cultural characteristics in the two linguistic systems, and examining their semantic structures and communicative functions from a contrastive perspective are of considerable theoretical and practical significance.

Preserving the purity of the national language, enriching its vocabulary, developing Uzbek equivalents for contemporary terms used in various fields, and ensuring their consistent use remain pressing priorities. Accordingly, a comprehensive contrastive study of phraseological units in terms of their semantic-cognitive, structural, linguocultural, axiological, and functional-pragmatic characteristics; the identification of their universal and national-cultural features; the refinement of existing scholarly approaches through an integrated methodological framework; and the practical application of the findings in translation studies, lexicography, language education, and computational linguistics constitute one of the key challenges facing contemporary linguistics in Uzbekistan. At the same time, preserving the integrity of the national language, enriching its vocabulary, developing Uzbek equivalents for modern terms in various fields and ensuring their consistent use remain important tasks[1]. This research is intended to contribute, to a certain extent, to the implementation of the objectives set out in relevant regulatory and legal documents of the Republic of Uzbekistan, including Presidential Decree No. PF-60 of 28 January 2022, “On the Development Strategy of New Uzbekistan for 2022–2026”; Presidential Decree No. PF-5847 of 8 October 2019, “On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030”; Presidential Decree No. PF-6108 of 6 November 2020, “On Measures to Develop the Spheres of Education and Science in the New Period of Development of Uzbekistan”; Presidential Resolution No. PQ-3775 of 5 June 2018, “On Additional Measures to Improve the Quality of Education in Higher Education Institutions and Ensure Their Active Participation in the Comprehensive Reforms Being Implemented in the Country”; and Presidential Resolution No. PQ-5117 of 19 May 2021, “On Measures to Bring the Promotion of Foreign Language Learning in the Republic of Uzbekistan to a Qualitatively New Level”, as well as other relevant regulatory and legal documents.

The Relevance of the Research to the Priority Areas for the Development of Science and Technology of the Republic of Uzbekistan. The research was conducted in accordance with Priority Area I of the development of science and technology of the Republic of Uzbekistan, entitled “The Formation of a System of Innovative Ideas and Mechanisms for Their Implementation in the Social, Legal, Economic, Cultural, Spiritual, and Educational Development of an Information Society and a Democratic State.”

Degree of study of the problem. Phraseological units have been extensively studied in world linguistics. Important contributions have been made by Sh. Bally,

[1] O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoevning 2019 yil 21 oktabrdagi o‘zbek tiliga davlat tili maqomi berilganligining 30 yilligiga bag‘ishlangan tantanali marosimidagi nutqi // Xalq so‘zi. – Toshkent, 2019. – 22 oktabr

N.I. Amosova, M.T. Tagiyev, N.M. Shansky, N.I. Chernysheva, A.V. Kunin, V.V. Vinogradov, V.M. Mokienko, Aldiabani Aref Ali Salah, A.Granja[2] and others.

In English-language phraseological research, the works of N.R. Norrick, Ya. Kamakura and A.Dabrowska[3] are also significant.

Among Uzbek scholars, Sh.Rakhmatullayev, Y.D.Pinkhasov, M.Umarkhodzhayev, H.Berdiyorov, B.Yoldoshev, A.E.Mamatov, P.U.Bakirov M.Sodikova, Q.M.Hakimov, Sh.R.Usmonova, M.K.Khalikova, A.Mamatov, K.Linguistic scientists such as K.Bozorboyev, O.Chuponov, Z.Narmuratov, N.Mamataliyeva O.Uralova, Sh.Abdullayev, Sh.Almamatova, M.Vafoyeva, Z.Jumayeva[4] have made notable contributions to the development of Uzbek phraseology.

In modern linguistics, the contrastive study of phraseological units across languages and the investigation of their national-cultural characteristics have become increasingly widespread. In this regard, the studies of L. Kuliyeva, I. Stepanova, Y. Arsenteva, I.N. Isabekov, G.I. Ergasheva, M.A. Radjabova, O‘. Khudoynazarova, S. Abdullayeva and R.Sapayeva[5] are relevant because they

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[2] Балли Ш. Французская стилистика. – Москва, 1962. – 392 с. Амосова Н.И. Основы английской фразеологии. – Ленинград, 1963. – 227 с. Тагиев М. Т. Глагольная фразеология современного русского языка. – Баку: Маариф, 1966. – 150 с. Шанский Н.М. Фразеология современного русского языка. – Москва: Высшая школа, 1969. – 315 с. Чернишева Н.И.Фразеология современного немецкого языка. – Москва, 1970. – 200 с. Кунин А.В. Фразеология современного английского языка. – Москва, 1972. – 288. с. Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины. Избранные труды. Лексикология и лексикография. – Москва, 1977. – 267 с. Мокиенко В.М. Славянская фразеология – Москва, 1980. – 207 с. Алдиабани Ареф Али Салах. Фразеологические единицы, выражающие интеллектуальные способности человека в английском и русском языках: Дисс. ... канд. филол. наук. – Казань, 2003. – 199 с. Granja Á. María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 382 p.

[3] Norrick N.R. How proverbs mean: semantic studies in English proverbs. New York: Mouton, 1985. – 213 p. Kamakura Ya. Collacation and preposition sense: a phraseological approach to the cognition of polysemy. A thesis submitted to the University of Birmighham for the degree of doctor of philosophy. The university of Birmighham. – 2011. – 337 p.; Dabrowska A. A Syntactic Study of Idiomas. Cambridge Scholars Publishing, 2018. – 372 p.

[4] Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. дисс. автореф. –Тошкент, 1966. – 46 б.; Пинхасов. Я.Д. Ҳозирги ўзбек адабий тили. Лесикология ва фразеология. – Тошкент: Ўқитувчи, 1969. – Б. 55-65. Умарходжаев М.И. Принципы составления многоязычного фразеологического словаря: Автореф. дисс. канд. филол. наук. – Москва, 1972. – 27 с. Бердиёров Ҳ., Йўлдошев Б. Ўзбек фразеологиясига доир библиографик кўрсаткич. – Самарқанд, 1977. – 21-26. Маматов А.Э. Ҳозирги замон ўзбек тилида лексик ва фразеологик норма муаммолари. – Тошкент: Фан, 1991. – 276 б. Йўлдошев Б.Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. дисс. – Тошкент, 1993. – 297 с. Содиқова. М. Қисқача ўзбекча-русча мақол-маталлар луғати. – Тошкент, 1993. – 259 б. Ҳакимов Қ.М. Ўзбек тилидаги содда гап қолипли фразеологизмларнинг зарурий бирикувчанликлари: Филол. фан. номз. дисс. автореф. – Тошкент, 1994. – 24 б. Усманова Ш.Р. Ўзбек ва турк тилларида соматик фразеологизмлар: Филол. фан. номз. дисс. – Самарқанд, 1998. – 160 б. Халикова М.К. Фразеология как форма отражения национального менталитета в языковой картины мира (на материале русского и узбекского языков): Дисс. канд. филол. наук. – Ташкент, 1999. – 142 с. Маматов А. Ўзбек тили фразеологизмларнинг шаклланиши масалалари: Филол. фан. докт. дисс. – Тошкент, 1999. – 312 б. Бозорбоев К.Т. Ўзбек сўзлашув нутқи фразеологизмлари: Филол. фан. номз. дисс. автореф. – Самарқанд, 2001. – 22 б. Абдуллаев Ш.Д. Таржима асарларида фразеологизмлар семантикаси (Т.Қайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. дисс. – Тошкент: ЎзРФА А. Навоий номидаги Тил ва адабиёт ин-ти, 2007. – 157 б. Алмаматова Ш.Т. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. дисс. автореф. – Тошкент, 2008. – 23 б. Вафоева М.Й. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. дисс. автореф. – Тошкент, 2009. – 26 б. Жумаева З. Ш.Фразеологик бирликларнинг семантик ва лингвокультурологик тадқиқи. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Жиззах, 2021. – 147 б.

[5] Кулиева Л. Принципы фразеологизации в русском и английском языках: Автореф. дисс. канд. филол. наук. – Баку, 2004. – 26 с.; Степанова И. Английские фразеологические единицы с флористическим компонентом (в сопоставление русском языком): Автореф. дисс. канд. филол. наук. – Киев, 1987. – 24 с.; Арсентьева Е.Ф.

compare phraseological phenomena in related and unrelated languages.

A number of studies have also examined the gender-related and national-cultural characteristics of phraseological units from a linguocultural perspective. Researchers including K. Kristin, Z.V. Korzyukova, V.S. Samarina, Z.M. Ramazanova, V.A. Khokhlova, G.I. Ergasheva, L.E. Kholmuradova, N.Z. Nasrullayeva, M.A. Abduvakhabova and G.S.Qurbonova[6] have addressed linguocultural, gender and linguistic features of phraseological units in English, German, French, Russian and Uzbek, including in two-language comparative studies.

Particular attention should be paid to the works of V.V. Tarasenko, N.V. Kuznetsova, S.V. Voroboyeva, E. Sereda, N.V. Sharsheva and D.Sh. Karimova, who studied phraseological units associated with the lexemes “life” and “death”. Their studies analyse semantic, structural, etymological and linguocultural aspects of these concepts[7]. The present research differs from earlier studies by focusing on the

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Сопоставительный анализ фразеологических единиц выражающих характер человека в английском и русском языках: Автореф. дисс. канд. филол. наук. – Москва, 1984. – 16 с.; Исабеков И.Н. Фразеологизмы и проблемы их перевода (на материале кыргизского и русского языков): Автореф. дисс. канд. филол. наук. – Бишкек, 2004. – 24 с. Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремия ларида гендер аспектининг киёсий-типологик тадқиқи. Филология фанлари номзоди дисс. Тошкент, 2011. – 164 б. Раджабова. М.А. Ономастик компонентли фразеологик бирликларнинг лингвомаданий жиҳати ва таржима муаммолари (Инглиз, ўзбек ва рус тиллари материалида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Бухоро, 2020. – 160 б.; Худойназарова Ў.А. Инглиз ва ўзбек тилларида мифоним компонентли фразеологизмларнинг лингвокультурологик тадқиқи. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Термиз, 2022. –147 б. Абдуллаева С.Б. Инсонни характерлашда зооним компонентли фразеологик бирликлардаги лингвопрагматик хусусиятлар (Инглиз ва ўзбек тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Самарқанд, 2022. – 148 б. Сапаева Р. Б. Қариндош бўлмаган тиллар фраземаларинингантропоцентрик қиёси (ўзбек ва немис тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Урганч, 2023. – 136 б.

[6] Christie Christine. Gender and Language: Towards a Feminist Pragmatics. – Edinburgh: Edinburgh University Press, 2000. – 386 p. Корзюкова З.В. Основные аспекты функционирования фразеологических единиц с именами собственными в английском языке (национально-культурная специфика): Дисс. канд. филол. наук. – Москва, 2003. – 234 с. Самарина В.С. Гендер во фразеологии: когнитивно-лингвокультурологический аспект: Автореф. дисс. канд. филол. наук. – Ставрополь, 2010. – 22 с. Рамазанова З.М. Сопоставительное исследование гендерной фразеологии в лакском, русском и английском языках: Автореф. дисс. канд. филол. наук. – Махачкала, 2011. – 25 с.; Хохлова В.А. Фразеологические единицы с топонимическом компонентом в английском и украинском языках (лингвокультурологический аспект): Автореф. дисс. канд. филол. наук. – Донецк, 2017. – 26 с. Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий - типологик тадқиқи: Филол. фан. номз. дисс. – Тошкент, 2011. – 170 б.; Холмурадова Л.Э. Инглиз ва француз тилларидаги образли ва мотивлашган фразеологизмларнинг тематик-идеографик талқини (лингвомаданий аспект): Филол. фан. бўйича фалс. докт. (PhD) дисс. афтореф. – Тошкент, 2017. – 50 б. Насруллаева Н.З. Инглиз ва ўзбек тилларида оламнинг фразеологик манзарасида гендер концептларининг шаклланиши: Филол. фан. докт. дисс. автореф. – Тошкент, 2018. – 71 б.; Абдувахабова М.А. Инглиз, итальян ва ўзбек фольклор матнларида гендернинг тил воситаларида ифодаланиши: Филол. фан. бўйича фалс. докт. (PhD) дисс. автореф. –Тошкент, 2019. – 48 б. Курбонова Г.С. Француз ва ўзбек тилларида ономастик компонентли фразеологизмларнинг миллий-лисоний хусусиятлари: Филол. фан. бўйича фалс. докт. (PhD) афтореф. – Тошкент, 2019. – 50 б.

[7] Тарасенко В.В. Концепты “жизнь” и “смерть” в системе языка и сознании разноязычных носителей (на материале фразеологизмов)”. Днсс. ... канд. филол. наук. Кемерово. 2008 – 160 с. Кузнецова Н. В. Словообразовательные структуры ядерных лексем концепта “жизнь” (на материале английских и русских народных сказок. Днсс. ... канд. филол. Москва, 2010. – 172 с. Воробьева С. В. Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья. Днсс. ... канд. филол. Наук. Волгоград. 2012 – 182 с. Середа Е. Представление концепта “death” в английской фразеологической картине мира. Днсс.. канд. филол. Наук. Санкт-Петербург. 2016 – 184 с. Шарышова Н. В. Когнитивно-метафорическая репрезентация концептуальных структур Life/Жизнь и Death/Смерть в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат). Днсс. канд. филол. наук. – Волгоград, 2020. – 192 с. Karimova D. Sh. Turli tizimli tillarda “o‘lim” kontseptining lingvokulturologik xususiyatlari va gender tadqiqi. Filol. fanlari falsafa d-ri… diss. Andijon, 2023. – 129 b.

etymological formation factors of phraseological units expressing “life” and “death” in English and Uzbek, while also examining their linguocultural features and semantics contrastively.

The connection of the dissertation research with the research work of the higher educational institution where the dissertation was completed. The dissertation was carried out within the framework of the research project entitled “Current Issues in the Contrastive and Typological Study of the Lexical-Semantic System of Language: Diachrony and Synchrony” (ITA-12-09-2019), in accordance with the research plan of Termez State University.

The aim of the research is to reveal the linguocultural and semantic characteristics of phraseological units conceptualising “life” and “death” in typologically different languages, as well as the principles of their interlingual equivalence.

The tasks of the research:

to elucidate the main theoretical approaches to phraseological units in typologically different languages;

to develop an etymological classification of phraseological units expressing “life” and “death” on the basis of their sources of formation;

to identify similarities and differences in the semantic features of phraseological units expressing “life” and “death” in English and Uzbek through contrastive analysis;

to reveal the linguocultural aspects of phraseological units expressing “life” and “death”.

The object of the research comprises phraseological units expressing “life” and “death” in English and Uzbek .

The subject of the research. is the linguocultural characteristics of phraseological units expressing “life” and “death” in English and Uzbek.

Research methods. The study employs contrastive, classificatory and descriptive methods, linguocultural analysis, and statistical and analytical methods**.**

The scientific novelty of the research is as follows:

it has been demonstrated that phraseological units expressing “life” and “death” in English and Uzbek are formed under the influence of internal and extralinguistic factors such as ancient mythology, religious worldview, folklore, national history and everyday life;

in the languages under comparison, phraseological units expressing “life” and “death” have been classified into groups associated with anthroponyms, toponyms, ethnonyms, zoonyms, astronyms, cosmonyms, chrononyms, phaleronyms, geortonyms, documentonyms, ergonyms, ideonyms, chrematonyms and biblionyms, and the relationship of such names to the history and culture of each people has been substantiated through examples;

in terms of semantic universals associated with positive and negative connotations have been identified in both languages in relation to units such as *life/hayot, live/yashamoq, birth/tug‘ilish, exist/tirikchilik o‘tkazmoq, lifetime/umr and die/o‘lmoq;*

similarities and differences in the linguocultural features of phraseological units expressing “life” and “death” have been revealed**.**

The practical results of the research are as follows:

The theoretical generalisations and analyses obtained in the research may be used in the preparation of textbooks, teaching manuals and instructional materials for courses such as Contrastive Linguistics, Translation Theory, Phraseology and Linguoculturology; in compiling an English-Russian-Uzbek dictionary of phraseological units containing “life” and “death” components; and in improving phraseological dictionaries.

The reliability of research results is ensured by the use of scholarly sources, the application of methods appropriate to the research objectives, the volume of factual material analysed, the substantiation of theoretical arguments and conclusions, and the practical implementation of selected results.

Scientific and practical significance of research results. The scientific significance of the research lies in the possibility of using the theoretical conclusions concerning the etymology, semantics, linguocultural features and degree of equivalence of English and Uzbek phraseological units conceptualising “life” and “death” as a source for further research in phraseology and related fields.

The practical significance of the research lies in the possibility of using its results in the preparation of textbooks and teaching manuals for Linguoculturology, Lexicology and Comparative Typology, in theoretical and practical classes, and in specialised master’s courses such as Methods of Linguistic Research and Current Issues in Modern Linguistics.

Implementation of the research results. Based on the scientific findings obtained from the contrastive analysis of phraseological units expressing “life” and “death” in English and Uzbek:

the findings concerning similarities and differences between English and Uzbek phraseological units expressing “life” and “death”, their classification into groups associated with anthroponyms, toponyms, ethnonyms, zoonyms, astronyms, cosmonyms, chrononyms, phaleronyms, geortonyms, documentonyms, ergonyms, ideonyms, chrematonyms and biblionyms, and the relationship of such names to national history and culture were used in the applied grant project F3-201912258, “Creation of a Multilingual (Uzbek, Russian, English) Electronic Platform of Uzbek Literature”, implemented at Alisher Navoi Tashkent State University of Uzbek Language and Literature (Reference No. 04/1-373 dated 14 February 2024). As a result, the findings provided a basis for identifying similarities and differences between English and Uzbek phraseological units expressing “life” and “death” and for comparing their manifestation in the respective linguocultures;

the findings on the semantic characteristics of phraseological units expressing “life” and “death” in typologically different languages, including universals with positive and negative connotations represented by life/hayot, live/yashamoq, birth/tug‘ilish, exist/tirikchilik o‘tkazmoq, lifetime/umr and die/o‘lmoq, were used in the applied project PZ-2020042022, “Creation of a Linguodidactic Electronic Platform for Turkic Languages”, implemented at Alisher Navoi Tashkent State University of Uzbek Language and Literature (Reference No. 04/1-584 dated 9 March 2024). The results provided a theoretical and practical basis for identifying similarities and differences between the relevant English and Uzbek phraseological units and for comparing the degree of their manifestation and use in the respective

linguocultural contexts;

the findings on the semantic characteristics of phraseological units expressing “life” and “death” in typologically different languages, including universals with positive and negative connotations represented by life/hayot, live/yashamoq, birth/tug‘ilish, exist/tirikchilik o‘tkazmoq, lifetime/umr and die/o‘lmoq, were used in the applied project PZ-2020042022, “Creation of a Linguodidactic Electronic Platform for Turkic Languages”, implemented at Alisher Navoi Tashkent State University of Uzbek Language and Literature (Reference No. 04/1-584 dated 9 March 2024). The results provided a theoretical and practical basis for identifying similarities and differences between the relevant English and Uzbek phraseological units and for comparing the degree of their manifestation and use in the respective linguocultural contexts;

Approbation of the research results. The results of the research were discussed in scientific presentations at 4 international and 4 national scientific-practical conferences.

Publication of research results. A total of 15 scientific works have been published on the topic of the dissertation. Of these, 3 were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publication of the main results of doctoral dissertations, while 12 were published in national and international scientific journals and collections.

The outline of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and 2 appendices. The total volume of the dissertation is 135 pages.

THE MAIN CONTENT OF THE DISSERTATION

The Introduction substantiates the relevance and necessity of the research topic, its compliance with the priority areas of science and technology development in the Republic, the degree to which the problem has been studied, the connection of the dissertation with the research plans of the institution where it was carried out, the aim and objectives, object and subject, research methods, scientific novelty, practical results, reliability, scientific and practical significance, implementation and approbation of the results, publications, and the structure and volume of the dissertation.

The first chapter, entitled **“Scientific Foundations for the Study of Phraseological Units in Linguistics”**, examines the theoretical foundations of phraseology. In the context of globalisation, phraseological problems remain among the important issues of linguistic research. Accordingly, particular attention is paid to the study of phraseological units in English and Uzbek from lexical-semantic and linguocultural perspectives. Phraseology is closely interconnected with other branches of linguistics, and its comprehensive study contributes to revealing insufficiently explored aspects of the phraseological systems of the two languages. Researchers T.Bushui and Sh.Safarov note that "currently, the problems of phraseology are one of the urgent problems facing linguists."[8] As it was mentioned, language culture consists, first of all, of language norms established on the basis of

[8] Бушуй Т., Сафаров Ш. Тил қурилиши: таҳлил методлари ва методологияси. –Тошкент:. Фан, 2007. – Б. 55

scientific conclusions and the results of social practice, ensuring the accuracy of linguistic thinking, its vocabulary and phraseological reserve.

As we know, the emergence of the theoretical doctrine of phraseology is associated with the name of the French scientist Charles Balli. S. Bally was the first to scientifically substantiate the need for deep study of fixed compounds in his book "Французская стилистика" and created its phraseological concept[9].

In general, the history of the development of the science of phraseology can be chronologically divided into three periods:

First period. It covers the period from the middle of the 18th century to the 30s of the 20th century. The beginning of phraseological research in this period is connected with the scientific activities of M.V.Lomonosov, V.I.Dal, A.A.Potebnya, F.F.Fortunatov, F.I.Buslayev, Sh.Bally, A.A.Shakhmatov. It is worth noting that in the first period, phraseology served more as an object of lexicography, that is, of practical lexicology. During this period, special attention was paid to reflecting (codifying) more phrases in dictionaries, explaining their meaning, etymology, and interpretation.

Second period. It developed in connection with the scientific activities of scientists such as Y.D. Polivanov, V.V. Vinogradov, S.I. Abakumov, G.K. Danilov, G.O. Vinokur, V.N. Derzhavin, A.I. Efimov, A.Ya. Rozhansky, I.E. Anichkov. This includes the 30s-50s of the 20th century. This period can also be called the period of formation of phraseology as an independent linguistic field.

Third period. It continues from the 60s of the 20th century to the present day. This period is characterized by the use of new methods in phraseological research, the rapid development of phraseological theory and the development of many phraseological experts[10].

The term phraseology was used for the first time in 1558 (1558) by the English literary scholar Neander. He had to use this term when translating fiction works. After that, this term began to be used in world philology. In Russian linguistics, the study of phraseological expressions began in the 19th century, and in Uzbek linguistics, it began in the 50s of the 20th century. In England, interest in paremiological units increased during the Middle English period (16th-16th centuries), the "*golden age of proverbial wisdom*"[11]. By this time, book publishing was gaining momentum in English society. The wisdom accumulated over many years officially took the status of teaching and became a didactic tool of public administration.

In English linguistics, phraseological units are used in the form of idioms. We can observe this in the analysis below.

The dictionary of English idioms has been published several times in England, USA, Australia and other countries. Foreign linguists call phraseological units "idioms" and they belong to grammar and lexicology, defining them as "a semantic

[9] Балли Ш. Французская стилистика. – Москва, 1962. – 392 с.

[10] Bu haqda qarang: Ройзензон Л.И., Малиновский Е.А., Хаютин А.Д. Очерки по истории становления фразеологии как лингвистической дисциплины. - Самарканд, 1975. – С. 5-70.; Малиновский Е.А. История изучения проблем фразеологии в русском языкознании. - Ташкент: Фан, 1991. – С. 5-92. Малиновский Е.А.Формирование русской фразеологии и фразеографии. АДД. – Адматы, 1995. – С. 3-52; Малиновский Е.А. Формирование русской фразеологической теории в XX веке. Монография. – Самарканд, 2007. – С. 4 -131

[11] Mieder V.Twisted Wisdom, Modern Anti Proverbs. – Vermont, 1998. – 396 p.

combination of words, often used as a syntactically bounded separate unit."[12] Such a view and the use of the term "idiom" are also present in Russian linguistics [13]. In Uzbek linguistics, we can observe that phraseological units are used in the form of idioms in the works of G. Salomov[14].

As we know, the collection of *fixed phrases and proverbs* and their specific systematization and study began a long time ago. In the old Uzbek dictionaries created in the 15th-18th centuries, some examples of phraseologisms are given. For example, Mahdikhan's Sangloh dictionary, created in 1759-1760, contains phraseology such as *so‘nggi uyqu*.

At the end of the 18th century and the beginning of the 19th century, A. Starchesky's " Спутник русского человеко в Средней Азии " (1878), V.I. Nalivkin, and M. I. Nalivkina's " Руководство к практическому изучению сартовского языка " and other dictionaries give examples such as *mulaxiza qilmok, djuma namaz*[15]. So, word combinations, including phraseology, were at the disposal of lexicology, they were not yet scientifically researched, but only used practically. Lexicographic works were an effective impetus for the scientific research of word combinations and phraseology.

The theoretical issues of Uzbek phraseology were first raised in the works of Y. D. Polivanov. He studied the phraseology of Russian and some Eastern languages, and on this basis expressed an opinion on the separation of phraseology as an independent linguistic field. The researcher says that the emerging field of phraseology should be in the same place as syntax is in relation to lexicology. "There is a need for the formation of a new field equivalent to syntax," Y.D.Polivanov wrote, but if syntax studies the general languages and features of word combinations, the newly formed field deals with concrete, individual (lexical) meaning features of combinations that arise on the basis of the interaction of lexemes[16]. The first scientific works on phraseology appeared in the early 50s of the 20th century. Candidate dissertations of Sh. Rakhmatullayev, Y.D.Pinkhasov, A.Shomaqsudov, M.Husainov can be included among them[17]. In these works, phraseological units in the Uzbek language are analyzed based on the structural-semantic classification of Academician V.V.Vinogradov, phraseological units are divided into phraseological units, phraseological conjunctions and phraseological compounds. It is also noted in these works that there are figurative expressions consisting of **single words** in the Uzbek language.

For example, in Sh. Rakhmatullayev's candidate's dissertation, the figurative meaning of words such as *so‘fi*, *qiyomat, qiyomatda, oxiratda, latta, tuzlamoq, qovurmoq* moved away from the original, initial meaning and reached the level of

[12] Crystal David. Linguistics.Second edition. Penguin books. – 1990. – 276 p.
[13] Широков О.С. Языковедение. Введение в науку о языках. “Studia Academica”.-М.: Добросвет, 2003. –734 с.
[14] Саломов Ғ. Мақол ва идиомалар таржимаси. - Тошкент, ЎзФА нашриёти, 1961. - 162 б.
[15] Havola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.
[16] Поливанов Е.Д. За марксистское языкознание. – М.: 1931. – С. 61-119.
[17] Рахматуллаев Ш.У. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка. АКД. – М.: 1952. – 16 с. Пинхасов Я.Д. Фразеологические выражения в языке произведений Хамида Алимджана. АКД. – Ташкент, 1953. – 19 с. Шамаксудов А.Ш. Язык сатиры Мукими (лексика и фразеология). АКД. – Ташкент, 1956. – 18 с. Хусаинов М. Фразеология прозы писательницы Айдын. АКД. – Самарканд, 1959. – 18 с.

mutual homonymy, or remained in the original, correct meaning. Words whose use has almost disappeared and are used only figuratively were called phraseological or idiomatic words[18]. In the history of Uzbek linguistics, Sh.Rakhmatullayev left an incomparable mark as the first phraseological scientist[19]. In addition, scientific research conducted by M.I.Umarkhodzhayev[20] B.Yoldoshev[21] and A.Mamatov[22] contributed to the development of Uzbek phraseology.

In linguistics, we can cite the scientific research works of the following researchers, such as V. Tarasenko, N. Kuznetsova, S. Vorobyeva, E. Sereda, N. Shareshova, who studied *Life*/*hayot* va *Death*/*o'lim* lexemes and linking them with phraseological units.

For example, researcher V. Taresenko developed semantic classifications of phraseological units in his dissertation work entitled "Концепты «жизнь» и «смерть» в системе языка и сознании разноязычных носителей (на материале фразеологизмов)", "life" and "death" in Russian and English " were defined the core and peripheral features of the concepts. Thus, idioms related to this concept were lexicographically analyzed[23]. Another researcher, N.Kuznetsov, who conducted research within the framework of English and Russian linguistics, studied the conceptual component of the concept of "life" in his research work entitled "Словообразовательные структуры ядерных лексем концепта «жизнь» (на материале английских и русских народных сказок)" are analyzed semantic and structural aspects, and the meaning and content of this lexeme as part of phraseological units in folk tales[24]. Linguist S. Vorobyev in his research work entitled "Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья" studied the structures of the concept of everyday life in the medieval English language for the first time in describing the main conceptual value-figurative signs of the linguistic culture in the later period verbal, semiotic features"Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья"[25]. In his research work

[18] Раҳматуллаев Ш. Ҳозирги замон ўзбек тилидаги образли феъл фразеологик бирликларнинг асосий грамматик хусусиятлари. Номзодлик диссертацияси. – Москва, 1952. – Б. 52.

[19] Раҳматуллаев Ш. Ҳозирги замон ўзбек тилидаги образли феъл фразеологик бирликларнинг асосий грамматик хусусиятлари: Филол. фан. номз. дисс. – Москва, 1952. – Б. 52. Раҳматулаев Ш Ўзбек фразеологиясининг баъзи масалалари (фразеологик бирликларда полисемия, синонимия, вариация, антонимия, омонимия ва омонимлик). – Тошкент: Фан, 1966. – 264 б. Раҳматулаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1978. – 408 б. Раҳматулаев Ш.Ўзбек тилининг фразеологик луғати. – Тошкент, 1992. – 363 б. Раҳматуллаев Ш. Ҳозирги ўзбек ва рус тилларида фразеологик антонимлар. – Тошкент, 2000. – 32 б.

[20] Умарходжаев М.И. Основы фразеографии. – Ташкент: Фан, 1983. – 136 с.; Умарходжаев М.И. Очерки по современной фразеографии. – Ташкент: Фан, 1977. – 104 с.

[21] Йўлдошев Б. Фразеологизмларнинг адабий тил нормасига муносабатига доир // Ўзбек тили ва адабиёти, 1992. – № 3-4. – Б. 37-42; Йўлдошев Б. Фразеология тарихидан лавҳалар. – Самарқанд: "Сўғдиёна" нашриёти, 1998. – 110 б. Йўлдошев Б. Фразеологик услубият асослари. – Самарқанд: СамДУ нашри, 1999. – 200 б. Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти (монография). – Самарқанд: СамДУ нашри, 2007. – 108 б.

[22] Маматов А.Э. Ҳозирги замон ўзбек тилида лексик ва фразеологик норма муаммолари. – Тошкент: Фан, 1991. – 276 б.

[23] Тарасенко В.В. Концепты "жизнь" и "смерть" в системе языка и сознании разноязычных носителей (на материале фразеологизмов)". Днсс. ... канд. филол. наук. Кемерово. 2008 – 160 с.

[24] Кузнецова Н. В. Словообразовательные структуры ядерных лексем концепта "жизнь" (на материале английских и русских народных сказок. Днсс. ... канд. филол. Москва, 2010. – 172 с.

[25] Воробьева С. В. Репрезентация концептосферы everydaylife в английской лингвокультуре позднего средневековья. Днсс. ... канд. филол. Наук. Волгоград. 2012 – 182 с.

"Представление концепта “death” в английской фразеологической картине мира" by E. Sereda, phraseological units with death/o‘lim concept were analyzed semantically and linguistically[26]. Researcher Shareshova Natalya Viktorova paid attention to the analysis of poetic texts in her research entitled " Когнитивно-метафорическая репрезентация концептуальных структур **Life/Жизнь и Death/Смерть** в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат)". Conceptual metaphors within the poetic speech of individual authors and their interaction in the intertextual plan are studied in the work, which shows the interdependence of the conceptual structures of Life and Death[27].

Based on the analysis, it should be noted that *Life*/*hayot* and *Death*/*o‘lim* lexemes are based on the conceptual system of their semantic features, aspects were studied related to folk culture, linguistic and cultural analysis of *Life*/*hayot* and *Death*/*o‘lim* lexemes involved in folk tales.

In our research work, it differs from the above studies with the semantic features of meaningful phraseological units Life/hayot and Death/o‘lim which are analyzed their meaning and form relationships, monosemantic, polysemantic aspects, their etymological aspects, synonymous and antonimikic, homonymic aspects and linguistic and cultural features of phraseological units related to this concept.

The second chapter of the study is entitled **"Lexical-semantic features of phrases with hayot/life and o‘lim/death content in English and Uzbek",** and in this part we paid attention to the work of etymological and semantic features of phrases, phenomena of polysemy and monosemy, as well as synonymous and the antonimikic aspects.

We know that etymology is one of the most ancient teachings, it has a history of several thousand years. Even in ancient Greece, Rome, Mesopotamia, Egypt and China, scientists, philosophers, and logicians were interested in studying the history of words and put forward various hypotheses about their origin. Naturally, since linguistics has not yet been formed as a science, it does not have its own methods, objects and subjects, it is just a set of views, it does not have its own system of terms and concepts, so it is unlikely that it will be able to find answers to such complex questions. During this period, the controversy was more focused on the study of the relationship between the form of writing, that is, the name and the concept it expresses. True scientific etymology as a field of science dates back to the time when the first scientific conclusions about the composition of language families, groups and vocabulary of languages were made later. Until now, the main attention of etymologists has been focused on the main unit of the language vocabulary, that is, the history of words. The results were formed in the form of etymological dictionaries. In this chapter, we set the task of analyzing the etymological characteristics of stable compounds, which are the products of the secondary nominative in the language, so this issue becomes more complicated. Since stable compounds consist of two or more elements, the meanings of their components may

[26] Середа Е. Представление концепта “death” в английской фразеологической картине мира. Днсс. ... канд. филол. Наук. Санкт-Петербург. 2016 – 184 с.

[27] Шарышова Н. В. Когнитивно-метафорическая репрезентация концептуальных структур Life/Жизнь и Death/Смерть в поэтическом дискурсе (на материале поэзии Дилана Томаса и Сильвии Плат). Днсс... канд. филол. наук. – Волгоград, 2020. – 192 с.

or may not have contributed to the overall meaning of the compound.

These phraseological units appeared in different periods and have not lost their level of use even now, The beginning of winter from December 22, the lengthening of days after entering the Great Cold, the birth and death of frost on the 9th cold day of winter lasts until March 14, and this characterizes the spring season. It is celebrated with the growth of leaves and the passage of the cuckoo bird (between March 14 and June 22). Autumn - yellowing leaves and they say "the sun of old people" (from September 15 to December 22). The last nine days of this fall cycle are shown to be from November 20 to December 23 and are called the Snow Solstice. According to the researchers, they called November "old women's month" ("snow month"). In these months, human life (**birth, growth, maturity, old age, death**) is reflected in the form of expressions such as "*spring of life*", "*autumn of life*". There is talk of a "*flourishing period of life*" and attention is paid to their random, haphazard creation and use.

Researcher N.I. Skoruk makes a special mention of the idiom "piece of cake" found in American speech and says that it was used for the first time in the form of "life's piece of cake" in the poem "Primrose path" by the American poet Ogden Nesha. , notes that it is mainly used in the sense of a sweet and easy life. The scientist noted that there are more than 25,000 idioms in English, and almost all of them have their own etymology[28].

Another English phrase, *go west*[29] means *to die*. The etymology of this phrase is used in the British army. The etymology of this phrase is related to the First World War and was formed in the British army in 1914-1918.

Ichagini itlar yesin. Curse phrase. Usually, when unclean dead cattle are thrown out in one corner of the village, first wolves, or if not, dogs tear open their stomachs and start eating them, starting with the guts. It is used only as a cursing, longing for evil, dissatisfaction, feeling of suffering in relation to a person. (dates back to the 14th-15th centuries).

Summarizing the above cases, it can be said that the etymological analysis of phraseological units has been a very difficult task since time immemorial and is one of the urgent issues facing linguists even now.

We divided life and death lexemes into small micro-fields based on the semantic field theory. We also analyzed their expression in phrases. For example, phraseological units that do not include the lexeme life/hayot in English and Uzbek, but explain these lexicons in terms of content: Live it up – tirik yurmoq; To be exist – dunyoga kelmoq; A Place To Call Your Own – yolg‘iz istiqomat qilmoq; Be in the land of the living – mavjud bo‘lmoq; To be awake – tirik bo‘lmoq; yashab qolmoq, qayta tirilmoq, Yo‘qdan bor qilmoq, paydo qilmoq, ato etmoq, hadya etmoq, barpo qilmoq, jonni kiritmoq.

Phraseological units with the meaning of **Death/O‘lim** in English and Uzbek: *At death's door – dunyodan o‘tmoq; Dead and buried – engak tashlamoq;Dead as a doornail – nobud bo‘lmoq;Bite the dust – dunyodan ketmoq; Breathe your last – ko‘zini yummoq*; *Brush with death – olamdan o‘tmoq*; *Cheat death – olamdan*

[28] Скорук Н. И. Этимология английских идиом и фразеологизмов: их значение и произхождение// Вестник МИТУ – МАСИ № 1/2018. – С. 96

[29]https://www.etymonline.com/word/go%20west

ketmoq; *Dancing on someone's grave – nafasi tindi*; *Die in a hole – yuragi urishdan to‘xtadi*; *The Big Adios – oxirgi yo‘lga kuzatmoq*; *It's clipped – paymonasi to‘ldi*; *On the wrong side of the grass – mazasi bo‘lmadi*; *Get smoked – jonini jannatga yubormoq; Augered in – jannati bo‘lmoq; Bite the big one – dunyodan ko‘z yummoq; Breathe one's last – dunyodan ko‘zi ochiq ketmoq; Brown bread – vafot qilmoq; Bought the farm – vafot etmoq*; *Cash in one's chips – oradan ketmoq; Check out – qazo qilmoq; Die with one's boots on – halok bo‘lmoq*; *Fall off one's perch – jon bermoq; Go west – shahid bo‘lmoq; Hop the twig – xudoning hukmini bajarmoq; Kick the calendar – xazon bo‘lmoq; Kiss one's arse goodbye – ko‘pga qo‘shmoq; Sleeping with the fishes – suvda qotmoq; Murdered – nobud bo‘lmoq; Disposed of in water – suvga cho‘kmoq. (to go) to meet your maker – qaytish qilmoq; Lose one's life – bandalikni bajo keltirmoq; On one's last legs-bir oyog‘i go‘rda.*

Although all the phraseological units in the English and Uzbek languages analyzed above are considered *life and death* phrases, we can observe that they are formed from different lexical units. We can see that these analyzed phrases are formed on the basis of different themes. In this part of our research, we analyze **life/hayot** and **death/o‘lim** meaningful phraseological units into small areas and analyze them on the example of two languages. **For example,** idioms are formed on the basis of lexemes life and death, which express the content of this lexeme. Sometimes these lexemes can appear in the context of life without participation of another word. If we pay attention to the examples, the English phrase *"At death’s door"* includes the word *"death"*, while the Uzbek phrase *"to pass away"* does not use the word "*death*". This difference is noticeable in the thematic area of two languages. At the same time, the national-cultural identity of peoples is highly reflected in phraseological units. The images that are based on such phrases, or that are the cause of their origin, are in many cases closely related to reality, history, culture, and different styles. These phrases reflect the national spirit, figurative and emotional thinking and mentality of the people. Most idioms do not have literal equivalents in other languages, and in translation they are rendered by semantically approximate equivalents or by idioms.

From the examples given above, it can be seen that there are more lexical and phraseological units in the semantic field of *"to die"* and *"to kill"* in Uzbek than in English. If you pay attention, the examples in Uzbek are colorful, and they are reflected in English translation by calque and equivalent.

It is known that phraseological units are linguistic units that make up the vocabulary of every language, and they exist as linguistic units ready for speech. Also, taking into account their semantic features, like other language units, they encounter phenomena such as *polysemy*, *synonymy*, *antonimy*, *homonymy.*

Phraseological units with polysemantic properties in both English and Uzbek were observed as a result of the research. For example, the Uzbek phrase "*ko‘z yummoq*" has three different meanings:

1) **knowingly put oneself in ignorance;**

2) **to pass away, to die;**;

3) **to look at with disregard;**

The English phraseological unit "*be living on borrowed time*" has two meanings:

1) **to live in an unexpected short time;**

2) like **being close to death.**

It should be noted that although synonyms and antonimiks have been thoroughly studied in linguistics, not enough research has been conducted on the meaning of idioms. Similarly, in English and Uzbek linguistics, works in this line can be counted on the fingers. Accordingly, this part of our research was devoted to the study of synonym and antonimik features of phraseological units.

In English: There are synonymous phraseological units such as **Go for a Burton** phrase *to give up the ghost, go of the hooks, go to glory, go to one's last account to die, hand in one's checks, go west, take the ferry, pass away, to die with your boots on*.

In Uzbek: ***Olamdan o‘tmoq*** idiom has similar phraseological units as *dunyodan o‘tmoq, dunyodan ketmoq, ko‘zini yummoq, olamdan ketmoq, nafasi tindi, engak tashlamoq, nobud bo‘lmoq, qaytish qilmoq, yuragi urishdan to‘xtamoq, oxirgi yo‘lga kuzatmoq, paymonasi to‘ldi, mazasi bo‘lmadi, jonini jannatga yubormoq, jannati bo‘lmoq, bandalikni bajo keltirmoq, dunyodan ko‘z yummoq, dunyodan ko‘zi ochiq ketmoq, dunyodan o'tmoq, vafot qilmoq, vafot etmoq, oradan ketmoq*.

In English: The antonimys of the *Check out, Die with one's boots on, Fall off one's perch, Go west, Hop the twig, Kick the calendar, Kiss one's arse goodbye, Sleeping with the fishes* idiom as **To be alive** are defined.

In Uzbek: There are phrases of the phraseological unit ***Hayot kechirmoq*** that have an antonimikic feature such as *qazo qilmoq, xudoning hukmini bajarmoq, bandalikni bajo keltirmoq, jonini jannatga yubormoq.*

There is very little **homonymy** that has arisen with the development of phraseological meaning. For example, in Uzbek, the phraseological units *joni chiqdi* I and *joni chiqdi* II and "to feel one's oats I" and "to feel one's oats II" in English:

1. *Bo‘ridan bir qo‘zini ajratib olgan edi. Joni chiqmagan ekan. “Domlaga: “Odam tuproqdan yaratilgan”’ – desang, ma’qul, agar “Maymundan yaralgan”, - desang, joni chiqadi*”, - derdi.

2. “*Gosh, it’ll be great to get into harness again*” *– he said*. “*I’m feeling my oats already”. This Novak… and the people behind Novak, were feeling their oats and talking big.*

In the first example, the name of a specific state of a person is transferred to a second state based on the similarity in color: when a person dies, the body turns pale, the same change occurs when he is very angry, or in English the given example is also transferred to a second situation based on the similarity in color: when a person is angry, he appears in a curious and enthusiastic state, so he knows how much power he has and feels important.

On this basis, the transfer led to the birth of a new phraseological unit: *joni chiqdi* I – “*so‘nggi marta nafas chiqarmoq*” and *joni chiqdi* II– “*nihoyatda qattiq g‘azablanmoq*”.

The second phraseological unit was originally used in the style of *joni chiqdi*, therefore it is different from the first phraseological unit: the former phraseological unit is used with the third person predicate, the next phraseological unit is used with all three person-number forms of predicates.

The third chapter of the research is called **"Linguo-cultural analysis of phrases with the meaning of life and death in English and Uzbek."**

In this part of our study, we divided *hayot/life, o‘lim/death* meaningful phraseological units into thematic groups, determined the linguistic characteristics of the idioms of this field, and clarified their place in the national linguistic landscape of the world, their linguistic value, status.

English researcher Raymond W. Gibbs said that people rarely talk to each other in artistic language in their daily life, and in this case, various **phrases** and **proverbs** help to express thoughts, especially abstract ideas[30]. One of the first researchers to analyze English phraseology was **Francis Grosz**, an English artist, lexicographer and collector of antiquities and vernaculars, who traveled throughout England and recorded many popular phrases that were not officially documented. In 1785, based on them, he published the explanatory dictionary "Dictionary of the vulgar tongue".

Gris tries to explain the history of the origin of such expressions, which are widely used in everyday life among the people, and the cases of their use.

For example, the expression "kick the bucket", which we use today simply means *to die - vafot etmoq* which was officially included in the English vocabulary, was accepted in the non-literary language layer at that time that was used in oral speech and the phrase "kick the bucket" is expressed as follows: the term dates back to the 16th century, and its origins go back to **bucket** [qushxona], a wooden device used in an aviary to hang animals (usually pigs) by their feet for slaughter, and means *to die*[31]. It is known from the analysis that the reason for the origin of this expression is related to the language culture of the English people, the daily lifestyle of the people, and it represents the way of life of the people.

At this point, we found it necessary to emphasize the following remarks made by the linguist scientist F.I.Buslayev. In his research, he says, "Phraseologisms are a small world of their own, they are short wise expressions that contain moral rules and truthful thoughts passed down from ancestors to generations. They are the soul of any national language, expressing the unique spirit of the nation through unique images[32]" he explains.

In the Uzbek language, expressions such as *boqiy dunyoga rihlat qilmoq, foniy dunyo bilan xayrlashmoq, omonatini topshirmoq*, which mean *o‘lim*, are embedded in the way of life, traditions, and thinking of the Uzbek people. It is related to the beliefs of the Islamic religion, in which this world, which is established in the minds of the people, is actually a transitory, testing world, and the real world begins after death, after handing over one's soul to God and reflects concepts related to its eternity.

For example: "*Ukamni tizzasiga o‘tkazib choy ichirayotgan oyim hayron bo‘lib dadamga qaradi*:

− Tinchlikmi? Dadam negadir ko‘zini yashirdi:

− Odamzodning ahvoli shu ekan-da, – dedi xo‘rsinib. – Habiba buvi *omonatini topshiribdi*[33]*”*.

[30] D.Geeraerts and H.Cuykens. The Oxford Handbook of Cognitive Linguistics. Oxford University Press, 2007.
[31] Francis Grose, Classical Dictionary of the Vulgar Tongue, London, No 212, High Holborn, 1785
[32] Буслаев Ф.И. Русские пословицы и поговорки, собранные и обясненные, – М.: Русский язык, 1954.
[33] Hoshimov O‘tkir, Dunyoning ishlari: Qissa Tahrir hay’ati: B.Alimov, S.Ahmad, A.Axmedov va boshqalar. Toshkent. “sharq”, 2005. – 208 b.

The English phrase "meet the maker" is associated with the Christian belief among the English people, according to which, after death, the human soul leaves the body and returns to its creator to be questioned.

It is known from the conducted studies that idioms are characteristic of one or another national mentality, they illuminate the national identity of this nation, a unique way of thinking about understanding the world, the people's lifestyle, customs and traditions are compounds that illuminate the history. They embody the traditions characteristic of the nation and make a great contribution to passing them on to the next generation.

Exactly the same concepts or different concepts in the languages being compared can be expressed by means of different lexical and zoonym components. For example, the English phrase "*live like a fighting cock*"(word by word translation: urushqoq xo‘rozdek yashamoq) means a luxurious life, while the Uzbek phraseological unit " urushqoq *xo‘roz semirmas*" refers to good and evil.

The English phrase "*When in Rome, do as the Romans*" can be literally translated into Uzbek as "*Rimda rimliklardek yasha.*" However, since the expressions are used in a figurative sense, this phraseological unit is used in the Uzbek language in the variants "*Kimning aravasiga minsang, o‘shaning qo‘shig‘ini ayt.”* In this case, an onomastic unit is preserved in the English phrase.

The English phrase *Live long and prosper*[34] is equivalent in meaning to the Uzbek phrase *dunyo turguncha turing*. This phrase in the English language means wishing for goodness, long life, wealth, and wealth in the English language culture. According to the ancient advice from our ancestors, goodness always leads a person to goodness. Where there is goodness, there is peace and harmony, health and prosperity. Doing good and striving for goodness have a special educational value in idioms. The above phrase is expressed in the same sense, and in the Uzbek language and culture it is used in the sense of saying thank you and live long.

We can also observe the phrase "*Dunyo turguncha turing*" in Abdulla Qodiriy's "Days Gone by".

“Bunchalik g‘ayrat ko‘rsatgan fuqarolarga rahmat, dunyo turguncha tursinlar” [Abdulla Qodiriy's "Days Gone by"][35]. If we pay attention to the lexemes that actively participate in the expressions of two languages, the people use words based on their lexical fund. The English expression includes the lexemes *live* [yashamoq], *long* [uzoq], *prosper* [mol-davlat], and the Uzbek expression includes the words *Dunyo, turguncha, turing*. However, although the meaning of the expression expressed in these two languages is equal, some words used in them are lexemes of this language and express the customs of both peoples.

In the language, religious phraseological units also act as a national-cultural component in the phraseological fund as a cultural dominant, reflecting the characteristic features of the language unit of a particular nation. For example, if we analyze the religious phraseological unit meaning *to thorn in someone’s side* - *tikanli toj, gulchambar* in the English language in terms of national characteristics, in this religious phraseological unit, is represented the symbol of severe suffering in

[34] https://www.phrases.org.uk/meanings/live-long-and-prosper.html
[35] Abdulla Qodiriy “O‘tkan kunlar” Nashriyot: “SHARQ”, 2018. – 384

English culture which is woven from thorns. a crown, branches with sharp thorns, a plant covered with "thorns".

In ancient times, such crowns were placed on the heads of criminals sentenced to ***death*** as a mockery, and the victors were crowned with laurel wreaths. Artists have used the image of Christ in the crown of thorns many times for their paintings. The crown suffered without fanfare and became a symbol of martyrdom. This phraseological unit is characterized by a negative evaluative connotation. In English, emotional and financial status is conceptualized through this phytonym.

The history of the origin of the above religious phraseological unit is explained in the explanatory dictionary of K. N. Dubrovina as follows: “Suffering, a symbol of martyrdom’’. According to the New Testament, before the crucifixion of Jesus, a crown of thorns was placed on his head[36]. This was one of the tools Jesus' captors used to torture him and mock his claim to authority.

In the Uzbek linguistic culture, *the belief and loyalty* of the Uzbek people to religion can be observed in the phrase *rahmatli bo‘lmoq* based on phrases formed on the basis of religious concepts.

For example, let's take a look at phraseologisms formed within the framework of the concept of God. (O‘TIL, IV, p.420) defines God as "... the supreme divine power that created and controls the entire universe." Therefore, in religion, God represents the highest, based on this, phrases such as the following *Xudo rahmatiga olsin, xudoga topshirdi* were formed. In the Uzbek language, when talking about a person who has passed away, it is explained that if one does not conclude from this that he will teach many lessons during his life, then he will face a lot of difficulties.

Despite the fact that different lexemes are used in the idioms of the two languages, their content is similar, that is, in the idioms of the two ethnic groups, there is talk about the theme of death.

Phrases such as *boqiy dunyoga rihlat qilmoq”, “foniy dunyo bilan xayrlashmoq”, “omonatini topshirmoq*, which mean death in Uzbek language, are related to the way of life, traditions, and beliefs of the Islamic religion, which have been absorbed into the thinking of the Uzbek people which reflects the notions established in the minds of the people, this world is actually a transitory, testing world, and the real world begins after death, after surrendering one's soul to the owner, that is, Allah, and its eternity.

In conclusion, it should be said that the expressions in both languages analyzed above were expressed through the active lexemes of these languages based on the mentality and culture of these peoples, and their linguistic and cultural features were taken into account when revealing the meanings of idioms.

CONCLUSION

1. Phraseology is a relatively young field of linguistics that developed rapidly as an independent research area in the twentieth century. The works of Charles Bally, E.D. Polivanov, B.A. Larin, V.V. Vinogradov, A.V. Kunin and A.I. Smirnitsky played an important role in shaping its theoretical foundations.

[36] Дубровина К.Н. Энциклопедический словарь библейских фразеологизмов. – М.: Флинта; Наука, 2010. – С. 658.

2. The historical development of phraseology as an independent research field may be divided into three main stages:

– from the mid-eighteenth century to the 1930s, when the foundations of phraseological research were associated with the work of M.V. Lomonosov, A.A. Potebnya, F.F. Fortunatov, A.A. Shakhmatov and other scholars;

– the 1930s–1950s, characterised by the work of E.D. Polivanov, V.V. Vinogradov, S.I. Abakumov, G.K. Danilov, A.I. Yefimov, A.Ya. Rozhansky and other linguists;

– from the 1960s to the present, a period characterised by the application of diverse research methods, the rapid development of phraseology and the emergence of numerous specialists in the field.

3. Although phraseology is recognised as an independent field in modern linguistics, it develops in close interaction with lexicology, grammar, stylistics, phonetics, language history, philosophy, logic and country studies.

4. Language and culture are central objects of linguocultural research and serve as key means of studying the linguistic worldview of different cultures and revealing their conceptual foundations.

5. Phraseological units have their own histories of origin, or etymologies. Studying the history of phraseological units in a given language also provides insight into the history, customs and culture of the people who speak that language.

6. Analysis of the semantic field of English and Uzbek phraseological units expressing life/hayot and death/o‘lim identified microfields associated with such meanings as yashash/live, tiriklik/alive, birth/tug‘ilish, umr/lifetime, exist/tirikchilik o‘tkazmoq, o‘tmoq/passed away, vafot etmoq/decease and die/o‘lmoq.

7. Most polysemantic phraseological units have two meanings, although units with three meanings also occur. As in lexical polysemy, primary and derived meanings can be distinguished in phraseological polysemy. A contrastive examination of the meanings combined within one phraseological unit makes it possible to reveal more fully their semantic and grammatical nature.

8. Synonymy is widespread among phraseological units expressing life/hayot and death/o‘lim. Synonymic sets most often contain two units, although sets comprising three, four or five units also occur. Verb-based phraseological units predominate in this semantic group. The analysis takes into account primary meanings, lexical composition and phraseological variants.

9. Antonymic relations among phraseological units expressing life/hayot and death/o‘lim were identified on the basis of their overall phraseological meaning and, in some cases, the semantics of individual components. Verb-based phraseological units are particularly frequent in antonimikic relations.

10. Differences between languages are often explained by the absence in one culture of concepts, events or customs characteristic of another. Consequently, some phraseological units lack complete lexical equivalents, which creates translation difficulties and requires careful consideration of national-cultural specificity.

11. The analysis revealed both similarities and differences in the linguocultural characteristics of English and Uzbek phraseological units expressing life/hayot and death/o‘lim.

НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ PhD.03/2025.27.12.Fil.12.04 ПРИ ТЕРМЕЗСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ЖУМАЕВ БЕГАЛИ ХУДАЙМУРОДОВИЧ

СОПОСТАВИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ СО ЗНАЧЕНИЕМ «ЖИЗНЬ» И «СМЕРТЬ» В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

10. 00. 13 – Сравнительная и сопоставительная лингвистика

АВТОРЕФЕРАТ ДИССЕРТАЦИИ
на соискание ученой степени доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам

Термез – 2026

Тема диссертации доктора философии по филологическим наукам (PhD) в Высшей аттестационной комиссии № B2025.4.PhD/Fil6803 зарегистрирована под номером.

Диссертация доктора философии (PhD) выполнена в Термезском государственном университете.

Автореферат диссертации выполнен на трех языках (узбекский, английский, русский) размещён на веб-странице Научного совета адресу www.tersu.uz и на информационно-образовательном портале ZiyoNET (www.ziyonet.uz).

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Ведущая организация:	**Каршинский государственный университет**

Защита диссертации состоится в 10.00 часов «5» декабря 2026 года на заседании научного совета PhD. 03/2025.27.12.Fil.12.04 при Термезском государственном университете Адрес: 190111, г. Термиз, ул. Баркамол авлод, 43. Тел.: +998 76 221-71-17; e-mail: termizdu@umail.uz

С диссертацией можно ознакомиться в информационно-ресурсном центре Термезского государственного университета (зарегистрирован под номером 454 Адрес: 190111, город Термез, улица Баркамол авлод, 43. Тел.: +998 76 221-74-55)

Автореферат диссертации разослан «23» ноября 2026 года (реестр протокола рассылки №22 от «13» ноября 2026 года).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD) по филологическим наукам)

Цель исследования – заключается в выявлении лингвокультурологических и семантических особенностей фразеологических единиц, репрезентирующих концепты «жизнь» и «смерть» в разносистемных языках, а также принципов их межъязыковой эквивалентности.

Объектом исследования являются фразеологические единицы со значениями «жизнь» и «смерть» в английском и узбекском языках.

Предметом исследования являются лингвокультурологические особенности фразеологических единиц со значением жизни и смерти в английском и узбекском языках.

Научная новизна исследования заключается в следующем:

доказано, что источники формирования фразеологических единиц со значениями «жизнь» и «смерть» в английском и узбекском языках связаны как с внутренними, так и с экстралингвистическими факторами, включая античную мифологию, религиозное мировоззрение, фольклор, историю народа и повседневный образ жизни;

в сопоставляемых языках фразеологические единицы со значениями «жизнь» и «смерть» распределены по группам, связанным с антропонимами, топонимами, этнонимами, зоонимами, астронимами, космонимами, хрононимами, фалеронимами, геортонимами, документонимами, эргонимами, идеонимами, хрематонимами и библионимами; на материале примеров обоснована связь соответствующих имен с историей и культурой каждого народа;

в обоих языках выявлены семантические универсалии, связанные с положительной и отрицательной коннотацией и представленные такими единицами, как life/hayot («жизнь»), live/yashamoq («жить»), birth/tug‘ilish («рождение»), exist/tirikchilik o‘tkazmoq («существовать, вести жизнь»), lifetime/umr («продолжительность жизни, век»), die/o‘lmoq («умирать»); выявлены сходства и различия в лингвокультурологических особенностях фразеологических единиц со значениями «жизнь» и «смерть».

Внедрение результатов исследования. На основе научных результатов сопоставительного анализа фразеологических единиц со значениями «жизнь» и «смерть» в английском и узбекском языках:

результаты, касающиеся сходств и различий английских и узбекских фразеологических единиц со значениями «жизнь» и «смерть», их классификации по группам, связанным с антропонимами, топонимами, этнонимами, зоонимами, астронимами, космонимами, хрононимами, фалеронимами, геортонимами, документонимами, эргонимами, идеонимами, хрематонимами и библионимами, а также связи соответствующих имен с историей и культурой народа, были использованы в прикладном грантовом проекте F3-201912258 «Создание многоязычной (узбекский, русский, английский) электронной платформы узбекской литературы», выполненном в Ташкентском государственном университете узбекского языка и литературы

имени Алишера Навои (справка № 04/1-373 от 14 февраля 2024 г.). В результате создана основа для сопоставления степени проявления соответствующих единиц в английской и узбекской лингвокультурах;

результаты исследования семантических особенностей фразеологических единиц, репрезентирующих концепты «жизнь» и «смерть» в типологически разносистемных языках, включая выявление универсальных признаков с положительной и отрицательной коннотацией, были использованы в прикладном проекте PZ-2020042022 «Создание лингводидактической электронной платформы тюркских языков», выполненном в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка № 04/1-584 от 9 марта 2024 г.). Полученные результаты послужили теоретической и практической основой для выявления сходств и различий между соответствующими результаты исследования семантических особенностей фразеологических единиц, репрезентирующих концепты «жизнь» и «смерть» в типологически разносистемных языках, включая выявление универсальных признаков с положительной и отрицательной коннотацией, были использованы в прикладном проекте PZ-2020042022 «Создание лингводидактической электронной платформы тюркских языков», выполненном в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка № 04/1-584 от 9 марта 2024 г.). Полученные результаты послужили теоретической и практической основой для выявления сходств и различий между соответствующими английскими и узбекскими фразеологическими единицами и сопоставления степени их функционирования в двух лингвокультурах;

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и 2 приложений. Общий объем диссертации составляет 135 страниц.

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

I bo‘lim (I part; I часть)

1. Jumaev B.X. Ingliz va o‘zbek tillarida o‘lim/death mazmunli frazemalarning chog‘ishtirma tahlili // Xorazm Ma’mun akademiyasi axborotnomasi. – Xiva, 2023. – №10/4. – B. 68–71. (10.00.00; №21). https://mamun.uz/ru/bulletin/archive/2023/10_4.

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3. Jumayev B.X. Linguocultural note of some English phraseological units // Oriental Renaissance: Innovative, Educational, Natural and Social Sciences. – Tashkent, 2023. – Vol. 3, Issue 5. – P. 62–64. (10.00.00; №8). https://oriens.uz/journal/article/linguocultural-note-of-some-english-phraseological-units/

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9. Jumayev B.X. O‘zbek frazeologiyasining shakllanishi va taraqqiyoti // Sharq falsafasi: Respublika ilmiy-uslubiy jurnali. – 2023. – №1. – B. 20–31. https://zenodo.org/records/7606850.

II bo‘lim (II часть; II part)

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Avtoreferat Samarqand davlat chet tillar institutining “Xorijiy filologiya” jurnali tahririyatida tahrirdan o‘tkazildi (13.11.2026-yil).

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Hisob-nashriyot t.: 3,0. Shartli b.t. 3,1.
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SamDCHTI tahrir-nashriyot bo‘limida chop etildi.
Manzil: 140117, Samarqand sh., Gagarin ko‘chasi, 43.