

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA
ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR
BERUVCHI DSc.03/2025.27.12.Fil.41.01 RAQAMLI ILMIY KENGASH**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA
ADABIYOTI UNIVERSITETI**

MUXAMMADALIYEVA SHAXZODA MAXMUD QIZI

**O‘ZBEK TILIDAGI RAMZIY MA’NONING
ANTROPOTSENTRIK ASPEKTI**

10.00.01 – O‘zbek tili

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

Toshkent – 2026

**Filologiya fanlari bo'yicha falsafa doktori (PhD)
dissertatsiyasi avtoreferati mundarijasi**

**Contents of dissertation abstract of doctor of philosophy (PhD)
on Philological Sciences**

**Оглавление автореферата доктора философии (PhD)
по филологическим наукам**

Muxammadaliyeva Shaxzoda Maxmud qizi

O'zbek tilidagi ramziy ma'noning antropotsentrik aspekti..... 3

Mukhammadaliyeva Shakhzoda Makhmud kizi

Anthropocentric aspect of symbolic meaning in the Uzbek language 25

Мухаммадалиева Шахзода Махмуд кызы

Антропоцентрический аспект символического значения в узбекском языке..47

E'lon qilingan ishlar ro'yxati

List of published works

Список опубликованных работ..... 52

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA
ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR
BERUVCHI DSc.03/2025.27.12.Fil.41.01 RAQAMLI ILMIY KENGASH**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA
ADABIYOTI UNIVERSITETI**

MUXAMMADALIYEVA SHAXZODA MAXMUD QIZI

**O‘ZBEK TILIDAGI RAMZIY MA’NONING
ANTROPOTSENTRIK ASPEKTI**

10.00.01 – O‘zbek tili

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

Toshkent – 2026

Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2023.2.PhD/Fil3282 raqami bilan ro‘yxatga olingan.

Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o‘zbek, ingliz, rus (rezyume)) Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti veb-sahifasining www.tsuull.uz hamda “Ziyonet” axborot-ta’lim portalining www.ziyonet.uz manzillariga joylashtirilgan.

Ilmiy rahbar:

Xakimova Muhayyo Karimovna
filologiya fanlari doktori, professor

Rasmiy opponentlar:

Sobirov Abdulhay Shukurovich
filologiya fanlari doktori, professor

Muqimova Zohida Rasulovna
filologiya fanlari doktori, katta ilmiy
xodim

Yetakchi tashkilot:

Samarqand davlat universiteti

Dissertatsiya himoyasi Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti huzuridagi DSc.03/2025.27.12.Fil.41.01 raqamli Ilmiy kengashning 2026-yil “____” _____ soat _____ dagi majlisida bo‘lib o‘tadi. (Manzil: 100100, Toshkent, Yakkasaroy tumani, Yusuf Xos Hojib ko‘chasi, 103. Tel.: (99871) 281-42-44; faks: (99871) 281-42-44, www.tsuull.uz; e-mail: monitoring@navoiy-uni.uz)

Dissertatsiya bilan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining Axborot-resurs markazida tanishish mumkin (____ raqam bilan ro‘yxatga olingan). (Manzil: 100100, Toshkent, Yakkasaroy tumani, Yusuf Xos Hojib ko‘chasi, 103. Tel.: (99871) 281-42-44; faks: (99871) 281-42-44, www.tsuull.uz).

Dissertatsiya avtoreferati 2026-yil “____” _____ kuni tarqatildi.

(2026-yil “____” _____ dagi _____ raqamli reyestr bayonnomasi)

Sh.S.Sirojiddinov
Ilmiy darajalar beruvchi ilmiy kengash
raisi, filol.f.d., akademik

Q.U.Pardayev
Ilmiy darajalar beruvchi ilmiy kengash
ilmiy kotibi, filol.f.d., professor

H.A.Dadaboyev
Ilmiy darajalar beruvchi ilmiy kengash
qoshidagi ilmiy seminar raisi, filol.f.d.,
professor

KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida so‘nggi davrlarda til birliklari va lisoniy hodisalarni inson omili bilan birga tahlil qilish, antropotsentrik jihatdan o‘rganish yetakchilik qilmoqda. Antropotsentrik paradigma asosida amalga oshirilayotgan semantikaga oid tadqiqotlar ham sifat o‘zgarishlariga uchradi. Til birliklarning ma’no xususiyatlari tahlilida til egasining o‘rni, uning kognitiv, madaniy va aksiologik jihatlarining ta’sirini o‘rganish kun tartibiga qo‘yildi.

Dunyo tilshunoslari bu kabi tadqiqotlarda “ramz” tushunchasi hamda uning lisoniy ifodasiga ko‘proq diqqat qaratmoqdalar. Turli tillarda xalqlarning olam manzarasiga bo‘lgan milliy nigohi, milliy-mental tafakkur tarzi, madaniyati va qadriyatlar tizimi “ramz”larni lingvomadaniy, lingvokognitiv, aksiolingvistik tadqiqi orqali izohlanmoqda. Bunday tadqiqot ishlarining o‘ziga xos natijalari olamning lisoniy manzarasi milliy idrok intizomi orqali shartlanganini ko‘rsatadi. Shuning uchun har bir tilda milliy-mental asosli ramziy ma’nolarni antropotsentrik jihatdan tadqiq qilish dolzarb masalalardan hisoblanadi.

Mamlakatimizda so‘nggi yillarda olib borilayotgan odilona til siyosati natijasida tilshunoslik sohasidagi tadqiqotlar uchun keng imkoniyatlar yaratildi. “Mamlakatimiz ijtimoiy-siyosiy hayotining barcha sohalarida davlat tili imkoniyatlaridan to‘liq va samarali foydalanishga erishmog‘imiz zarur”¹. Ayniqsa, o‘zbek tilining o‘ziga xos xususiyatlarini antropotsentrik jihatdan tadqiq qilish orqali tilda milliy-mental xususiyatlarning namoyon bo‘lishi ochiq-lana boshlandi. Milliy-mental xususiyatlar til birliklarini ramzlashtirish jarayonlarida yanada yorqinroq namoyon bo‘ladi. O‘zbek tilida olamning lisoniy manzarasi o‘ziga xos milliy qiyofada voqelanishi, tilda ramziy ma’nolar orqali milliy tafakkur va madaniyatning yorqinroq aks etishi mumkinligi tadqiqot mavzusining dolzarbligini ta’minlaydi. O‘zbek tilshunosligida ramziy ma’noning antropotsentrik jihatdan monografik planda tadqiq qilinmaganligi ushbu mavzuning o‘rganish zaruratini belgilab beradi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi Farmonlari, 2025-yil 20-oktabrdagi PQ-308-son “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida” Qarori, Vazirlar Mahkamasining 2020-yil 3-martdagi 117-son “Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti faoliyatini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi qarori hamda boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni bajarishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

¹ O‘zbekiston Respublikasi Prezidentining 2025-yil 20-oktabrdagi PQ-308-sonli “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi Qarori // <https://lex.uz/uz/docs/-7776360>.

Tadqiqotning respublika fan va texnologiyalari rivojlanishi ustuvor yoʻnalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy-maʼrifiy rivojlantirishda innovatsion gʻoyalar tizimini shakllantirish va ularni amalga oshirish yoʻllari” ustuvor yoʻnalishiga muvofiq bajarilgan.

Muammoning oʻrganilganlik darajasi. Tilshunoslikda ramziy maʼno masalasi inson tafakkuri, madaniyati, dunyoqarashi, olamni idrok etish jarayoni bilan chambarchas bogʻliq boʻlib, u antropotsentrik aspekt doirasida alohida ilmiy ahamiyatga ega.

Jahon tilshunosligida mavzuga doir ilmiy fikrlar V.Gumboldt, N.Arutyunova, V.Maslova, V.Krasnix, Y.Solodub, T.Evsyukova, S.Ivanova, V.Kolesov, N.Alifirenko va boshqa olimlarning ishlarida uchraydi².

Ramz tilshunoslikda turli nuqtayi nazardan tadqiq qilingan. F.de Sossyur, Ch.Pirs, Y.Lotmanlar ramzlarni semiotik jihatdan talqin qilib, ramzlar nazariyasiga oʻzlarining munosib hissalarini qoʻshdilar³. N.Arutyunova, A.Golan, M.Makovskiy va boshqa olimlar tomonidan ramzlarning madaniyatshunoslikdagi oʻrni yoritilgan⁴. Kognitiv tilshunoslik doirasida J.Lakoff hamda M.Jonsonlar tomonidan ilgari surilgan kognitiv metafora nazariyasi ramziy maʼnoning antropotsentrik tabiatini ochishda muhim ahamiyat kasb etadi. Mazkur nazariyada ramziy birliklar insonning tarixiy-madaniy tajribasi asosida shakllanishi ilmiy jihatdan asoslangan⁵.

Rus tilshunosligida ramzlar tilshunoslik, sotsiolingvistika va psixolingvistika nuqtayi nazaridan monografik planda A.Medvedova tomonidan tadqiq qilingan⁶. Ramzning lingvistik jihatdan yoritilishi, unga xos boʻlgan muhim xususiyatlar Y.Shelestyuk tadqiqotida⁷, xristian simvolikasining rus

² Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 1984. – 397 с.; Арутюнова Н. Образ, метафора, символ в контексте жизни и культуры // Res Philologica: Филологические исследования. – М.: Наука, 1990. – С.71–88.; Маслова В. Лингвокультурология. – М.: Академия, 2001. – 208 с.; Красных В. Этнопсихоллингвистика и лингвокультурология. – М.: Гнозис, 2002. – 284 с.; Солодуб Ю. Textoобразующая функция символа в художественном произведении // Филологические науки. 2002. – № 2. – С. 46-55.; Евсюкова Т. Лингвокультурологическая концепция словаря культуры: Автореф. ... дисс. д-ра филол. наук. – Нальчик, 2002. – 42 с.; Иванова С. Лингвокультурологический аспект исследования языковых единиц: Автореф. ... дисс. д-ра филол. наук. – Уфа, 2003. – 41 с.; Колесов В. Язык и ментальность. – СПб.: Петербургское Востоковедение, 2004. – 240 с.; Алефиренко Н. Лингвокультурология: Ценностно-смысловое пространство языка. – М.: Наука, 2010. – 288 с.

³ Соссюр Ф. Умудий тилшунослик курси. Француз тилидан И. Мирзаев таржимаси. – Тошкент: Navoiy universiteti, 2019. – 308 б.; Пирс Ч. Принципы философии. – СПб.: Санкт-Петербургское философское общество, 2001. – 424 с.; Лотман Ю. Избранные статьи. Том 1. – Таллинн: Александра, 1992. – 479 с.

⁴ Арутюнова Н. Язык и мир человека. – М.: Языки русской культуры, 1999. – 911 с.; Голан А. Миф и символ. – М.: Руслит, 1993. – 376 с.; Маковский М. Язык-мифкультура: Символы жизни и жизнь символов. – М., 1996. – 329 с.

⁵ Lakoff G. and Johnson M. Metaphors we live by. – London: The university of Chicago press, 2003. – 192 p.

⁶ Медведева А. Символическое значение как тип значения слова: Дисс. ... канд. филол. наук. – Воронеж, 2000. – 187 с.

⁷ Шелестюк Е. О лингвистическом исследовании символа // Вопросы языкознания. 4. – М.: Наука, 1997. 125-143 с.

tilida verballashuvi, ramzning yondosh hodisalar bilan farqlanishi I.Guzenko tadqiqotida aks etgan⁸.

O'zbek filologiyasida ramziylik adabiyot, folklor va tilshunoslik sohalarida o'rganilgan. N.Jumatova, S.Jumayeva, S.O'tanova, Z.Mamadaliyeva, O.Ochilov, N.Toirova, A.Abdurahmonov, S.Majitova, S.Qo'chqorova, D.Sharipovalarning dissertatsiyalari ramz va ramziy ma'noning badiiy talqiniga bag'ishlangan⁹. A.Sharapov, Sh.Turdimov, J.Eshonqulov, A.Tilavov, D.Mingboyeva, Sh.Noralieva, M.Ro'ziyeva, N.Sabirovalarning tadqiqotlarida folklor asarlari matnidagi ramziylik masalalari yoritilgan¹⁰.

O'zbek tilshunosligida mavzu yuzasidan N.Djusupov, Sh.Atayev, D.Tosheva, A.Abdullayev, I.Rejapov kabi olimlar tomonidan tadqiqotlar olib borilgan¹¹.

Ta'kidlash kerakki, o'zbek tilshunosligida ramziy ma'no antropotsentrik aspektida maxsus o'rganilmagan.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti ilmiy-tadqiqot rejasining "Tilning ijtimoiy, tarixiy va zamonaviy taraqqiyoti" mavzusi doirasida bajarilgan.

⁸ Гузенко И. Христианская Символика в русском языке: вербализация, функционирование, эволюция: Дисс. ... канд. филол. наук. – Волгоград, 2009. – 237 с.

⁹ Жуматова Н. Ҳозирги ўзбек шеъротида ранг билан боғлиқ рамзий образлар: Филол. фан. номз. ... дисс. – Тошкент, 2000. – 126 б.; Жумаева С. Ўзбек мумтоз шеъротида рақам рамзлари ва уларнинг маъно талқини (XII-XV асрлар): Филол. фан. номз. ... дисс. – Тошкент, 2006. – 126 б.; Ўтанова С. Алишер Навоий ғазалиётида ранг символикаси: Филол. фан. номз. ... дисс. – Тошкент, 2007. – 138 б.; Мамадалиева З. Алишер Навоийнинг "Лисон-ут тайр" достонидаги рамзий образлар тизими: Филол. фан. номз. ... дисс. – Тошкент, 2011. – 177 б.; Очилов О. VII-X асрлар танг даври шеъротида рамзлар семантикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 148 б.; Тоирова Н. Бадий адабиётда кўзгу ва сурат рамзларининг ғоявий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 133 б.; Абдурахмонов А. Ўзбек шеъротида нур, ранг ва руҳият тасвири поэтикаси (анъана ва новаторлик аспектида): Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Фарғона, 2018. – 50 б.; Мажитова С. Жомий ғазалиётидаги рамзий истилоҳларнинг луғавий ва мажозий маъноларини талқин қилиш усуллари: Филол. номз. ... дисс. – Самарқанд, 2018. – 152 б.; Қўчқорова С. Ўзбек ва француз эртақларида маданий рамзларнинг коммуникатив-прагматик роли: Филол. фан. б. фалс. док. (PhD) ... дисс. – Самарқанд, 2022. – 150 б.; Sharipova D. Ingliz va o'zbek adabiyotida ramzlarning lingvopoetik va lingvokulturologik tadqiqi: Filol. fan. b. fals. dok. (PhD) ... diss. avtoref. – Buxoro, 2025. – 47 b.

¹⁰ Шарапов А. Оламлар ичра оламлар. – Тошкент: Адабиёт ва санъат, 1978. – 224 б.; Турдимов Ш. Поэтические символы в узбекских народных лирических песнях: Дисс. ... канд. филол. наук. – Ташкент, 1987. – 184 с.; Турдимов Ш. Халқ кўшиқларида рамз. – Тошкент: Фан, 2020. – 191 б.; Эшонқулов Ж. Фольклор: образ ва талқин. – Қарши: Насаф, 1999. – 170 б.; Тилавов А. От образи: тарих, таҳлил ва талқин. – Тошкент: Sano-standart, 2021. – 160 б.; Мингбоева Д. Тимсоллар тилсими. – Тошкент: Янги аср авлоди, 2007. – 280 б.; Норалиева Ш. Ўзбек фольклорида бўри образининг мифологик асослари ва бадий талқини. – Тошкент: Ал-фаба сервис, 2013. – 115 б.; Рўзиева М. Ўзбек халқ кўшиқларида ранг символикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017. – 147 б.; Сабирова Н. Хоразм халқ лирик кўшиқларида поэтик рамзлар тизими ва уларнинг бадий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 156 б.

¹¹ Джусупов Н. Лингвокогнитивный аспект исследования символа в художественном тексте: Дисс. ... канд. филол. наук. – Ташкент, 2006. – 173 с.; Атаев Ш. Символик воситаларнинг немис тилидан ўзбек тилига берилиши: Филол. фан. номз. ... дисс. – Тошкент, 2012. – 173 б.; Тошева Д. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017. – 151 б.; Abdullayev A. O'zbek tilida ramzning ifodalanishi: Filol. fan. b. fals. dok. (PhD) ... diss. – Farg'ona, 2024. – 152 b.; Rejapov I. Olamning lisoniy manzarasida sonlarning ramziy ahamiyati (ingliz va o'zbek tillari materiallarida): Filol. fan. b. fals. dok. (PhD) ... diss. avtoref. – Urganch, 2025. – 56 b.

Tadqiqotning maqsadi o‘zbek tilidagi ramziy ma’noni antropotsentrik jihatdan, xususan, lingvomadaniy, konseptual va aksiolingvistik tadqiq qilish hamda olingan ilmiy natijalar orqali ramziy ma’noning til egalarining madaniyati, milliy tafakkuri, qadriyatlar tizimi bilan shartlanganligini ilmiy asoslashdan iborat.

Tadqiqotning vazifalari:

ramziy ma’noning mohiyatini aniqlash, shakllanish jarayonining kognitiv va semantik asoslarini tadqiq qilish, ramziy ma’no etaloni, obykti, ramzlashish asosi hamda vositalarini ochiqlash;

konseptual tahlillar orqali ramziy ma’nolar shakllanishida milliy tafakkurning o‘rnini yoritish; kognitiv metafora, kognitiv metonimiya orqali reallashgan ramziy ma’nolarda milliy mentallikning aks etishini oydinlashtirish;

ramziy ma’noda milliy qadriyatlar aks etishini aksiolingvistik tahlillar orqali dalillash;

maqol va frazemalarda aks etgan ramziy ma’nolarning madaniy kod tashuvchisi sifatidagi maqomini belgilash, kodlarda namoyon bo‘lgan ma’noning antropotsentrik jihatlarini asoslash.

Tadqiqotning obykti sifatida “O‘zbek tilining izohli lug‘ati”, “O‘zbek xalq maqollari”, “O‘zbek tili frazeologik lug‘ati”, “O‘zbek tili o‘xshatishlarining izohli lug‘ati”¹² va badiiy asarlardagi ramziy ma’noli lisoniy, nutqiy birliklar tanlab olingan.

Tadqiqotning predmetini o‘zbek tilidagi ramziy ma’nolarning lingvomadaniy, konseptual va aksiolingvistik xususiyatlari tashkil qiladi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tavsiflash, qiyosiy-tarixiy, struktur, komponent, lingvomadaniy, konseptual, aksiolingvistik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ramziy ma’noning mohiyati ochilib, uning o‘ziga xos xususiyatlari dalillangan, ramzlashish jarayonining kognitiv va semantik jihatlarini yoritilgan, ilk marta ramziy ma’no etaloni, obykti, ramzlashish asosi hamda vositalari aniqlangan;

ramziy ma’noning konseptual tahlili *ostona, tuproq, tuz* leksemalari misolida amalga oshirilib, mazkur ma’noning shakllanishida millat tafakkur tarzining ta’siri dalillangan;

ramziy ma’noning shakllanishida milliy qadriyatlarning ta’siri *qon, non* leksemalarining aksiolingvistik tahlillari orqali o‘rganilgan, ramziy ma’no qadriyatlarni saqlash va uni kelgusi avlodlarga yetkazishning qulay vositasi ekanligi ochiqqlangan;

ramziy ma’noga ega *bug‘doy, olma, chinor, tog‘, suv, olov, it, tulki, ilon, oq, qora, keng, tor* leksemalari, mazkur komponentli maqol va frazemalar

¹² Ўзбек тилининг изоҳли луғати. 5 жилдли. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006-2008. I жилд. – 680 б., II жилд. – 671 б., III жилд. – 687 б., IV жилд. – 606 б., V жилд. – 591 б.; Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari. – Toshkent: Sharq, 2005. – 512 b; Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O‘razova I., Rixsiyeva K. O‘zbek tili frazeologizmlarining izohli lug‘ati. – Toshkent: G‘afur G‘ulom, 2022. – 636 b.; Махмудов Н., Худойбеганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

lingvomadaniy tahlil qilingan hamda bu ramziy ma'nolar millat madaniyatini o'zida yorqin namoyon qilishi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

o'zbek tilidagi ramziy ma'noning antropotsentrik jihatini o'rganish natijasida olingan xulosalar ramziy ma'noli so'zlarning izohli va o'quv lug'atini yaratishda amaliy yordam beradi;

tadqiqot jarayonida izohlangan ramziy ma'nolardan O'zbek tilining yangi o'n jildli izohli lug'atini yaratishda material sifatida foydalanish mumkin;

tadqiqot natijalari o'zbek tilidagi ramziy ma'nolarni izohlovchi elektron platforma, mobil ilova dasturini yaratishda manba bo'la olishi bilan ahamiyatlidir;

tadqiqot materiallari va natijalari korxona, tashkilot, muassasalarning logotiplarini yaratishda milliy ramzlardan foydalanish tavsiyasi va aniq taklifini bera oladi.

Tadqiqot natijalarining ishonchliligi dissertatsiyada nazariy ma'lumotlarni berishda aniq ilmiy manbalarga tayanilgani, ishdagi materiallarning ilmiy metodlar orqali izohlangani, nazariy fikr hamda xulosalar amaliyotga joriy etilgani, tilshunoslikdagi asosiy metod va ko'rsatmalardan foydalanilgani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati erishilgan natijalar, ishlab chiqilgan nazariy qarashlar o'zbek tilshunosligining lingvomadaniyatshunoslik, aksiolingvistika hamda semantika sohalarini ramziy ma'noga oid yangi ilmiy-nazariy xulosalar bilan boyitishi mumkinligi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati madaniyatlararo muloqot jarayonida ramziy ma'nolarni izohlashda, izohli, tarjima, o'quv lug'atlarini tavsiflashda ilmiy-nazariy manba vazifasini o'tashi, ilmiy natijalardan oliy o'quv yurtlarida "Lingvomadaniyatshunoslik", "Semasiologiya", "Aksiolingvistika", "Kognitiv tilshunoslik" bo'yicha maxsus kurs va seminarlarni tashkil etishda, ushbu fanlar bo'yicha darslik, o'quv qo'llanmalarini yaratishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. O'zbek tilidagi ramziy ma'noning antropotsentrik aspekti tadqiqi bo'yicha olingan ilmiy natijalar asosida:

ramziy ma'noning mohiyati ochilib, uning o'ziga xos xususiyatlari dalillangani, ramzlashish jarayonining kognitiv va semantik jihatlari yoritilgani, dasturlash uchun o'zbek tili leksikonining ramziy ma'noga ega birliklarining so'z yasovchi, lug'aviy shakl yasovchi, sintaktik shakl yasovchi morfemalar va qo'shimcha ko'rinishidagi yuklamalar qurshovini lingvistik modellashtirishga oid ilmiy-nazariy xulosalaridan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida 2022-2024-yillarda amalga oshirilgan № IL-402104209 raqamli "Axborot-qidiruv tizimlari (Google, Yandex, Google translate) uchun avtomatik ishlov berish vositasi – o'zbek tilining morfoleksikoni va morfologik analizatori dasturiy vositasini yaratish" mavzusidagi innovatsion loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 3-iyuldagi

01/4-2936-son ma'lumotnomasi). Natijada o'zbek tilining morfologik bazasi ramziy ma'noli so'zlar va ularning morfologik qurshovi bilan boyitilgan;

ramziy ma'noning konseptual tahlili *ostona, tuproq, tuz* leksemalari misolida amalga oshirilib, mazkur ma'noning shakllanishida millat tafakkur tarzining ta'siri oydinlashtirilgani; ramziy ma'nolarning shakllanishida milliy qadriyatlarning ta'siri *qon, non* leksemalarining aksiolingvistik tahlillari orqali ochib berilganiga oid ilmiy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti huzuridagi Davlat tilida ish yuritish asoslarini o'qitish va malaka oshirish markazining 2023-2024-yillarda bajarilgan II-4721101717-raqamli "Xizmat ko'rsatish obyektlari milliy nomlari interaktiv elektron platformasini yaratish" mavzusidagi innovatsion loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti huzuridagi Davlat tilida ish yuritish asoslarini o'qitish markazining 2025-yil 22-oktabrdagi 1606/1-son ma'lumotnomasi). Natijada xizmat ko'rsatish obyektlari milliy nomlari interaktiv elektron platformasi bazasi o'zbek milliy tafakkuri, madaniyati va qadriyatlarini o'zida aks ettirgan ramziy ma'noli so'zlar bilan boyigan;

ramziy ma'noga ega *bug'doy, olma, chinor, tog', suv, olov, it, tulki, ilon, oq, qora, keng, tor* leksemalari, mazkur komponentli maqol va frazemalar lingvomadaniy tahlil qilingani, bu ramziy ma'nolar millat madaniyatini o'zida yorqin namoyon qilishi isbotlanganiga oid ilmiy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida 2020-2023-yillarda bajarilgan AM-F3-201908172 raqamli "O'zbek tilining ta'limiy korpusini yaratish" mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 3-iyuldagi 01/4-2937-son ma'lumotnomasi). Natijada loyihada yaratilgan ta'limiy korpus ramziy ma'noga ega bo'lgan bir qancha leksema va frazemalarning ma'nolari bilan boyitilgan;

ramzlarning kelib chiqish tarixi, tarixiy taraqqiyot davomida so'zlar ramziy ma'nolarida qanday o'zgarishlar bo'lganligi, farqli jihatlari, ularning yuzaga kelish sabablari, ramziy ma'noli so'zlarning badiiy adabiyot va xalq boyligi hisoblangan maqol, iboralarda qo'llanilishi, ramziy so'zlar zahirida yashiringan ichki ma'no nozikliklariga oid ilmiy-nazariy xulosalardan "O'zbekiston tarixi" telekanalining "Vaqt mashinasi" dasturi ssenariylarini yozishda foydalanilgan (O'zbekiston milliy teleradiokompaniyasi "O'zbekiston tarixi" telekanalining 2025-yil 22-maydagi 01-33/344-sonli ma'lumotnomasi). Natijada o'zbek tilidagi ramziy ma'nolarning o'ziga xosliklariga oid materiallar ko'rsatuv ilmiy saviyasi oshishiga xizmat qilgan.

Tadqiqot natijalarining aprobatyasi. Tadqiqot natijalari 6 ta ilmiy-amaliy anjumanda, shu jumladan, 3 ta xalqaro va 3 ta respublika konferensiyalarida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi yuzasidan 14 ta ilmiy ish nashr etilgan. Shulardan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini

chop etish tavsiya etilgan ilmiy nashrlarda 6 ta ilmiy maqola, jumladan, respublika ilmiy nashrlarida 4 ta, xorijiy jurnalda 2 ta chop qilingan.

Dissertatsiya tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, hajmi 137 betdan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Tadqiqotning kirish qismida dissertatsiya mavzusining dolzarbligi asoslangan, uning maqsadi, vazifalari, obyekti, predmeti, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga muvofiqligi ko'rsatilgan, ilmiy yangiligi va amaliy ahamiyati yoritilgan, tadqiqotning joriylanishi, nashr etilgan ishlar haqida ma'lumot berilgan.

Dissertatsiyaning I bobi **“Ramziy ma’noning nazariy asoslari va shakllanishi”** deb nomlanib, uning mazmuni uch paragrafda yoritilgan.

1.1. paragrafda *“Ramz va ramziy ma’no munosabati: fanlararo yondashuvlar”*ga oid qarashlar tahlil qilingan. Til inson tafakkuri, madaniyati, yashash tarzi bilan bog'liq bo'lib, til egasi bo'lmish millatning bor bisotini o'zida aks ettiradi. Til so'z orqali olamni to'g'ridan to'g'ri nomlabgina qolmay, balki mislsiz inson tasavvuri, cheksiz obrazli mushohadasi, betakror assotsiatsiyalari mahsuli bo'lgan ramzlashgan lisoniy olam manzarasini ham yaratadi. Olamning lisoniy ramziy manzarasi millat tafakkurining mahsuli ekan, u til egalarining kognitiv, madaniy va aksiologik olami bilan shartlangan bo'ladi.

Til va madaniyat o'zaro chambarchas bog'liq bo'lgan murakkab tizimdir. Ramz va ramziy ma'no esa ushbu tizimning eng muhim semantik birliklaridan biridir. Ramz – tashqi belgi, obraz, shakl bo'lib, u o'zida ma'no ifodalaydi. Ramz kodlash jarayonining mahsuli bo'lib, unga muayyan ma'no yuklanadi. Masalan, davlat gerbida aks etgan Humo qushi, bug'doy, yarim oy, sakkizburchak ramzlardir. Har qanday ramz o'zida nafaqat belgi ifodalovchi shakl, balki mazmuniy qatlamni ifodalar ekan, u obrazlilik, madaniy kod sifatidagi barqarorlik, milliy tafakkur mahsuli ekanligi kabi xususiyatlarga ega bo'ladi.

Ramziy ma'no esa shu belgi ostida yashiringan madaniy-semantik qatlamdir. U dekodlash jarayonining mahsuli bo'lib, ramzning madaniy, emotsional, psixologik va kognitiv asosda shakllanadigan mazmunidir. Masalan, Humo qushining ramziy ma'nosi *“tinchlik, baxt va ozodlikka intilishdir”*. Ramziy ma'no tarixiy xotira, milliy dunyoqarash, diniy e'tiqod, xalqning madaniy tajribasi, psixologik assotsiatsiyalar asosida shakllanadi va taraqqiy etadi. Dissertatsiyada ramzning falsafa, folklor, adabiyotshunosik, estetika, san'at, sotsiologiya, psixologiya, pedagogika, semiotika, lingvistika, etnolingvistika, lingvokulturologiya fanlaridagi talqinlari o'rganildi.

Ushbu fanlar kesimidagi tahlillar ramz tushunchasining serqirra tabiatga ega ekanini ko'rsatdi. Xususan, falsafa ramzni borliqni bilish shakli, estetika borliqni badiiy-estetik idrok etish va ifodalashning muhim vositasi, adabiyotshunoslik esa badiiy tafakkurning obrazli ifodasi sifatida talqin qiladi. Leksik birliklarning ramziy ma'nolari tasavvuf adabiyotida o'ziga xos tizimni shakllantirishi ma'lum.

Tasavvufiy ramziy ma'nolar tizimi leksemalarning kundalik ma'nolaridan tubdan farq qiladi va u botiniy mohiyatni zohiriy obraz orqali ifodalashning qulay usulidir. Masalan, *may* ilohiy muhabbatdan sarxushlik, muhabbat zavqining to'lib-toshishi timsolidir. *Mastlik* ilohiy ishqdan behush bo'lish, ya'ni dunyoviy manfaatlardan voz kechish holatini anglatadi. *Soqiy* piri komil, *jom* esa orif inson qalbi va ilohiy tajalli aks etgan moddiy dunyo, borliq ramzidir¹³. *Quyidagi* baytda mazkur leksemalarning ramziy ma'nolari tasavvuf falsafasi asosida yuksak badiiy mahorat bilan ifodalangan:

*Ashraqat min aksi shamsil-ka'si anvorul-xudo,
"Yor aksin mayda ko'r" deb, jomdin chiqti sado.
G'ayr naqshidin ko'ngul jomida bo'lsa zangi g'am,
Yo'qtur, ey soqiy, mayi vahdat masallik g'amzudo* (Alisher Navoiy).

Psixologiyada ramz inson ruhiyati bilan aloqadorlikda o'rganilsa, sotsiologiyada ramz ijtimoiy ong bilan bog'liq holda izohlanadi. Semiotika ramzni belgilar tizimining markaziy elementi deb qarasa, lingvokulturologiya doirasida u til, milliy madaniyat va tafakkur mushtarakligida shakllanadigan semantik hodisa sifatida yoritiladi.

1.2. paragrafda "*Ramziy ma'noning lingvistik talqini va o'rganilishi*" yoritilgan. Semiotikada ramz dastlab Ferdinand de Sossyur va Charlz Pirs¹⁴ tomonidan tadqiq qilingan bo'lib, ular tilni belgilar tizimi sifatida o'rgangan.

T.Yuliya ramzni tadqiq qilar ekan, unda bir qancha vazifalar mavjudligi, ulardan biri axborot-kommunikatsiya vazifasi ekanligini aytadi va ramz insonlar o'rtasidagi aloqalarni yuzaga chiqarishi, axborot almashinuviga sabab bo'lishiga to'xtalib o'tadi. U ramzlarni etnik, mifologik, diniy, badiiy turlarini ajratadi¹⁵.

Jahon va o'zbek tilshunosligida ramzlarni o'rganish bo'yicha bir qancha tadqiqotlar bajarilgan. A.Losev, N.Rubsov, S.Todorov, E.Kassierlar¹⁶ tomonidan ularning falsafiy talqini yoritilgan bo'lsa, F.de Sossyur, Ch.Pirs, Y.Lotmanlar¹⁷ semiotik talqinini ochib bergan, madaniyatshunoslikdagi o'rni esa N.Arutyunova, A.Golan, M.Makovskiy¹⁸ va boshqa olimlar tomonidan o'rganilgan.

¹³ Bu haqda qarang: Комилов Н. ва б. Бадий адабиётда тасаввуф ва тимсоллар. – Тошкент, 2010. – 200 б.; Истиқлол даври ўзбек навоийшунослиги. 30 жилдлик. 24-жилд. – Тошкент: Тамаддун, 2021. – 280 б.

¹⁴ Соссюр Ф. Умумий тилшунослик курси. Француз тилидан И. Мирзаев таржимаси. – Тошкент: Navoiy universiteti, 2019. – 308 б.; Пирс Ч. Принципы философии. – СПб.: Санкт-Петербургское философское общество, 2001. – 424 с.

¹⁵ Юлия Т. Символ в межкультурной коммуникации: Автореф. дисс. ... д-ра филос. наук. – Ростов-на-Дону, 2008. – С. 23-25.

¹⁶ Лосев А. Проблема символа и реалистическое искусство. – М.: Искусство, 1995. – 320 с.; Рубцов Н. Символ в искусстве и жизни. – М.: Наука, 1991. – 176 с.; Тодоров Ц. Теории символа. – М.: Дом интеллект книги, 1998. – 384 с.; Кассирер Э. Опыт о человеке. – М.: Гардарики, 1998. – 784 с.

¹⁷ Соссюр Ф. Умумий тилшунослик курси. Француз тилидан И. Мирзаев таржимаси. – Тошкент: Navoiy universiteti, 2019. – 308 б.; Пирс Ч. Принципы философии. – СПб.: Санкт-Петербургское философское общество, 2001. – 424 с.; Лотман Ю. Избранные статьи. Т. 1. – Таллин, 1992. – 479 с.

¹⁸ Арутюнова Н. Язык и мир человека. – М.: Языки русской культуры, 1999. – 911 с.; Голан А. Миф и символ. – М.: Русслит, 1993. – 376 с.; Маковский М. Язык-мифкультура: Символы жизни и жизнь символов. – М., 1996. – 329 с.

O'zbek adabiyotshunosligi va folklorshunosligida O.Ochilov, N.Jumatova, S.Jumayeva, N.Toirova, Sh.Turdimov, N.Sabirova, M.Ro'ziyevlarning¹⁹ dissertatsiyalari ramz va ramziy ma'no tadqiqiga bag'ishlangan.

Tilshunoslikda A.Medvedova ramziy ma'noning farqli va struktur jihatlariga e'tibor qaratgan bo'lsa²⁰, Sh.Atayev nemis tilidagi simvolik vositalarning o'zbek tilida berilishini o'rganadi²¹. I.Rejapov esa olamning lisoniy manzarasida sonlarning ramziy ahamiyatini ochiqlashga harakat qiladi²².

A.Abdullayev ramz tushunchasi, ramzlarning struktural-semantik xususiyatlari kabi masalalarni yoritgan va ramzning yondosh hodisalar (shartli belgi, metafora, allegoriya, etalon)dan farqini izohlagan. Lingvistik ramzlarni "shakldan mazmunga" tamoyili asosida 9 ta quyidagi ma'no guruhlariga ajratgan: allegorik, fitonimik, narsa-buyum nomlarini bildiruvchi, rang-tus, son, tabiat hodisalari va samoviy jismlar orqali voqelanuvchi, vaqt (payt) ma'nosidagi, shaxs va joy nomlari orqali ifodalangan, diniy va mifologik²³. A.Abdulayevning tadqiqotida sistem-struktur, tasniflash kabi usullar yetakchilik qilsa, bizning ilmiy ishimizda ramziy ma'no antropotsentrik tahlillar asosida o'rganildi. Mazkur tadqiqotdan farqli ravishda dissertatsiyamizda ramziy ma'no lingvomadaniy, konseptual, aksiolingvistik jihatdan tadqiq qilingan, paremiologik birliklarda aks etgan ramziy ma'nolarga alohida e'tibor qaratilgan.

1.3.paragraf *"Ramziy ma'noning shakllanish asoslari"* deb nomlanadi. Ramzlar insoniyatning tafakkuri, hayotiy tajribasi, yashash tarzi, atrof-muhiti bilan bog'liq hisoblanadi. Turli tafakkur tarziga ega millatlarda ramzlarning farqli ekanligi ramziy ma'noga asos bo'lgan umumlashtirish, olamning milliy nigoh ostidagi tasavvurlar turlicha ekanligidan dalolat beradi. Bunday farqlarning mavjudligini turli omillar bilan sharhlash mumkin: zoonim, fitonim, geografik joylashuv, iqlimning o'ziga xosligi, diniy e'tiqod, tarixiy xotira, madaniy qarashlar, tafakkur tarzi, qadriyatlarining farqli ekanligi.

Har bir hududning iqlimi, geografik joylashuviga mos bo'lgan hayvonot olami mavjud bo'lib, xalq o'ziga tanish hayvonlarning xususiyatlari, yashash tarziga qarab ularni ramzlashtiradi. Masalan, kenguru Avstraliyada yashaydi va uning ramzi hisoblanadi. Avstraliyaliklar kenguruni orqaga yurishni bilmagani

¹⁹ Очиллов О. VII-X асрлар танг даври шеърлятида рамзлар семантикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 148 б.; Жуматова Н. Ҳозирги ўзбек шеърлятида ранг билан боғлиқ рамзий образлар: Филол. фан. номз. ... дисс. – Тошкент, 2000. – 126 б.; Жумаева С. Ўзбек мумтоз шеърлятида рақам рамзлари ва уларнинг маъно талқини (XII-XV асрлар): Филол. фан. номз. ... дисс. – Тошкент, 2006. – 126 б.; Тоирова Н. Бадиий адабиётда кўзгу ва сурат рамзларининг ғоявий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 133 б.; Турдимов Ш. Поэтические символы в узбекских народных лирических песнях: Дисс. ... канд. филол. наук. – Ташкент, 1987. – 184 с.; Сабирова Н. Хоразм халқ лирик кўшиқларида поэтик рамзлар тизими ва уларнинг бадиий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 156 б.; Рўзиева М. Ўзбек халқ кўшиқларида ранг символикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017. – 147 б.

²⁰ Медведева А. Символическое значение как тип значения слова: Дисс. ... канд. филол. наук. – Воронеж, 2000. – 187 с.

²¹ Атаев Ш. Символик воситаларнинг немис тилидан ўзбек тилига берилиши: Филол. фан. номз. ... дисс. – Тошкент, 2012. – 173 б.

²² Rejapov I. Olamning lisoniy manzarasida sonlarning ramziy ahamiyati (ingliz va o'zbek tillari materiallarida): Filol. fan. b. fals. dok. (PhD) ... diss. avtoref. – Urganch, 2025. – 56 b.

²³ Abdullayev A. O'zbek tilida ramzning ifodalanihi: Filol. fan. b. fals. dok. (PhD) ... diss. – Farg'ona, 2024. – 152 b.

uchun “biz doim olg‘a yuradigan millatmiz” semantikasi asosida o‘zining ramziga (oldinga yuradigan, dadil qadam tashlaydigan) aylantirgan.

Fitonimlar ham har bir hududda takrorlanmasdir. Masalan, ginkgo o‘simligi Xitoyda o‘sadigan daraxt hisoblanadi. U ibodatxonalar yaqinida o‘sadi, uzoq umr ko‘rish tufayli “o‘lmaslik” ramziy ma‘nosiga ega.

Ma‘lum bir yurtida qaysi tabiat hodisasi doimiy mavjud bo‘lsa, uni nomlovchi leksemalarga turli xil ramziy ma‘nolar yuklanadi. *Vulqon* so‘zida bir-biriga qarama-qarshi bo‘lgan “yaratish va halokat”, “tug‘ilish va o‘lim” kabi ramziy ma‘nolar mavjud. Bunday zid ma‘nolarning shakllanishiga kuchli olovning otilishi natijasida atrofni vayron qilishi va natijada ayrim (kumush, mis, qalay, olmos, v.h.) konlar paydo bo‘lishi asos qilib olingan. *Vulqon* nomining bunday ramziy ma‘nolari *vulqon* otiladigan joydagina mavjud. Masalan, Gavayi orollari, Markaziy Amerika, Italiya, Meksika, Indoneziyada vulqonlar mavjudligi bois shu xalqlarda u ramziy ma‘noga ega. O‘zbek lingvomadaniyatida *vulqon* so‘zining ramziy ma‘noga egaligi kuzatilmaydi. Aksincha, shamol ko‘p kuzatiladigan tabiat hodisasi hisoblanib, *Qo‘qon shamoli*, *Bekobod shamoli* kabi birikmalar mavjud. U “shiddat” ramziy ma‘nosida qo‘llanadi: “*Usmon she‘riyatimizga shamolday kirib keldi. Balki bo‘ronday! U shunday to‘polon va to‘lqin bilan keldiki, uncha-muncha she‘riy uslub va ijodni to‘s-to‘s qilib yubordi*”²⁴.

Shuningdek, diniy qarashlarning farqli jihati; dunyoqarash, yashash tarzining o‘ziga xosligi asosida ham turli tillarda farqli ramziy ma‘nolar shakllanadi. Ya‘ni turli millat egalari olamni har xil baholashi, olamga bo‘lgan farqli munosabatlari asosida betakror ramziy ma‘nolar paydo bo‘ladi. Bu esa Gumboldt aytganidek, “Tillar nafaqat bilingan haqiqatlarni ifodalash vositasi, balki ilgari bilinmagan haqiqatlarni ochish vositasi hamdir. Tillar o‘rtasidagi farq nafaqat tovushlar va belgilarning turlichaligida emas, balki dunyoni ko‘rishning farqliligi bilan ham bog‘liqdir”²⁵.

Dissertatsiyaning II bobi “**Ramziy ma‘noning lingvomadaniy, konseptual va aksiolingvistik tadqiqi**” deb nomlanib, to‘rt paragrafdan iborat.

2.1. paragrafda “*Ramziy ma‘noning o‘ziga xos xususiyatlari*” tahlil qilingan. Ramziy ma‘no voqelik bilan to‘g‘ridan to‘g‘ri bog‘lanmagan, nomlanayotgan narsaning bevosita nomiga aylanmagan, aksincha, uning ramziga aylangan, obrazlilik hosil qilish uchun xizmat qiluvchi ma‘nodir.

Ramziy ma‘no hosila ma‘no sanalib, unda leksemaning nominativ ma‘nosi saqlanib qoladi. Ya‘ni nominativ ma‘noda nomlanayotgan aniq denotat mavhum tushuncha uchun ramzga aylanadi. Chunki “mavhum tushunchalar bevosita kuzatishda berilmagan bo‘lib, ularning shakli mavjud emas”²⁶. Bu jarayon orqali til egalari shaklga ega bo‘lmagan mavhum tushuncha uchun muayyan shaklni berishga harakat qiladi. Masalan, “ayyorlik” mavhum tushuncha bo‘lib, til egalari uni aniq tasavvur qila olmaydilar. Ammo ushbu tushunchaga ayyor hisoblangan tulki ramz qilib olinganda, ayyorlikni obrazli tasavvur qilish mumkin bo‘ladi. Tulki o‘zining “ayyor hayvon” semasi orqali ramziy ma‘no hosil qiladi. Agar

²⁴ <https://kh-davron.uz/kutubxona/uzbek/memuarlar/usmon-nosir-2.html>.

²⁵ Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 1984. – С. 318-319.

²⁶ Хакимова М. Абстракт номлар семантикаси: Филол. фан. д-ри (DSc) ... дисс. – Тошкент, 2019. – Б. 68.

bo'lsami, o'tirganlar Muhammadjon akaning ustamonligiga, pixini yorgan, mug'ombirligiga, qari tulkiligiga hamma tan bergan, so'ngra bu voqeani uzoq yillar davomida Yaponiyaning saqichidek hech kimga bermay chaynab lazzatlangan bo'lardilar (U.Hamdam, Muvozanat).

Ramziy ma'no so'zlarning ko'chma, timsoliy ma'noda qo'llanilishi hisoblanadi. Masalan, o'zbek tilida *chinor* leksemasining "mustahkamlik" ramziy ma'nosi uning nominativ ma'nosi asosida vujudga kelgan. Ushbu leksemaning nominativ ma'nosidagi "baquvvat", "uzoq umr ko'ruvchi" denotativ semalari asosida mazkur ramziy ma'no shakllangan: *Saidjon akamga bir gap bo'lsa bormi, direktorning ham oyog'i osmondan bo'ladi-da. Lekin direktor zo'r odam, chinor! Ancha-muncha arra yiqitilmaydi uni* (X.To'xtaboyev, Mungli ko'zlar). *Bolalining beli – chinor, bolasizning beli sinar* (Maqol).

Tilda har qanday mavhum tushuncha ramziy ma'noga aylanmaydi. Millatda o'zi uchun muhim hisoblangan, qadrlangan yoki qoralangan, milliy tafakkur orqali uzoq yillar davomida shakllangan tushunchalargina ramziy ma'noning obyekti bo'lishi mumkin. Konsept darajasidagi tushunchalar xalqqa yaqindan tanish, aniq narsalar, belgilar orqali ramziy ma'no shakllanishiga asos bo'ladi. Shu bois ramziy ma'nolar milliy tafakkurning manbasi deyish mumkin.

Ramzlashish jarayoni ramziy ma'no etaloni, obyekti, ramzlashish vositalari va ramzlashish asosidan tashkil topadi. Bunda ramziy ma'no etalonini lingvomadaniy birliklardan *bashik, belbog', o'choq* kabi milliy-madaniy realiyalar, *Alpomish, Barchin* kabi pretsedent nomlar, *qo'y, she'r, ot* kabi lingvomadaniy kodlar tashkil qiladi. Obyekti esa "vafo", "farzand" kabi milliy-madaniy konsept, *bolajonlik, halollik* kabi qadriyat, *yovuzlik, odobsizlik* aksqadriyat darajasidagi tushunchalardan iborat bo'ladi. Ramzlashish konseptual metafora, konseptual metonimiya, sinekdoxa, o'xshatish kabi vositalar yordamida shakllansa, jarayonga milliy va umuminsoniy tafakkur asos bo'ladi.



1-rasm. O'zbek tilida ramzlashish jarayoni

2.2. paragraf “*Ramziy ma’noning lingvomadaniy talqini*”ga bag’ishlangan. XX asrning oxirlaridan boshlab o‘zbek tilshunosligida antropotsentrik paradigma yetakchilik qila boshladi. N.Mahmudov haqli e’tirof etganidek, “antropotsentrizm faqat til tadqiqigagina tilshunoslar tomonidan nisbatlangan tushuncha yoki paradigma emas, antropotsentrizm bevosita tilning mohiyatiga daxldor hodisadir”²⁷. Tilshunoslikda yetakchi paradigmalardan hisoblangan antropotsentrik paradigmaning sohalaridan biri bo‘lmish lingvomadaniyatshunoslik madaniyatning tilda aks etishini o‘rganadi.

Milliy-madaniy realiyalarning ramziy ma’no uchun etalon bo‘lib kelishi ko‘p kuzatiladi. Masalan, o‘zbek tilidagi “*beshtik*” realiyasi o‘zbek tilida 2 ta: “*Vatan*” hamda “*hayotning boshlanishi*” tushunchasini ham anglata boshlagan. Birinchi ramziy ma’no o‘zbek xalqida “*Vatan – tug‘ilgan maskaning*” degan tafakkur bilan bog‘liq holda shakllangan. Ma’lumki, xalqimizda tug‘ilgan maskan qadimdan juda qadrlanadi, uni tashlab ketish xiyonat sanaladi. Bu madaniy konseptual qarash “*tug‘ilgan joy muqaddasdir, unda ota-bobolarning xoki bor*” kabi milliy qadriyatlar asosida shakllangan.

Demak, *beshtik* leksemasining mazkur ramziy ma’nosi “*tug‘ilgan makon*” semasi asosida kognitiv metonimiya vositasida shakllangan. Ushbu ramziy ma’no quyidagi matnda yaqqol namoyon bo‘ladi:

*Naqshin nigor beshigim,
Quyosh ochgan eshigim.
Otam aytgan qo‘shig‘im,
Jonajonimdir Vatan* (S.Sayyid, Vatan qo‘shig‘i).

Lingvomadaniy birliklardan biri bo‘lgan pretsedent birliklar ham ramziy ma’no ifodalaydi. Badiiy matnlarda an’anaviy tarzda qo‘llanadigan Hotam – saxiylik, Luqmoni Hakim – donolik, Xizr – abadiylik, baraka, Ayyub – sabr, Majnun – Haqqa oshiqlik, Yusuf – go‘zallik kabi ramziy ma’nolarda ko‘p ishlatiladi. Ammo bular bilan birga o‘zbek tili yangi ramziy ma’noli onomastik birliklar bilan ham boyib bormoqda. Masalan, *To‘maris*, *Barchin* – mard, oriyatli ayol; *Shiroq*, *Jaloliddin* – vatanparvar yigit; *Bobur*, *Furqat* – hijron, ayriliq; *Kumush* – iboli o‘zbek ayoli ramzi sifatida ishlatilmoqda. *To‘marislar keldi deya qo‘ydi yozib, Olimp tog‘in osmono‘par toshlariga* (R.Madumarov, *To‘marislar keldi*). *Barchinlar qon kechar, Yaqinda alp yo‘q, Yorilay deysan-u, Ko‘ksingda qalb yo‘q* (A.Obid, Xavotir oroli). *Bugun ulg‘aymoqda har xonadonda, yovga bo‘yin egmas Jaloliddinlar* (N.Oston, Ikki lavha). Demak, millat atoqli ot asosidagi pretsedent birliklarda muayyan bir tushunchani ifodalash ekan, ayrim hollarda mana shu atoqli ot bilan nomlanayotgan shaxsni shu tushunchaga ramz qilib beradi.

Lingvomadaniy kodlar ramzni shakllantirishda muhim vosita sanaladi. Masalan, *anor* fitomorf kod sanalib, u baraka tushunchasini ifodalash bilan birga baraka va farzandning ramziga aylanib qolgan. Bu ramziy ma’no sabab xalqning orzu-istaklari natijasi sifatida qadimdan o‘zbek uy-joy me’morchiligi, kulolchiligi, kiyimlarida anor naqshi keng ishlatilgan, qadimdan uylarni bezashda anor

²⁷ Маҳмудов Н. Тил тилсими тадқиқи. – Тошкент: Mumtoz so‘z, 2017. – Б. 55.

tasviridan foydalanilgan. Bugungi kunda anor reklamalar, marketing sohalarida ham belgi (logotip) sifatida ishlatilib, brend nomi yaratilishiga asos bo'lgan.

Muayyan bir davrda leksemaning ramziy ma'nolarida zidlik (enantiosemiya) kuzatilishi mumkin. Bunda bir so'z ham ijobiy, ham salbiy ramziy ma'no anglatadi. Masalan, tarixdan ma'lumki, qora rang "yovuzlik", "baxtsizlik", "qayg'u" kabi salbiy va "kuch-qudrat", "buyuklik", "oddiylik" ijobiy ramziy ma'nolarga ega bo'lgan. 840-1212-yillar oralig'ida O'rta Osiyo va Movarounnahrda hukmronlik qilgan²⁸ sulolaning *qoraxoniylar* deb nomlanishida *qora* rangning yuqoridagi ijobiy ramziy ma'nolari asos qilib olingan. Bugungi kunda qora rangning ijobiy ramziy ma'nosi ancha so'ngan.

Demak, tilda ramziy ma'nolarning davriy o'zgarishlari, zamonlar osha xiralashuvi kuzatiladi. Yana bir misol: bo'ri qadimdan "quch-qudrat" va "qonxo'rlik" ramziy ma'nolariga ega bo'lgan. Bo'rining turkiylarda totem bo'lganligi, nomning antroponimizatsiyasi ham ijobiy ramziy semantika natijasidir. Lekin bugungi kunga kelib, bo'rining "kuch-qudrat" ramziy ma'nosi ancha so'ngan, uning "qonxo'rlik" ramziy ma'nosi kuchaygan: *Eldan ayrilganni bo'ri yer; Bo'rining og'zi yesa ham qon, yemasa ham – qon.*

2.3. paragraf "*Ramziy ma'noning konseptual tahlili*" deb ataladi. O'zbek xalq milliy tafakkuri, madaniyati, turmush tarzi, olamga bo'lgan munosabati leksemalarning turli xil ramziy ma'no anglatishida alohida ahamiyatga ega. Har bir xalqning milliy tafakkur tarzining mavjudligi dunyoni ko'rish, idrok etishning o'ziga xosligi bilan belgilanadi. Bu millatning konseptlarida ham voqelanadi. Tildagi konseptlarni tahlil qilishda xalqning turmush tarzi, tafakkur darajasi, madaniyati, e'tiqodi kabi xususiyatlariga e'tibor qaratish kerak.

Hamma tillarda bo'lgani kabi o'zbek tilida ham "vatan" konsepti milliy-mental o'ziga xosliklar bilan mavjud. Ushbu konseptning o'zbek tilida "tug'ilgan makon" kognitiv belgisi *tuproq* so'zining ramziy ma'nosi orqali yuzaga chiqadi. Uning ko'chma ma'nodagi "ma'lum yurt, o'lka, mamlakatga qarashli hudud" semasi asosida ramziy ma'nosi yuzaga kelgan. U ko'pincha *ona tuproq*, *tug'ilgan tuproq*, *muqaddas tuproq* kabi birikmalarda; *tuproq'i tortmoq*, *tuproq'i shu yerdan olingan* kabi iboralarida ishlatilib, manzildan ma'naviy qadriyat darajasiga ko'tarilgan. *Ona tuproq* iborasi faqat geografik makonni emas, balki Vatan konseptini ham anglatadi:

Avliyolar, daholarning beshigisan,

Naqshbandlar topgan jannat eshigisan.

Tiriklikning navosi ham qo'shig'isan –

Sen azizsan, muqaddassan, ey sajdagoh,

O'zbekiston, ota makon, ona tuproq! (I.Mirzo, Ona tuproq).

O'zbek xalqida *tuz* leksemasi konsept darajasidagi bir nechta tushunchalar uchun ramzga aylangan. Ushbu leksema orqali ikkita ramziy ma'no ifodalanadi: "ma'no", "rizq-nasiba". Uning birinchi ramziy ma'nosi kognitiv metafora asosida shakllangan. Bunda o'zbek xalqi ovqatning tuzi uning sifatini belgilab beruvchi asosiy vosita ekanligiga gapning ma'nosi ham eng asosiy birlamchi ahamiyatli

²⁸ https://uz.wikipedia.org/wiki/Qoraxoniylar_davlati.

jihati ekanligini o‘xshatgan. Demak, ma’no, mantiq mavhum tushuncha bo‘lib, o‘zbek xalqi bu tushunchani oson anglash uchun ovqatning tuziga o‘xshatgan va u orqali anglash oson kechgan. Ovqatning tuzi xalqqa tanish, aniq narsa, bu o‘rinda uning nomi orqali anglangan ma’no, mantiq tushunchasi ham tasavvur qilish mumkin bo‘lgan mohiyatga aylangan. Biz ma’no, mantiq deganimizda ko‘z oldimizda obraz namoyon bo‘lmaydi. Ammo bu mohiyatga nisbatan *tuz* leksemasini qo‘llar ekanmiz, muayyan obraz vujudga keladi. Mana shunday qo‘llash natijasida *tuz* ma’noning ramziga aylanib qolgan va *tuz* leksemasi bugungi kunda “ma’no, mantiq” ramziy ma’nosiga ega. Quyidagi misollarda esa uning “rizq-nasiba” ramziy ma’nosi yuzaga chiqqan: *Shundog‘ qilib sizning o‘z kishingiz bo‘lg‘an O‘tabboy tuz haqingizni unutdi* (A.Qodiriy, O‘tkan kunlar); *Ellik uch yil! Ellik uch yildan beri bir dasturxondan tuz tatigan, bir ko‘rpani bosgan, birga kulgan, birga yig‘lagan...* (A.Qahhor, Anor).

1-jadval.

Nominativ va ramziy ma’nolarning qiyosiy jadvali

№	Ma’no turi	Nominativ ma’no	Ramziy ma’no
		Gapning <i>mazmuni</i>	Gapning <i>tuzi</i>
1	Signifikativ ma’no	+	+
2	Obrazli ma’no	-	+
3	Ramziy ma’no	-	+
4	Ta’sirchanlik	+	++
5	Ifodaning aniqligi	+	+
6	Xalqning milliy tafakkuri	-	+

2.4. paragrafda “*Ramziy ma’noda milliy qadriyatlarining aks etishi*” yoritilgan. So‘zning ramziy ma’nolari yuzaga chiqishida xalq milliy qadriyatlarining o‘ziga xos o‘rni bor. Bunday qadriyatlar sifatida yurtga muhabbat, halollik, ishonch, oilaga e’tibor va sadoqat, mehr-oqibat, bolajonlik, nonni qadrlash, naslga e’tibor qaratish, ota-onani e’zozlash kabilarni keltirishimiz mumkin. F.Usmanov qadriyatlarni o‘rganar ekan: “Qadriyatlar madaniyatning tilda aks etgan, jamiyat a’zolarining barcha xatti-harakatlari uchun me’yor vazifasini bajaruvchi asosiy kategoriyasi sifatida gavdalanadi”²⁹, – degan xulosaga keladi.

Ushbu faslda milliy qadriyatlar aks etuvchi “non” va “qon” konseptlarining ramziy ma’nolari o‘rganildi.

Ma’lumki, non va uni qadrlash o‘zbek xalqida alohida qadriyatga aylangan, millat uni aziz, mo‘tabar deb biladi. Non o‘zbek xalqi uchun nafaqat yegulik, balki qadimdagi qurg‘oqchilik, ocharchiliklarda muhim ahamiyat kasb etgan qadrlı, muqaddas narsa, uni uvol qilmaslik qadriyatga aylangan tushuncha bo‘lgani uchun *noni ko‘paysin, noni butun bo‘lsin* (duo), *non ursin, non ko‘r qilsin* (qarg‘ish) va *non ursin* (qasam) kabi birikmalar mavjud.

Non(i) butun bo‘ldi, yarimta non(i)ni butun qilmoq, non(i) yarimta bo‘ldi kabi iboralarda *non* leksemasi “tiriklik manbayi” ramziy ma’nosida qo‘llangan. *Non* leksemasining “tiriklik manbayi” ramziy ma’nosi uning badiiy imkoniyatlarini

²⁹ Usmanov F. O‘zbek milliy qadriyatlarining lingvomadaniy aspekti: Filol. fan. d-ri (DSc) ... diss. – Andijon, 2024. – B. 93.

ham oshirishga xizmat qiladi: *O‘z kuching orqasidan non topib yegil, tekinxo‘rlikka o‘rganma, oliyjanob, mard odamlar bilan suhbatdosh bo‘lsang, yaxshilik bilan nom chiqarasan* (T.Malik, Odamiylik mulki); *Sizga o‘xshaganlar ko‘paysa, mendaqalarga non qolmaydi* (T.Malik, Shaytanat).

Qadriyat darajasidagi konsept tilda o‘z ifodasiga ega bo‘lar ekan, u so‘z, ibora, maqol va ramziy ma’nolar bilan voqelanadi. Ma’lumki, o‘zbek xalqida naslga e’tibor qaratish, o‘z naslini bilish, u bilan faxrlanish, naslni toza tutish alohida qadriyat sanalgan. Qadimdan shajaralar tuzilgan, naslni yaxshi nasllar bilan bog‘lash maqsadida kelin va kuyovlarning ajdodlari aniqlangan, yaqin qarindoshlar o‘rtasidagi nikohlar qo‘llab-quvvatlanmagan.

Tadqiqot doirasida aksiologik darajadagi “nasl” konseptining kognitiv belgilarini ajratish uchun so‘rovnoma tarzidagi tajriba o‘tkazildi. Unga 18 yoshdan katta bo‘lgan har xil kasbdagi insonlar jalb qilindi. Ushbu so‘rovnoma orqali “nasl” konseptining asosiy kognitiv belgilari aniqlandi: *davomchilik* (32), *qondoshlik* (23), *o‘xshashlik* (21), *ota-bobolardan avlodlarga o‘tish* (16), *irsiyat* (15), *bir ajdoddan tarqalgan* (14), *ota-onaga o‘xshashlik* (9). “Nasl” konseptining irsiyat kognitiv belgisi *qon* leksemasining ramziy ma’nosi orqali ifodalanadi. Har bir hujayradagi DNKning irsiyat tashishi bugungi kunda ilmda aniqlangan haqiqatdir. Lekin o‘zbek xalqi irsiyatni, ota-ona, bobolardan kelayotgan nasliy davomiylilikni, irsiy axborotni ancha oldin anglagan va uni *qon* bilan bog‘lab, *qonida bor, qonidan o‘tgan, qoni toza* tarzida ifodalagan. Aynan shuning uchun ham *qon* leksemasi “tug‘ishganlik, qarindosh-avlodlik, irsiyat” ramzi sifatida ishlatiladi.

Mazkur ramziy ma’no ham salbiy, ham ijobiy kontekstlarda qo‘llana oladi: *Kimningdir san’atga bo‘lgan qiziqishi yillar davomida shakllanib kelsa, yana kimningdir iqtidori qon-qoniga singib ketgan bo‘ladi, chunki uning qonida san’atkorning qoni oqayotgan bo‘ladi*³⁰ (ijobiy ma’noli); *Qoni buzuq to qabrgacha o‘sha qon bilan boradi, afsuski bu qon avlodida qoladi. Tarbiya kuchi yetsa, yetdi, yetmasa... noiloj*³¹ (salbiy ma’noli).

O‘zbek xalq maqollarida ham *qon* leksemasining “qarindoshlik”, “nasl-nasab” kabi ramziy ma’nolarda ishlatilishi, inson baribir o‘zining ajdodlariga o‘xshashi bir qancha o‘rinlarda kuzatiladi: *Tuqqan elga jon tortmasa ham, qon tortar; Qon bilan kirgan jon bilan chiqar; Jon tortmasa, qon tortar.*

“Ramziy ma’noning paremiologik birliklarda voqelanishi” deb nomlangan uchinchi bob ikki paragrafdan iborat. 3.1. paragrafda *“Maqollar orqali ramziy ma’noning ifodalanishi”* tahlil qilingan. Maqollarda xalqning hayotiy tajribasi, falsafasi lo‘nda ifodalanishi uchun unda qo‘llangan har bir so‘z juda katta semantik yukni tashishi lozim. Keng va katta fikrlarning ixcham matnlarda ifodalanishida ramziy ma’noning o‘rni salmoqlidir. Zotan, ramziy ma’noda qiyin, murakkab, mavhum tushunchalar aniq so‘zning semantikasi orqali ifodalanadi. Masalan, *daraxt tomiridan suv ichar* maqoli “inson ajdodlaridan quvvat, bilim, hayotiy tajribalarni oladi, ulardan o‘ziga kerakli jihatlarni o‘rganadi” degan

³⁰ <https://odam.uz/news/yulduzlar-oilasidan-chiqqan-yulduzlar>.

³¹ https://uz.telegram-store.com/catalog/channels/dilshoda_matchanova/212.

murakkab mazmunni beradi. Ushbu murakkab semantik yukni aniq nomlarning ramziy ma'nolari ifodalaydi: daraxt avlod, tomir ajdod, suv tiriklikning ramziy ma'nosidir.

Mazkur paragrafda *bug'doy*, *olma*, *chinor* kabi fitonimlar, *tog'*, *suv*, *olov* kabi tabiiy unsur nomlarining maqollar tarkibida reallashadigan ramziy ma'nolari o'rganilgan.

Bug'doyning "rizq, baraka, unumdorlik" ramziy ma'nosiga egaligi ma'lum. U mazkur ramziy ma'nosi orqali O'zbekiston Respublikasi davlat gerbida ham tasvirlangan. Uning "baraka" ramziy ma'nosida ishlatilishi duolarda ham aks etadiki, *uying bug'doyga to'lsin* duosida "uyingdan baraka arimasin, rizq-ro'zing mo'l bo'lsin" degan o'zbekona niyatlar, orzular ifodalanadi. *Bug'doy* leksemasining "rizq, baraka" ramziy ma'nosi *Botmon bug'doy – yuz tanga*; *Bug'doy bo'lsa, o'lchov topilar*; *Arpa-bug'doy bir kuningga yaraydi*; *Arpa-bug'doy osh bo'lar*; *Javdar joyiga tushsa, bug'doy bo'lar* kabi maqollarda aks etadi.

O'zbek xalq maqollarida reallashadigan fitonim lingvomadaniy kodlarning ramziy ma'nolari ijobiy semantikaga egadir. Bunda o'simlikning xalq hayotidagi tutgan o'rni (*bug'doy* "rizq, baraka, unumdorlik"), sifati (*chinor* "kuch-qudrat, uzoq umr, mustahkamlik"), yashash joyi (*do'lana* "qiyinchilik bilan erishilgan muvaffaqiyat") kabi xususiyatlari insonga xos murakkab tushunchaga nisbatan ramzlashgan. Bunday ramzlashish jarayonlari tabiiy muhitning tilga ta'siri bilan shartlangandir.

Bizni qurshab turgan atrof-muhit yaqindan o'zlashtirilgan va bevosita kuzatishda bo'lib, u metafora, o'xshatish, ramziy ma'nolarga etalonlik (donorlik) qilish uchun eng qulay vositadir. O'zbek xalq maqollarida o'lkaning geografik tabiati, iqlimi, relyefini nomlovchi so'zlarning ramziy ma'no ifodalashi yaqqol namoyon bo'ladi va bu nomlar polisemantik ramziy ma'nolar tizimiga ham ega. Masalan, *tog'* leksemasining tabiiy xususiyatlari etaloni orqali 4 ta ramziy ma'no mavjuddir.

Tog' leksemasi ko'p ma'noli bo'lib, nominativ ma'nosidan tashqari "katta, buyuk", "mustahkam", "suyanchiq" kabi bir nechta ramziy ma'nolari mavjud. *Tog'dan orqasi bo'lganning tog'day yuragi bo'lar* maqolida *tog'* leksemasi "mustahkam", "suyanchiq" ramziy ma'nolarini bildiradi. Ya'ni "kimningdir ishongan, baquvvat suyanchig'i bo'lsa, uning tog'dek katta yuragi bo'ladi" degan ma'noni anglatadi. Leksik takror va o'xshatishli ushbu maqoldagi *tog'dan orqasi bo'lganning* birikmasidagi *tog'* leksemasi "ishonchli, baquvvat suyanchiq" ma'nosini bildiradi. Ikkinchi qo'llangan *tog'* so'zida esa tog'ning kattaligiga e'tibor qaratilgan.

O'zbek tilida somatik kodlar orqali ham ramziy ma'nolar hosil bo'ladi. Bosh somatik kodi "aql", *qo'l* "imkoniyat", *yurak* "muhabbat", *jigar* "qarindosh" kabi ramziy ma'nolarga ega. *Tog'ning ko'rki tosh bilan*, *Odamning ko'rki bosh bilan*; *Qo'l yetmasa, bo'y cho'zma*; *Bilakka boqma, yurakka boq*; *Yot otgan toshdan jigar otgan uvada qattiq tegar* kabi maqollarda buni ko'rishimiz mumkin.

3.2. paragraf "*Frazemalarda ramziy ma'noning aks etishi*" deb nomlangan. Xalq milliy-madaniy boyliklaridan bo'lgan frazemalar o'zbek milliy madaniyati,

obrazli tafakkurini aks ettirishda o'ziga xos o'ringa ega. Frazemalarning ko'chma ma'noga asoslangani ramziy ma'nolar reallashuvi uchun keng imkoniyatlarni yaratadi. Uni obrazli "ramziy ma'nolar uyi" deb atash mumkin. Iboralarda barcha lingvomadaniy kodlarning ramziy ma'no ifodalashi aniq ko'rinadi. Mazkur faslda *it, ilon, tulki, oq, qora, keng, tor, baland, past, o'ng, chap, old, orqa* komponentli frazemalarda voqelanayotgan ramziy ma'nolarning lingvomadaniy xususiyatlari ochib berilgan.

"Hayvonlar timsoli inson nazdida aksariyat hollarda salbiylikni anglatgani uchun ham ularni simvallashtirish asosida, asosan, salbiy ma'noli frazemalar shakllanadi"³². *It* leksemasi frazemalarda "og'ir ahvolga tushmoq" va "qiyinchilik" ramziy ma'nolarini ifoda etadi. "Og'ir ahvolga tushmoq" ma'nosi itning qiyin va achinarli yashash tarzi asosida kelib chiqqan. U quyidagi frazemalarda aks etadi: *It yotish, mirza turish; It azobida; Itning kunini boshiga solmoq; It kunini ko'rmoq*.

Itning kunini boshiga solmoq, it kunini ko'rmoq iboralarida *it* leksemasi *kun* leksemasi bilan birgalikda sintaktik aloqaga kirishib, insonlarga munosib bo'lmagan hayvoniy hayot tarzini ifodalaydi. Unda ko'proq og'ir ahvol va qiyinchilik ifoda etiladi. *It kunini boshiga solmoq* frazemasida atayin "shu ahvolga solish" semasiga ega, bunda salbiy ma'no yuz beradi. *Qutbinisa xola belini bog'lab o'sha qarindoshinikiga borgan, "o'zi tuqqan" qizini... bo'lmag'ur gaplar bilan ranjitgani uchun it kuni boshiga solgan mahallani boshiga ko'tarib; "alining" o'yinini ko'rsatib kelgan edi* (Mirmuhsin, Hikoyalar).

It azobida frazemasida esa sababchi ko'rsatilmaydi: *Hamma gapni aytib beraman. It azobida kechayotgan turmushimni hamma bilib qo'ysin*³³. *It fe'l* iborasiga esa *it* leksemasining atash ma'nosi asos bo'lgan. Bunda itning qopishiga insonlarning jerkib, baqirib gapirishlari o'xshatilgan va *it fe'l* iborasi shakllangan. Shuning uchun *it kabi qopmoq, itday talamoq, itday akillamoq, itdek irillamoq* kabi o'xshatishlar faol qo'llanadi. Frazemalarda *it* leksemasi salbiy ramziy ma'nolarda qo'llansa, maqol va badiiy adabiyotda esa salbiy ma'no bilan birgalikda "vafo, sadoqat" kabi ijobiy ma'noda ham ishlatiladi.

Tadqiqotda makondagi yo'nalishni bildiruvchi *baland, past, o'ng, chap, old, orqa* kabi leksemalar ishtirok etgan frazemalarda reallashadigan ramziy ma'nolar tadqiq qilingan. Tilshunoslikda mazkur leksemalarning ma'no qirralari kognitiv metafora asosida tahlil qilingan tadqiqotlar mavjud³⁴.

O'zbek til egalarining *baland* leksemasi bilan ijobiy, *past* leksemasi bilan esa salbiy ramziy ma'nolar ifodalashiga diniy omillar ham sabab bo'lgan. Qadimdan balandlik doim ijobiy baholangan, zotan bu o'rinda Yaratuvchining yuqorida ekanligi, unga qarab intilish, Arshning yettinchi osmonda joylashishi, niyatlarning osmonga ko'tarilishi kabi holatlar ta'sir qilgan. "Pastdan yuqoriga tomon o'lchami uzun; qaddi, bo'yi uzun; novcha" ma'nolarini anglatuvchi *baland* leksemasi

³² Алмаматова Ш. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. ... дисс. – Тошкент, 2008. – Б. 35.

³³ <https://kh-davron.uz/kutubxona/jahon/dovlatov-chemodan-uchinchi-hikoya.html>.

³⁴ Махмараимова Ш. Ўзбек тили метафораларининг антропоцентрик тадқиқи (номинатив аспект): Филол. фан. д-ри (DSc) ... дисс. – Самарқанд, 2020. – 258 б.; Xudoyberganova D. O'zbek tili metaforalarini zamonaviy tilshunoslik tamoyillari asosida o'rganish muammolari // "O'zbek tilshunosligining dolzarb masalalari" mavzusidagi respublika ilmiy-amaliy anjumani. – Toshkent, 2025. – B. 35-41.

frazemalar tarkibida ijobiy ma'noda "ulug'lik", "yaxshilik", "qadrlilik" kabi ramziy ma'nolarni bildiradi. Bunda kognitiv metafora usuli amalda bo'ladi. Mazkur ma'no *darajasi baland, obro'yi baland, hurmati baland, didi baland, toleyi baland, ixlosi baland, ruhi baland, omadi baland* kabi iboralarda aks etadi. Demak, o'zbeklar ongida balandlik ijobiy assotsiatsiya hosil qiladi. Xalq barqaror ixlosni baland tog'ga, tog'ning balandligiga o'xshatmoqda. Biz tog'ning balandligini ko'ra olamiz, tasavvur qila olamiz, ya'ni bevosita hissiy kuzatishda bilamiz. Lekin ixlosning barqarorligini anglash uchun shu sifatga ega shaxsning xatti-harakatlari kuzatilishi, boshqalar bilan taqqoslanishi, muayyan xulosalar chiqarilishi kabi aqliy operatsiyalar kerak. Sodaroq aytganda, bu kabi bevosita kuzatishda berilmagan mavhum tushunchalarni tasavvur qilish mumkin emas, ular faqat aqlan anglanadi va bu holat ong uchun og'irlik qiladi. Shunda ong oson yo'lni qidiradi va uni aniq narsaga o'xshatib, uning qolipi orqali tasavvur qilish mumkin bo'ladi. Bu kabi kognitiv metaforalar orqali xalqning o'ziga xos assotsiatsiyalari, tafakkur tarzi ochiqilanadi. Zotan, umuman o'xshamagan aniq va mavhum tushunchalarni o'xshatish uchun boy tasavvur, kuchli assotsiatsiya hamda milliy o'lchov andozalari kerak bo'ladi.

XULOSA

1. Ramz ko'plab fanlarning o'rganish obyekti bo'lib, falsafa, estetika, san'atshunoslik, sotsiologiya, psixologiya, pedagogika, semiotika, adabiyotshunoslik, folklorshunoslik, lingvokulturologiya, tilshunoslik kabi sohalarining tayanch tushunchasidir. Barcha holatlarda ramz moddiy narsa-buyumlar va jarayonlarning belgi yoki obraz tarzida ifodalangan ideal mazmunidir.

2. Turli tillarda ramzlarning farqli ekanligi ramziy ma'noga asos bo'lgan umumlashtirishlardagi, olamning milliy nigoh ostidagi tasavvurlar turlicha ekanligidan dalolat beradi. Bunday farqlarning mavjudligini milliy realiyalar, pretsedent birliklar va konseptlarga muhrlangan milliy idrok, hayvonot hamda o'simlik dunyosining o'ziga xosligi, turli tabiiy iqlim sharoitlari, diniy qarashlarning farqli jihatlari, dunyoqarash va yashash tarzining qaytarilmas ekanligi kabi omillar belgilab beradi.

3. Ramziy ma'no figural ma'noning bir turi bo'lib, voqelik bilan to'g'ridan to'g'ri bog'lanmagan, so'zda ifodalanayotgan narsa-buyumning bevosita nomiga aylanmagan, aksincha, uning ramziga aylangan, obrazlilik hosil qilish uchun xizmat qiluvchi ma'nodir. Ramziy ma'no hosila ma'no sanalib, unda leksemaning nominativ ma'nosi saqlanib qoladi. Ya'ni nominativ ma'noda nomlanayotgan aniq denotat mavhum tushunchaning ramziga aylanadi.

4. Ramzlashish jarayoni ramziy ma'no etaloni, obyekti, ramzlashish vositalari va ramzlashish asosidan tashkil topadi. Bunda ramziy ma'no etalonini lingvomadaniy birliklardan milliy-madaniy realiyalar, pretsedent nomlar, lingvomadaniy kodlar tashkil qiladi. Ramzlashish obyekti madaniy konseptlar, milliy qadriyatlar va aksqadriyatlarni ifodalovchi tushunchalardan iborat bo'lsa, ramzlashishning faol vositalarini kognitiv metafora, kognitiv metonimiya,

sinekdoxa, o'xshatish tashkil qiladi. Ramzlashish asosi esa milliy tafakkurdir. Ramziy ma'noning shakllanish usullari xalqning milliy-madaniy qarashlari, tafakkuri bilan bog'langan bo'ladi.

5. Vaqt o'tishi bilan leksemaning ramziy ma'nolarida zidlik (enantiosemiya) kuzatilishi mumkin. Bunda bir so'z ham ijobiy, ham salbiy ramziy ma'no anglatadi. Bu jarayonda til egalari uchun muayyan narsa-buyum yoki hodisaning biror belgisi ma'qul topilishi va aksincha, boshqa belgisi qoralanishi mumkin. Bu o'rinda xalq tafakkurining murakkab aqliy jarayonlari: ajratish, kategoriyalashtirish, konseptuallashtirish, umumlashtirish, mavhumlashtirish va ramzlashtirish faol ishtirok etadi.

6. Konsept darajasidagi tushunchalar ramziy ma'no ifodalar ekan, mazkur konseptning muayyan kognitiv belgisi ramz orqali namoyon bo'ladi. Bunda etnos tafakkurida uzoq yillik tajribalar asosida shakllangan tushunchalar muayyan ko'rinishda voqelanadi. Buning natijasida konseptlarni aniq tasavvur qilish imkoni bo'ladi, anglash osonlashadi, barqaror birliklarni shakllantirish orqali kelgusi avlodlar uchun saqlash va uzatish qulay bo'ladi. Qisqasi, ramziy ma'noda namoyon bo'lish konseptning yashash shakllaridan biri bo'lib, u tilning akkumulyativ vazifasini yengillashtiradi.

7. Milliy qadriyatlar ramzlashish hodisasining obyektini tashkil etib, millatning etnik shakllanishi davomida qadrlil deb hisoblangan va aksincha, qoralangan tushunchalar ramzlashar ekan, bunda qadim meros yaqqol tasavvur qilinadi. Uning ajdodlardan avlodlarga yetkazilishi qulaylashadi. Bu kabi ramzlashgan qadriyatlar maqol, o'xshatish, frazemalar orqali aniq, tushunarli, ta'sirchan va qulay yetkaziladi.

8. O'zbek xalq maqollarida reallashadigan fitonim lingvomadaniy kodlarning ramziy ma'nolari ijobiy semantikaga egadir. Bunda o'simlikning xalq hayotida tutgan o'rni, sifati, yashash joyi kabi xususiyatlari insonga xos murakkab tushunchaga nisbatan ramzlashgan. Bunday ramzlashish jarayonlari xalqning olamga bo'lgan sinchkov nigohi bilan shartlangandir. Maqollarda o'lkaning geografik tabiati, iqlimi, manzarasini nomlovchi so'zlarning ramziy ma'no ifodalashi yorqin namoyon bo'ladi va bu nomlar polisemantik ramziy ma'nolar tizimiga ham ega. Mazkur ramziy ma'nolar tizimida esa enantiosemiya hodisasini ham kuzatish mumkinki, bitta leksemaning ham salbiy, ham ijobiy ramziy ma'nolari xalq tafakkuridagi dixotomik o'ziga xosliklarni ko'rsatadi.

9. Frazemalarning ko'chma ma'noga asoslangani ramziy ma'nolar reallashuvi uchun keng imkoniyatlarni yaratadi. Uni obrazli "ramziy ma'nolar uyi" deb atash mumkin. Iboralarda barcha lingvomadaniy kodlarning ramziy ma'no ifodalashi aniq ko'rinadi. Frazemalarda qo'llangan zoonim kodlarning ramziy ma'no nomlashida xalqning yovvoyi hayvonlardan qo'rqishi va aksincha, qaysidir jihatiga havas qilishi, uy hayvonlarining muayyan sifatini insonning ijobiy hamda salbiy xususiyatiga tirkashi orqali ramziy ma'nolar hosil bo'ladi. Bu ramziy ma'nolar xalqning tabiat bilan munosabatini ifodalashi bilan birga pand-nasihat, hayotiy o'git va orzu-istaklarning moddiy shaklga o'tishiga ko'maklashadi.

10. Makoniy kodlar hisoblangan *baland-past*, *o'ng-chap*, *old-orqa* leksemalari iboralar tarkibida dixotomik ramziy ma'nolarga ega bo'lib, *baland*,

o'ng, old leksemalari ijobiy ma'noda; *past, chap, orqa* leksemalari salbiy ma'nolarda qo'llaniladi. Bu kabi ramziy ma'nolar oriyentatsion kognitiv metafora asosida shakllanadiki, makondagi bevosita kuzatishda berilgan yo'nalishlar inson ma'naviy hayoti, qadriyatlarini tartibga solish, unga hayotning yaxshi va yomon deb baholangan yo'nalishlarini aniq tasavvur qilishga imkon beradi.

11. Ramziy ma'nolar xalq ma'naviyati, madaniyati, milliy-mental tafakkurini muayyan shakllar orqali tasavvur qilish imkonini beruvchi verbal vositadir. Ramziy ma'nolar orqali muayyan xalqning ma'naviy olami, mavhum va aniq tushunchalarni umumlashtirishdagi tafakkur darajasini aniqlash mumkin, uni xalq donishmandligini asrlar osha saqlovchi bebaho sandiq, deya ramzlashtirish o'rinli.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES
DSc.03/2025.27.12.Fil.41.01 AT ALISHER NAVO'I TASHKENT STATE
UNIVERSITY OF UZBEK LANGUAGE AND LITERATURE
ALISHER NAVO'I TASHKENT STATE UNIVERSITY OF UZBEK
LANGUAGE AND LITERATURE**

MUKHAMMADALIYEVA SHAKHZODA MAKHMUD KIZI

**ANTHROPOCENTRIC ASPECT OF SYMBOLIC MEANING IN THE
UZBEK LANGUAGE**

10.00.01 – Uzbek language

**DISSERTATION ABSTRACT OF THE DOCTOR OF PHILOSOPHY (PhD)
IN PHILOLOGICAL SCIENCES**

Tashkent – 2026

The topic of the Doctor of Philosophy (PhD) dissertation is registered with the Higher Attestation Commission under the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan under the number B2023.2.PhD/Fil3282.

The doctoral thesis was carried out at Alisher Navo'i Tashkent State University of Uzbek language and Literature.

The abstract of the thesis in three languages (Uzbek, English, Russian (summary)) is logged on the web-sites of the Scientific Council www.tsuull.uz and the information-educational portal www.ziyonet.uz.

Scientific advisor:

Khakimova Muhayyo Karimovna
Doctor of Philological sciences, Professor

Official opponents:

Sobirov Abdulkhay Shukurovich
Doctor of Philological sciences, Professor

Mukimova Zohida Rasulovna
Doctor of Philological sciences, Senior
Researcher

Leading organization:

Samarkand State University

The defense of the dissertation will take place on _____, 2026 at _____ hours at a meeting of the Scientific Council DSc.03/2025.27.12.Fil.41.01. on the award of scientific degrees at Alisher Navo'i Tashkent State University of Uzbek Language and Literature. (Address: 100100, Tashkent city, Yakkasaray district, Yusuf Xos Hojib street, 103. Tel.: (99871) 281-42-44; fax: (99871) 281-42-44, www.tsuull.uz).

The dissertation is available in the Information and Resource Center of the Alisher Navo'i Tashkent State University of the Uzbek Language and Literature (registered under the number _____). Address: 100100, Tashkent city, Yakkasaray district, Yusuf Xos Hojib street, 103. Tel.: (99871) 281-42-44; fax: (99871) 281-12-44, www.tsuull.uz.

The dissertation author's abstract is distributed on _____, 2026.

(Registrey record No. _____ dated _____, 2026)

Sh.S.Sirojiddinov
Chairman of the Scientific Council for the
award of scientific degrees, Doctor of
Philological sciences, academician

Q.U.Pardayev
Scientific Secretary of the Scientific Council
for the award of scientific degrees, Doctor of
Philological sciences, professor

H.A.Dadaboyev
Chairman of the Scientific Seminar of the
Scientific Council for the award of scientific
degrees, Doctor of Philological sciences,
professor

INTRODUCTION (the abstract of the (PhD) dissertation)

Topicality and necessity of the thesis. In recent times, in world linguistics, the study of language units and linguistic phenomena together with the human factor, the study of anthropocentricity, has been leading. Research on semantics, carried out on the basis of the anthropocentric paradigm, has also undergone qualitative changes. The study of the role of the language owner in the analysis of the semantic properties of language units, the influence of his cognitive, cultural and axiological aspects, has been put on the agenda.

Linguists of the world are paying more attention to the concept of “symbol” and its linguistic expression in such studies. The national view of the world, the national-mental way of thinking, culture and value system of peoples in different languages are explained through the linguocultural, linguocognitive, axiolinguistic study of “symbols”. The specific results of such research work show that the linguistic picture of the world is conditioned by the discipline of national perception. Therefore, the anthropocentric study of national-mental-based symbolic meanings in each language is an urgent issue.

As a result of the fair language policy carried out in our country in recent years, wide opportunities have been created for research in the field of linguistics. “We need to achieve full and effective use of the potential of the state language in all areas of the socio-political life of our country”³⁵. In particular, through the anthropocentric study of the specific features of the Uzbek language, the manifestation of national-mental characteristics in the language has begun to be revealed. National-mental characteristics are more clearly manifested in the processes of symbolization of language units. The fact that the linguistic picture of the world in the Uzbek language is realized in a unique national image, and the possibility of a brighter reflection of national thinking and culture through symbolic meanings in the language ensures the relevance of the research topic. The fact that symbolic meaning has not been studied in an anthropocentric monographic plan in Uzbek linguistics determines the need to study this topic.

Decrees of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019 “On approval of the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030”, No. PF-5850 dated October 21, 2019 “On measures to radically increase the prestige and status of the Uzbek language as the state language”, No. PF-6084 dated October 20, 2020 “On measures to develop the Uzbek language and improve language policy in our country”, Resolution No. PQ-308 dated October 20, 2025 “On additional measures for the further development of the state language”, Resolution of the Cabinet of Ministers No. 117 dated March 3, 2020 “On the development of the Uzbek language and the development of the state language” This dissertation will serve to a certain extent in fulfilling the tasks set forth in the Resolution “On measures to further improve the activities of the Tashkent State University of Uzbek Language and Literature” and other regulatory legal documents.

³⁵ O‘zbekiston Respublikasi Prezidentining 2025-yil 20-oktabrdagi PQ-308-sonli “Davlat tilini yanada rivojlantirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi Qarori // <https://lex.uz/uz/docs/-7776360>.

Relevant research priority areas of science and developing technology of the Republic. The dissertation was carried out within the framework of the direction of the development of science and technology of the republic I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual, and educational development of an information society and a democratic state".

The extent of study of the problem. In linguistics, the issue of symbolic meaning is closely related to human thinking, culture, worldview, and the process of perceiving the world, and it is of particular scientific importance within the framework of the anthropocentric aspect.

In world linguistics, scientific ideas about the subject are found in the works of V.Humboldt, N.Arutyunova, V.Maslova, V.Krasnikh, Y.Solodub, T.Evsyukova, S.Ivanova, V.Kolesov, N.Alifirenko and other scientists³⁶.

The symbol is studied in linguistics from different points of view. F.de Saussure, Ch.Peirce, Y.Lotman interpreted symbols semiotically and made their worthy contribution to the theory of symbols³⁷. The role of symbols in cultural studies was highlighted by N.Arutyunova, A.Golan, M.Makovsky and other scientists³⁸. Within the framework of cognitive linguistics, the theory of cognitive metaphor, put forward by J.Lakoff and M.Johnson, is of great importance in revealing the anthropocentric nature of symbolic meaning. In this theory, the formation of symbolic units based on the historical and cultural experience of man is scientifically based³⁹.

Symbols in Russian linguistics were studied in a monographic plan by A.Medvedova from the point of view of linguistics, sociolinguistics and psycholinguistics⁴⁰. The linguistic clarification of the symbol, its important features were reflected in the research of Y.Shelestyuk⁴¹, the verbalization of Christian symbolism in the Russian language, the differentiation of the symbol with related phenomena were reflected in the research of I.Guzenko⁴².

³⁶ Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 1984. – 397 с.; Арутюнова Н. Образ, метафора, символ в контексте жизни и культуры // Res philologica. Филологические исследования. – М.: Наука, 1990. – 468 с.; Маслова В. Лингвокультурология. – М.: Академия, 2001. – 208 с.; Красных В. Этнопсихоллингвистика и лингвокультурология. – М.: Гнозис, 2002. – 284 с.; Солодуб Ю. Textoобразующая функция символа в художественном произведении // Филологические науки. – 2002. – № 2. – С. 46-55; Евсюкова Т. Лингвокультурологическая концепция словаря культуры: Автореф. ... дисс. д-ра филол. наук. – Нальчик, 2002. – 42 с.; Иванова С. Лингвокультурологический аспект исследования языковых единиц: Автореф. ... дисс. д-ра филол. наук. – Уфа, 2003. – 41 с.; Колесов В. Язык и ментальность. – СПб.: Петербургское Востоковедение, 2004. – 240 с.; Алефиренко Н. Лингвокультурология: Ценностно-смысловое пространство языка. – М.: Наука, 2010. – 288 с.

³⁷ Соссюр Ф. Умудий тилшунослик курси. Француз тилидан И. Мирзаев таржимаси. – Тошкент: Navoiy universiteti, 2019. – 308 б.; Пирс Ч. Принципы философии. – СПб.: Санкт-Петербургское философское общество, 2001. – 424 с.; Лотман Ю. Избранные статьи. Том 1. – Таллин: Александра, 1992. – 479 с.

³⁸ Арутюнова Н. Язык и мир человека. – М.: Языки русской культуры, 1999. – 911 с.; Голан А. Миф и символ. – М.: Русслит, 1993. – 376 с.; Маковский М. Язык-мифкультура: Символы жизни и жизнь символов. – М., 1996. – 329 с.

³⁹ Lakoff G. and Johnson M. Metaphors we live by. – London: The university of Chicago press, 2003. – 192 p.

⁴⁰ Медведева А. Символическое значение как тип значения слова: Дисс. ... канд. филол. наук. – Воронеж, 2000. – 187 с.

⁴¹ Шелестюк Е. О лингвистическом исследовании символа // Вопросы языкознания. 4. – М.: Наука, 1997. – С. 125-143.

⁴² Гузенко И. Христианская Символика в русском языке: вербализация, функционирование, эволюция: Дисс. ... канд. филол. наук. – Волгоград, 2009. – 237 с.

In Uzbek philology, symbolism was studied in the fields of literature, folklore and linguistics. The dissertations of N.Jumatova, S.Jumayeva, S.Utanova, Z.Mamadaliyeva, O.Ochilov, N.Toirova, A.Abdurakhmonov, S.Majitova, S.Kuchkarova, D.Sharipova are devoted to the artistic interpretation of symbols and symbolic meaning⁴³. The studies of A.Sharapov, Sh.Turdimov, J.Eshonkulov, A.Tilavov, D.Mingboyeva, Sh.Noraliev, M.Ruziyeva, N.Sabirova cover the issues of symbolism in the text of folk works⁴⁴.

In Uzbek linguistics, research on this topic has been conducted by such scholars as N.Dzhusupov, Sh.Atayev, D.Tosheva, A.Abdullayev, I.Rejapov⁴⁵.

It should be noted that in Uzbek linguistics, symbolic meaning has not been specifically studied from an anthropocentric aspect.

The connection of the research with the research work of the research institution where the dissertation was completed. The dissertation was completed within the framework of the research plan of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi on the topic “Social, Historical and Modern Development of Language”.

The purpose of the research is to study the symbolic meaning in the Uzbek language from an anthropocentric perspective, in particular, from a linguocultural, conceptual, and axiolinguistic perspective, and to scientifically substantiate the fact that symbolic meaning is conditioned by historical-cultural memory, national thinking, and a system of values through the obtained scientific results.

⁴³ Жуматова Н. Ҳозирги ўзбек шеърларида ранг билан боғлиқ рамзий образлар: Филол. фан. номз. ... дисс. – Тошкент, 2000. – 126 б.; Жумаева С. Ўзбек мумтоз шеърларида рақам рамзлари ва уларнинг маъно талқини (XII-XV асрлар): Филол. фан. номз. ... дисс. – Тошкент, 2006. – 126 б.; Ўтанова С. Алишер Навоий ғазалиётида ранг символикаси: Филол. фан. номз. ... дисс. – Тошкент, 2007. – 138 б.; Мамадалиева З. Алишер Навоийнинг “Лисон-ут тайр” достонидаги рамзий образлар тизими: Филол. фан. номз. ... дисс. – Тошкент, 2011. – 177 б.; Очилов О. VII-X асрлар танг даври шеърларида рамзлар семантикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 148 б.; Тоирова Н. Бадиий адабиётда кўзгу ва сурат рамзларининг ғоявий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 133 б.; Абдурахмонов А. Ўзбек шеърларида нур, ранг ва руҳият тасвири поэтикаси (анъана ва новаторлик аспекти): Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Фарғона, 2018. – 50 б.; Мажитова С. Жомий ғазалиётидаги рамзий истилоҳларнинг луғавий ва мажозий маъноларини талқин қилиш усуллари: Филол. номз. ... дисс. – Самарқанд, 2018. – 152 б.; Қўчқорова С. Ўзбек ва француз эртақларида маданий рамзларнинг коммуникатив-прагматик роли: Филол. фан. б. фалс. док. (PhD) ... дисс. – Самарқанд, 2022. – 150 б.; Sharipova D. Ingliz va o‘zbek adabiyotida ramzlarning lingvopoetik va lingvokulturologik tadqiqi: Filol. fan. b. fals. dok. (PhD) ... diss. avtoref. – Buxoro, 2025. – 47 b.

⁴⁴ Шарапов А. Оламлар ичра оламлар. – Тошкент: Адабиёт ва санъат, 1978. – 224 б.; Турдимов Ш. Поэтические символы в узбекских народных лирических песнях: Дисс. ... канд. филол. наук. – Ташкент, 1987. – 184 с.; Турдимов Ш. Халқ кўшиқларида рамз. – Тошкент: Фан, 2020. – 191 б.; Эшонкулов Ж. Фольклор: образ ва талқин. – Қарши: Насаф, 1999. – 170 б.; Тилавов А. От образи: тарих, таҳлил ва талқин. – Тошкент: Sano-standart, 2021. – 160 б.; Мингбоева Д. Тимсоллар тилсими. – Тошкент: Янги аср авлоди, 2007. – 280 б.; Норалиева Ш. Ўзбек фольклорида бўри образининг мифологик асослари ва бадиий талқини. – Тошкент: Ал-фаба сервис, 2013. – 115 б.; Рўзиева М. Ўзбек халқ кўшиқларида ранг символикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017. – 147 б.; Сабирова Н. Хоразм халқ лирик кўшиқларида поэтик рамзлар тизими ва уларнинг бадиий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 156 б.

⁴⁵ Джусупов Н. Лингвокогнитивный аспект исследования символа в художественном тексте: Дисс. канд. филол. наук. – Ташкент, 2006. – 173 с.; Атаев Ш. Символик воситаларнинг немис тилидан ўзбек тилига берилиши: Филол. фан. номз. ... дисс. – Тошкент, 2012. – 173 б.; Тошева Д. Зооним компонентли мақолларнинг лингвокултурологик хусусиятлари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017. – 151 б.; Abdullayev A. O‘zbek tilida ramzning ifodalanishi: Filol. fan. b. fals. dok. (PhD) ... diss. – Farg‘ona, 2024. – 152 b.; Rejapov I. Olamning lisoniy manzarasida sonlarning ramziy ahamiyati (ingliz va o‘zbek tillari materiallarida): Filol. fan. b. fals. dok. (PhD) ... diss. avtoref. – Urganch, 2025. – 56 b.

The tasks of the research:

to determine the essence of symbolic meaning, to study the cognitive and semantic foundations of the formation process, to reveal the standard, object, basis and means of symbolic meaning;

to illuminate the place of national thinking in the formation of symbolic meanings through conceptual analysis; to clarify the reflection of national mentality in symbolic meanings realized through cognitive metaphor and cognitive metonymy;

to prove the reflection of national values in symbolic meanings through axiolinguistic analysis;

to reveal the status of symbolic meanings reflected in proverbs and idioms as carriers of cultural codes, to substantiate the anthropocentric aspects of the meaning reflected in the codes.

The objects of the study were selected from the “Explanatory Dictionary of the Uzbek Language”, “Uzbek Folk Proverbs”, “Uzbek Phraseological Dictionary”, “Explanatory Dictionary of Uzbek Language Analogies”⁴⁶ and works of art have been selected.

The subject of the research is the linguocultural, conceptual, and axiolinguistic characteristics of symbolic meanings in the Uzbek language.

Research methods. Descriptive, comparative-historical, structural, component, linguocultural, conceptual, and axiolinguistic analysis methods were used to illuminate the research topic.

The scientific novelty of the study is as follows:

the essence of symbolic meaning is revealed, its specific features are proven, the cognitive and semantic aspects of the symbolization process are highlighted, for the first time the standard, object, basis and means of symbolic meaning are distinguished;

the conceptual analysis of symbolic meaning is carried out using the example of the lexemes of *threshold*, *soil*, and *salt*, and the influence of the national way of thinking on the formation of this meaning is clarified;

the influence of national values on the formation of symbolic meaning is revealed through the axiolinguistic analysis of the lexemes of *blood* and *bread*, and it is revealed that symbolic meaning is a convenient means of preserving values and passing them on to future generations;

the lexemes of *wheat*, *apple*, *maple*, *mountain*, *water*, *fire*, *dog*, *fox*, *snake*, *white*, *black*, *wide*, *narrow*, as well as proverbs and idioms with these components are analyzed linguistically, and it is proven that these symbolic meanings clearly reflect the culture of the nation.

The practical results of the research are as follows:

the conclusions drawn from the study of the anthropocentric aspect of symbolic meaning in the Uzbek language will provide practical assistance in creating an explanatory and educational dictionary of words with symbolic meaning;

⁴⁶ Ўзбек тилининг изоҳли луғати. 5 жилдли. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006-2008. I жилд. – 680 б., II жилд. – 671 б., III жилд. – 687 б., IV жилд. – 606 б., V жилд. – 591 б.; Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari. – Тошкент: Sharq, 2005. – 512 б.; Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O‘razova I., Rixsiyeva K. O‘zbek tili frazeologizmlarining izohli lug‘ati. – Тошкент: G‘afur G‘ulom, 2022. – 636 б.; Махмудов Н., Худойбеганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

the symbolic meanings explained in the research process can be used as material for creating a new ten-volume explanatory dictionary of the Uzbek language;

the results of the research are significant in that they can serve as a source for creating an electronic platform and mobile application that explains symbolic meanings in the Uzbek language;

the materials and results of the research can provide recommendations and specific suggestions for using national symbols when creating logos of enterprises, organizations, and institutions.

The reliability of the research results is explained by the fact that the work uses methods recognized in linguistics and the guidelines of modern linguistics, relies on accurate scientific sources in providing information, the conclusions are based on modern linguistic analysis methods, and the implementation of theoretical views in practice.

Scientific and practical significance of the research results. The scientific significance of the research results is determined by the fact that the achieved results and the developed theoretical views can enrich the fields of linguocultural studies, axiolinguistics, and semantics of Uzbek linguistics with new scientific and theoretical conclusions on symbolic meaning.

The practical significance of the research results is explained by the fact that they serve as a scientific and theoretical source for interpreting symbolic meanings in the process of intercultural communication, describing them in explanatory, translation, and educational dictionaries, and that scientific results can be used in organizing special courses and seminars in higher education institutions on “Linguocultural Studies”, “Semasiology”, “Axiolinguistics”, “Cognitive Linguistics”, and in creating textbooks and educational materials on these subjects.

Implementation of research results. Based on the results of the research on the anthropocentric aspect of symbolic meaning in the Uzbek language:

the essence of symbolic meaning was revealed, its specific features were proven, the cognitive and semantic aspects of the symbolization process were highlighted, and the scientific and theoretical conclusions on the linguistic modeling of word-forming, lexical form-forming, syntactic form-forming morphemes and additional loadings of symbolic units of the Uzbek language lexicon for programming were used in the innovative project No. IL-402104209 on the topic “Creation of an automatic processing tool for information search systems (Google, Yandex, Google translate) - a software tool for a morpholexicon and morphological analyzer of the Uzbek language” carried out at the Alisher Navoi Tashkent State University of Uzbek Language and Literature in 2022-2024 (reference number 01/4-2936 of the Alisher Navoi Tashkent State University of Uzbek Language and Literature dated July 3, 2025). As a result, the morphological base of the Uzbek language is enriched with words with symbolic meaning and their morphological environment;

the conceptual analysis of symbolic meaning is carried out using the example of the lexemes *threshold*, *soil*, and *salt*, and the influence of the national way of thinking on the formation of this meaning is clarified; the scientific conclusions on the influence of national values on the formation of symbolic meanings were revealed through the axiolinguistic analysis of the lexemes *blood* and *bread*, which were used in the

innovative project No. II-4721101717 of the Center for Training and Advanced Training in the Basics of Working in the State Language under the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi on the topic “Creation of an Interactive Electronic Platform of National Names of Service Objects”, carried out in 2023-2024 (reference number 1606/1 of the Center for Training and Advanced Training in the Basics of Working in the State Language under the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated October 22, 2025). As a result, the base of the interactive electronic platform of national names of service objects was enriched with words with symbolic meanings that reflect the Uzbek national mentality, culture and values;

The symbolic lexemes of *wheat, apple, maple, mountain, water, fire, dog, fox, snake, white, black, wide, narrow*, proverbs and phrases with these components were analyzed linguistically and scientifically, and it was proven that these symbolic meanings clearly reflect the culture of the nation were used in the practical project AM-F3-201908172 on the topic “Creating an educational corpus of the Uzbek language” carried out at the Alisher Navoi Tashkent State University of Uzbek Language and Literature in 2020-2023 (reference book of the Alisher Navoi Tashkent State University of Uzbek Language and Literature No. 01/4-2937 dated July 3, 2025). As a result, the educational corpus created in the project was enriched with the meanings of several lexemes and phrases with symbolic meanings;

The history of the origin of symbols, the changes in the symbolic meanings of words during historical development, their differences, the reasons for their emergence, the use of symbolic words in proverbs and expressions, which are considered a treasure of literature and folk art, and the subtleties of the inner meaning hidden in symbolic words were used in writing the scripts for the “Time Machine” program of the “History of Uzbekistan” TV channel (reference number 01-33/344 of the “History of Uzbekistan” TV channel of the National Television and Radio Company of Uzbekistan dated May 22, 2025). As a result, materials on the specifics of symbolic meanings in the Uzbek language served to increase the scientific level of the program.

Approbation of research results. The research results were discussed at 6 scientific and practical conferences, including 3 international and 3 republican conferences.

Publication of research results. 14 scientific works have been published on the topic of the dissertation. Of these, 6 scientific articles have been published in scientific publications recommended for publication by the Higher Attestation Commission of the Republic of Uzbekistan on the main results of doctoral dissertations, including 4 in republican scientific publications and 2 in foreign journals.

Structure and size of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion, and a list of references, the volume is 137 pages.

MAIN CONTENT OF THE DISSERTATION

Introduction to the study the section establishes the relevance of the dissertation topic, indicates the purpose, objectives, object, subject of the

dissertation, its compliance with the priority areas of development of science and technology of the republic, highlights its scientific novelty and practical significance, provides information about the implementation of the research, and published works.

Chapter I of the dissertation is entitled **“Theoretical foundations and formation of symbolic meaning”** and its content is covered in three paragraphs.

Paragraph 1.1. analyzes views related to *“The relationship between symbol and symbolic meaning: interdisciplinary approaches”*. Language is connected with human thinking, culture, and way of life, and reflects the whole nature of the nation that owns the language. Language not only directly names the world through words, but also creates a symbolized linguistic worldview, which is the product of unique human imagination, endless figurative observation, and unique associations. Since the linguistic symbolic worldview is a product of the thinking of a nation, it is conditioned by the cognitive, cultural, and axiological world of the language owners.

Language and culture are a complex system that is closely interconnected. Symbol and symbolic meaning are one of the most important semantic components of this system. A symbol is an external sign, image, or form that expresses meaning in itself. A symbol is a product of the coding process, in which a certain meaning is encoded. For example, the Humo bird, wheat, crescent moon, octagon, which are depicted on the state emblem, are symbols. Since any symbol is not only a form that expresses a sign, but also a content layer, it has such properties as imagery, stability as a cultural code, and being a product of national thinking.

Symbolic meaning is the cultural-semantic layer hidden under this sign. It is the product of the decoding process and is the content of the symbol formed on a cultural, emotional, psychological and cognitive basis. For example, the symbolic meaning of the Humo bird is “the pursuit of peace, happiness and freedom”. Symbolic meaning is formed and develops on the basis of historical memory, national worldview, religious beliefs, cultural experience of the people, and psychological associations. The dissertation studied the interpretations of the symbol in the disciplines of philosophy, folklore, literary studies, aesthetics, art, sociology, psychology, pedagogy, semiotics, linguistics, ethnolinguistics, and linguoculturology.

Analyses within these disciplines showed that the concept of a symbol has a multifaceted nature. In particular, philosophy interprets a symbol as a form of knowledge of being, aesthetics as an important means of artistic and aesthetic perception and expression of being, and literary studies as a figurative expression of artistic thought. It is known that the symbolic meanings of lexical units form a unique system in Sufi literature. The system of mystical symbolic meanings is fundamentally different from the everyday meanings of lexemes and is a convenient way to express the inner essence through an external image. For example, *may* is a symbol of intoxication with divine love, overflowing with the pleasure of love. *Intoxication* means being unconscious of divine love, that is, a state of renunciation of worldly interests. *Soqi* is a symbol of the perfect preceptor, and *the goblet* is a symbol of the material world, of existence, in which the soul of

a pure human being and divine consciousness are reflected⁴⁷. In the following verse, the symbolic meanings of these lexemes are expressed with high artistic skill based on the philosophy of Sufism:

Ashraqat min aksi shamsil-ka'si anvorul-hudo,
"Yor aksin mayda ko'r" deb, jomdin chiqti sado.
G'ayr naqshidin ko'ngul jomida bo'lsa zangi g'am,
Yo'qtur, ey soqiy, mayi vahdat masallik g'amzudo (Alisher Navoiy).

While in psychology the symbol is studied in connection with the human psyche, in sociology the symbol is interpreted in connection with social consciousness. While semiotics considers the symbol as a central element of the system of signs, within the framework of linguoculturology it is illuminated as a semantic phenomenon formed in the interaction of language, national culture, and thought.

Paragraph 1.2 covers *"The linguistic interpretation and study of symbolic meaning"*. Semiotics in the symbol was originally created by Ferdinand de Saussure and Charles Pierce⁴⁸. They studied language as a system of signs.

T.Yulia, while studying the symbol, says that it has several functions, one of which is the information-communication function, and touches on the fact that the symbol creates connections between people and causes the exchange of information. She divides symbols into ethnic, mythological, religious, and artistic types⁴⁹.

A number of studies have been conducted in world and Uzbek linguistics on the study of symbols. A.Losev, N.Rubsov, S.Todorov, E.Cassiers⁵⁰ have covered their philosophical interpretation, F.de Saussure, Ch.Peirce, Y.Lotman⁵¹ have revealed their semiotic interpretation, and their role in cultural studies has been studied by N.Arutyunova, A.Golan, M.Makovsky⁵² and other scholars.

Uzbek literary and folklore studies, the dissertations of O.Ochilov, N.Jumatova, S.Jumayeva, N.Toirova, Sh.Turdimov, N.Sabirova, M.Ruziyeva⁵³, and are devoted to the study of symbol and symbolic meaning.

⁴⁷ Bu haqda qarang: Комилов Н. ва б. Бадий адабиётда тасаввуф ва тимсоллар. – Тошкент, 2010. – 200 б.; Истиклол даври ўзбек навоийшунослиги. 30 жилдлик. 24-жилд. – Тошкент: Тамаддун, 2021. – 280 б.

⁴⁸ Соссюр Ф. Умумий тилшунослик курси. Француз тилидан И. Мирзаев таржимаси. – Тошкент: Navoiy universiteti, 2019. – 308 б.; Пирс Ч. Принципы философии. – СПб.: Санкт-Петербургское философское общество, 2001. – 424 с.

⁴⁹ Юлия Т. Символ в межкультурной коммуникации: Автореф. дисс. д-ра филос. наук. – Ростов-на-Дону, 2008. – С. 23-25.

⁵⁰ Лосев А. Проблема символа и реалистическое искусство. – М.: Искусство, 1995. – 320 с.; Рубцов Н. Символ в искусстве и жизни. – М.: Наука, 1991. – 176 с.; Тодоров Ц. Теории символа. – М.: Дом интеллект книги, 1998. – 384 с.; Кассирер Э. Опыт о человеке. – М.: Гардарики, 1998. – 784 с.

⁵¹ Соссюр Ф. Умумий тилшунослик курси. Француз тилидан И. Мирзаев таржимаси. – Тошкент: Navoiy universiteti, 2019. – 308 б.; Пирс Ч. Принципы философии. – СПб.: Санкт-Петербургское философское общество, 2001. – 424 с.; Лотман Ю. Избранные статьи. Т. 1. – Таллин, 1992. – 479 с.

⁵² Арутюнова Н. Язык и мир человека. – М.: Языки русской культуры, 1999. – 911 с.; Голан А. Миф и символ. – М.: Русслит, 1993. – 376 с.; Маковский М. Язык-мифкультура: Символы жизни и жизнь символов. – М., 1996. – 329 с.

⁵³ Очиллов О. VII-X асрлар танг даври шеърятда рамзлар семантикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 148 б.; Жуматова Н. Ҳозирги ўзбек шеърятда ранг билан боғлиқ рамзий образлар: Филол. фан. номз. ... дисс. – Тошкент, 2000. – 126 б.; Жумаева С. Ўзбек мумтоз шеърятда рақам рамзлари ва уларнинг маъно талқини (XII-XV асрлар): Филол. фан. номз. ... дисс. – Тошкент, 2006. – 126 б.; Тоирова Н. Бадий адабиётда кўзгу ва сурат рамзларининг ғоявий-эстетик вазифалари: Филол.

In linguistics, A. Medvedova paid attention to the different and structural aspects of symbolic meaning⁵⁴, while Sh. Atayev studies the transfer of symbolic means from German to Uzbek⁵⁵. I. Rejapov tries to explain the symbolic significance of numbers in the linguistic landscape of the world⁵⁶.

Abdullayev Akmal in his dissertation “The expression of symbol in the Uzbek language” covered issues such as the concept of a symbol, the structural-semantic properties of symbols, and explained the difference between a symbol and related phenomena (a conventional sign, a metaphor, an allegory, a standard). Linguistic symbols are divided into 9 groups of meanings based on the principle of “from form to content”: allegorical, phytonymic, denoting the names of things, expressed through color, number, natural phenomena and celestial bodies, in the meaning of time, expressed through names of persons and places, religious and mythological⁵⁷. While A. Abdullayev’s research was dominated by methods such as system-structure and classification, in our research the symbolic meaning was studied based on anthropocentric analysis. Unlike this work, in our dissertation, symbolic meaning is studied from a linguocultural, conceptual, and axiolinguistic perspective, with special attention paid to symbolic meanings reflected in paremiological units.

Paragraph 1.3 is called “*Fundamentals of the formation of symbolic meaning*”. Symbols are associated with the thinking, life experience, lifestyle, and environment of humanity. The fact that symbols differ in nations with different ways of thinking is a generalization that is the basis for symbolic meaning, indicating that the world is perceived differently from a national perspective. The existence of such differences can be interpreted by various factors: zoonym, phytonym, geographical location, climate specificity, religious beliefs, historical memory, cultural views, different ways of thinking, and values.

There is a fauna that is suitable for the climate and geographical location of each region, and people symbolize them based on the characteristics of animals familiar to them and their lifestyle. For example, the kangaroo lives in Australia and is its symbol. Since the Australians do not know how to walk backwards, they turned the kangaroo into their symbol (one that walks forward, takes bold steps) based on the semantics of “we are a nation that always moves forward.”

Phytonyms are also unique in each region. For example, the ginkgo tree is a tree that grows in China. It grows near temples, and due to its longevity, it has the symbolic meaning of “immortality”.

фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 133 б.; Турдимов Ш. Поэтические символы в узбекских народных лирических песнях: Дисс. канд. филол. наук. – Ташкент, 1987. – 184 с.; Сабирова Н. Хоразм халқ лирик кўшиқларида поэтик рамзлар тизими ва уларнинг бадий-эстетик вазифалари: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2018. – 156 б.; Рўзиева М. Ўзбек халқ кўшиқларида ранг символикаси: Филол. фан. б. фалс. док. (PhD) ... дисс. – Тошкент, 2017. – 147 б.

⁵⁴ Медведева А. Символическое значение как тип значения слова: Дисс. ... канд. филол. наук. – Воронеж, 2000. – 187 с.

⁵⁵ Атаев Ш. Символик воситаларнинг немис тилидан ўзбек тилига берилиши: Филол. фан. номз. ... дисс. – Тошкент, 2012. – 173 б.

⁵⁶ Rejapov I. Olamning lisoniy manzarasida sonlarning ramziy ahamiyati (ingliz va o'zbek tillari materiallarida): Filol. fan. b. fals. dok. (PhD) ... diss. avtoref. – Urganch, 2025. – 56 b.

⁵⁷ Abdullayev A. O'zbek tilida ramzning ifodalanihi: Filol. fan. b. fals. dok. (PhD) ... diss. – Farg'ona, 2024. – 152 b.

Depending on the natural phenomenon that is constantly present in a particular country, the lexemes that name it are assigned various symbolic meanings. The word volcano has such contradictory symbolic meanings as “creation and destruction”, “birth and death”. The formation of such contradictory meanings is based on the fact that a strong fire destroys the surrounding area as a result of the eruption and as a result some (silver, copper, tin, diamond, etc.) deposits appear. Such symbolic meanings of the name volcano exist only in the place where the volcano erupts. For example, due to the presence of volcanoes in the Hawaiian Islands, Central America, Italy, Mexico, Indonesia, it has a symbolic meaning in these peoples. The Uzbek linguistic culture does not observe the symbolic meaning of the word volcano. On the contrary, the wind is a frequently observed natural phenomenon, and there are such combinations as the Kokand wind, the Bekabad wind. It is a symbol of “intensity”: *“Usmon came into our poetry like a wind. Maybe like a storm! He came with such a storm and wave that he somewhat disrupted the poetic style and creativity”*⁵⁸.

Also, different symbolic meanings are formed in different languages based on the different aspects of religious views; worldview, and the uniqueness of the way of life. That is, unique symbolic meanings arise based on the different assessments of the world by people of different nationalities and their different attitudes towards the world. This is, as Humboldt said, “Languages are not only a means of expressing known truths, but also a means of revealing previously unknown truths. The difference between languages is not only due to the difference in sounds and signs, but also due to the difference in seeing the world”⁵⁹.

The second chapter of the dissertation is **“Linguocultural, conceptual and axiolinguistic study of symbolic meaning”** that consists of four paragraphs.

Paragraph 2.1 is called *“Specific characteristics of symbolic meaning”*. Symbolic meaning is a meaning that is not directly connected with reality, does not become the direct name of the thing being named, but, on the contrary, becomes its symbol, serving to create imagery.

Symbolic meaning is considered a derived meaning, in which the nominative meaning of the lexeme is preserved. That is, the specific denotation named in the nominative meaning becomes a symbol for an abstract concept. Because “abstract concepts are not given by direct observation, and their form does not exist”⁶⁰. Through this process, language users try to give a specific form to an abstract concept that does not have a form. For example, cunning is an abstract concept, and language users cannot clearly imagine it. However, when a fox, which is considered cunning, is taken as a symbol for this concept, the fox creates a symbolic meaning through its nominative meaning of “cunning animal”. *Agar bo‘lsami, o‘tirganlar Muhammadjon akaning ustamonligiga, pixini yorgan, mug‘ombirligiga, qari tulkiligiga hamma tan bergan, so‘ngra bu voqeani uzoq yillar davomida Yaponiyaning saqichidek hech kimga bermay chaynab lazzatlangan bo‘lardilar* (U.Hamdani, Muvozanat).

⁵⁸ <https://kh-davron.uz/kutubxona/uzbek/memuarlar/usmon-nosir-2.html>.

⁵⁹ Гумбольдт В. Избранные труды по языкознанию. – М.: Прогресс, 1984. – С. 318-319.

⁶⁰ Хакимова М. Абстракт номлар семантикаси: Филол. фан. д-ри (DSc) ... дисс. – Тошкент, 2019. – Б. 68.

Symbolic meaning is the use of words in a figurative, figurative sense. For example, in the Uzbek language, the symbolic meaning of the lexeme “plane” (solidity) arose on the basis of its nominative meaning. This symbolic meaning was formed on the basis of the denotative semantics “strong”, “long-lived” in the nominative meaning of this lexeme: *Saidjon akamga bir gap bo‘lsa bormi, direktorning ham oyog‘i osmondan bo‘ladi-da. Lekin direktor zo‘r odam, chinor! Ancha-muncha arra yiqitilmaydi uni* (X.To‘xtaboyev, Mungli ko‘zlar). *Bolalining beli – chinor, bolasizning beli sinar* (Maqol).

Not every abstract concept in the language becomes a symbolic meaning. Only concepts that are considered important for the nation, appreciated or condemned, and have been formed over many years through national thinking can be the object of symbolic meaning. Concepts at the concept level form the basis for the formation of symbolic meaning through specific objects and signs that are closely familiar to the people. Therefore, symbolic meanings can be said to be the source of national thinking.

The process of symbolization consists of a standard of symbolic meaning, an object of a symbol, means of symbolization, and a basis for symbolization. In this case, the standard of symbolic meaning is formed by national-cultural realities such as cradle, belt, hearth, precedent names such as Alpomish, Barchin, and linguo-cultural codes such as sheep, poem, and horse. The object consists of national-cultural concepts such as “loyalty” and “child”, values such as childhood and honesty, and concepts at the level of non-value such as evil and indecency. When symbolization is formed using tools such as conceptual metaphor, conceptual metonymy, synecdoche, and simile, the process is based on national and universal thinking.

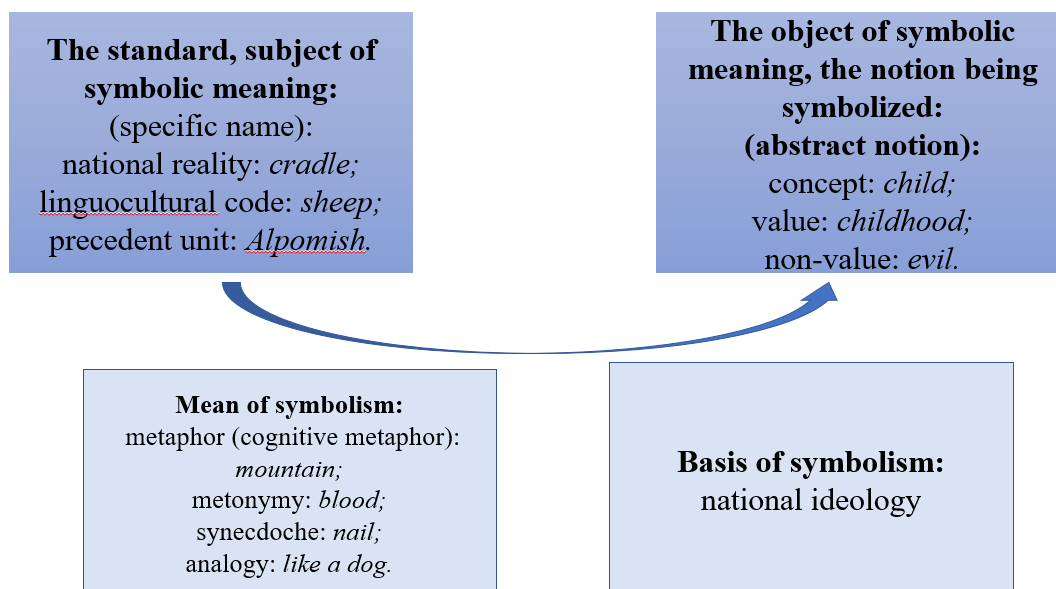


Figure 1. The process of symbolization in the Uzbek language

2.2. paragraph is devoted to “*Linguocultural interpretation of symbolic meaning*”. Since the end of the 20th century, the anthropocentric paradigm has become dominant in Uzbek linguistics. As N.Mahmudov rightly admits, “anthropocentrism is not a concept or paradigm attributed by linguists only to the

study of language, but anthropocentrism is a phenomenon directly related to the essence of language”⁶¹. Linguocultural studies, one of the branches of the anthropocentric paradigm, which is considered one of the leading paradigms in linguistics, studies the reflection of culture in language.

It is often observed that national-cultural realities become a standard for symbolic meaning. For example, the Uzbek language reality “cradle” has come to mean two concepts in Uzbek: “homeland” and “the beginning of life”. The first symbolic meaning was formed in connection with the Uzbek people’s thinking that “Homeland is the place of birth”. As is known, the place of birth has been highly valued among our people since ancient times, and abandoning it is considered a betrayal. This cultural conceptual view was formed on the basis of national values such as “the place of birth is sacred, there is the soil of ancestors”.

Thus, this symbolic meaning of the lexeme “cradle” was formed by means of cognitive metonymy on the basis of the seme “place of birth”. This symbolic meaning is clearly manifested in the following text:

*Naqshin nigor beshigim,
Quyosh ochgan eshigim.
Otam aytgan qo‘shig‘im,
Jonajonimdir Vatan (S.Sayyid, Vatan qo‘shig‘i).*

One of the linguistic and cultural units, also have a symbolic concept. Precedent names such as Hotam – generosity, Luqman the Wise – wisdom, Khizr – eternity, patron, Ayyub – patience, Majnun – love for truth, Yusuf – beauty, which are traditionally used in literary texts, are often used in symbolic meanings. However, along with these, our language is also enriched with new symbolic onomastic units. For example, *To‘maris*, *Barchin* – brave, noble woman; *Shiraq*, *Jaloliddin* – a patriotic young man; *Babur*, *Furqat* – emigration, separation; *Kumush* – a wicked Uzbek woman; *Othello* – a very jealous man is used as a symbol. *To‘marislar keldi deya qo‘ydi yozib, Olimp tog‘in osmono‘par toshlariga* (R.Madumarov, *To‘marislar keldi*). *Barchinlar qon kechar, Yaqinda alp yo‘q, Yorilay deysan-u, Ko‘ksingda qalb yo‘q* (A.Obid, *Xavotir oroli*). *Bugun ulg‘aymoqda har xonadonda, yovga bo‘yin egmas Jaloliddinlar* (N.Oston, *Ikki lavha*). So, since the nation expresses a certain concept in the precedent units based on a proper noun, in some cases the person named by this proper noun symbolizes this concept.

Linguistic and cultural codes are considered an important tool in the formation of symbols, and in the Uzbek language. For example, pomegranate is considered a phytomorphic code, which, along with expressing the concept of blessing, has become a symbol of blessing and children. Due to this symbolic meaning, as a result of the desires of the people, pomegranate patterns have been widely used in Uzbek residential architecture, pottery, and clothing since ancient times, and pomegranate images have been used to decorate houses since ancient times. Today, pomegranate is also used as a symbol (logotype) in advertising and marketing, and has become the basis for creating brand names.

⁶¹ Маҳмудов Н. Тил тилсими тадқиқи. – Тошкент: Mumtoz so‘z, 2017. – Б. 55.

At a certain time, a contradiction (enantiosemy) can be observed in the symbolic meanings of a lexeme. In this case, one word can have both a positive and a negative symbolic meaning. For example, it is known from history that the color black had negative symbolic meanings such as “evil”, “misfortune”, “sadness” and positive symbolic meanings such as “power”, “greatness”, “ordinality”. The above symbolic meanings of black were taken as the basis for the name of the dynasty that ruled Central Asia and Transoxiana between 840 and 1212, the Karakhanids⁶². Today, the positive symbolic meaning of black has faded considerably.

Therefore, periodic changes in symbolic meanings in the language, their fading over time, are observed. Another example: the wolf has long had the symbolic meanings of “power” and “bloodthirsty”. The fact that the wolf was a totem among the Turks, and the anthroponymization of the name are also the results of positive symbolic semantics. However, today, the symbolic meaning of “power” of the wolf has faded considerably, Its symbolic meaning of “bloodthirsty” has been strengthened: *Eldan ayirilganni bo‘ri yer; Bo‘rining og‘zi yesa ham qon, yemasa ham – qon*.

2.3. paragraph is called “*Conceptual analysis of symbolic meaning*”. The national thinking, culture, lifestyle, and attitude of the Uzbek people to the world are of particular importance in the various symbolic meanings of lexemes. The existence of a unique and appropriate national way of thinking of each people is determined by the uniqueness of seeing and perceiving the world. This also applies to the concepts of the nation. When analyzing concepts in the language, it is necessary to pay attention to such features as the lifestyle, level of thinking, culture, and beliefs of the people.

As in all languages, the concept of “homeland” exists in the Uzbek language with national-mental specifics. The cognitive sign of this concept in the Uzbek language “place of birth” is revealed through the symbolic meaning of the word “soil”. Its symbolic meaning arose on the basis of the semantic meaning of “a certain country, region, territory belonging to a country”. It is often used in such combinations as “motherland”, “born land”, “holy land”; in such expressions as “to take the soil”, “the soil is taken from here”, and has been elevated from a place to a spiritual value. The expression “motherland” refers not only to a geographical space, but also to the concept of “homeland”:

*Avliyolar, daholarning beshigisan,
Naqshbandlar topgan jannat eshigisan.
Tiriklikning navosi ham qo‘shig‘isan –
Sen azizsan, muqaddassan, ey sajdagoh,
O‘zbekiston, ota makon, ona tuproq! (I.Mirzo, Ona tuproq).*

In our people, the *salt* lexeme has also become a symbol for concepts at the concept level. The *salt* lexeme expresses two symbolic meanings: “meaning”, “sustenance”. The first symbolic meaning is formed on the basis of a cognitive metaphor. In this case, the Uzbek people likened the salt of food to the main means

⁶² https://uz.wikipedia.org/wiki/Qoraxoniylar_davlati.

that determines its quality, and the meaning of the sentence is also the most important and primary significant aspect. So, meaning, logic are abstract concepts, and the Uzbek people likened this concept to salt in food in order to easily understand it, and it was easy to understand through it. The salt in food is a familiar, concrete thing to the people, in this case the concept of meaning, logic understood through its name has also become an imaginable essence. When we say meaning, logic, an image does not appear before our eyes. However, when we use the salt lexeme in relation to this essence, a specific image arises. As a result of such use, salt has become a symbol of meaning, and the salt lexeme today has the symbolic meaning of “meaning, logic”. In the following examples, its symbolic meaning of “sustenance” emerges: *Shundog‘ qilib sizning o‘z kishingiz bo‘lg‘an O‘tabboy tuz haqingizni unutdi* (A.Qodiriy, O‘tkan kunlar); *Ellik uch yil! Ellik uch yildan beri bir dasturxondan tuz tatigan, bir ko‘rpani bosgan, birga kulgan, birga yig‘lagan...* (A.Qahhor, Anor).

Table 1.

Comparative table of nominative and symbolic meanings

№	Type of meaning	Nominative meaning	Symbolic meaning
		<i>Gapning mazmuni</i>	<i>Gapning tuzi</i>
1	Significant meaning	+	+
2	Figurative meaning	-	+
3	Symbolic meaning	-	+
4	Sensitivity	+	++
5	Clarity of expression	+	+
6	National mindset of the people	-	+

Paragraph 2.4. “*Reflection of national values in symbolic meaning*” is highlighted. The national values of the people have a special place in the emergence of the symbolic meanings of the word. We can cite such values as love for one’s country, honesty, trust, attention to and loyalty to family, kindness, childlikeness, appreciation of bread, attention to offspring, and respect for parents. F. Usmanov, studying values, concludes: “Values are embodied as the main category of culture, reflected in language, acting as a norm for all actions of members of society”⁶³.

In this chapter, the symbolic meanings of the concepts of “bread” and “blood” reflecting national values were studied.

It is known that bread and its appreciation have become a special value for the Uzbek people, and the nation considers it dear and valuable. For the Uzbek people, bread is not only food, but also a valuable, sacred thing that played an important role in ancient droughts and famines, and since it is a concept that has become a value not to be wasted, there are such combinations as *noni ko‘paysin, noni butun bo‘lsin* (prayer), *non ursin, non ko‘r qilsin* (curse) va *non ursin* (oath).

⁶³ Usmanov F. O‘zbek milliy qadriyatlarining lingvomadaniy aspekti: Filol. fan. d-ri (DSc) ... diss. – Andijon, 2024. – B. 93.

In expressions such as *non(i) butun bo'ldi, yarimta non(i)ni butun qilmoq, non(i) yarimta bo'ldi* is used in the symbolic meaning of “source of life.” The symbolic meaning of the lexeme “source of life” also serves to increase its artistic possibilities: *O‘z kuching orqasidan non topib yegil, tekinox o‘rlikka o‘rganma, oliyjanob, mard odamlar bilan suhbatdosh bo‘lsang, yaxshilik bilan nom chiqarasan* (T.Malik, Odamiylik mulki); *Sizga o‘xshaganlar ko‘paysa, mendaqalarga non qolmaydi* (T.Malik, Shaytanat).

Since a concept at the level of value has its own expression in the language, it is realized in words, phrases, proverbs and symbolic meanings. It is known that among the Uzbek people, paying attention to one’s lineage, knowing one’s lineage, being proud of it, and keeping one’s lineage pure were considered a special value. Since ancient times, genealogies have been compiled, and in order to connect the lineage with good lineages, the ancestors of brides and grooms were identified, and marriages between close relatives were not supported.

As part of the study, a questionnaire-based experiment was conducted to identify the cognitive characteristics of the concept of “generation” at the axiological level. People over the age of 18 from various professions were involved in it. The experiment was organized in an online system. Through this as part of the study, a questionnaire-style experiment was conducted to identify the cognitive signs of the concept of “lineage” at the axiological level. People over 18 years of age from various professions were involved in it. Through this questionnaire, the main cognitive signs of the concept of “lineage” were identified: *continuity* (32), *blood relationship* (23), *similarity* (21), *transmission from ancestors to generations* (16), *heredity* (15), *spread from one ancestor* (14), *similarity to parents* (9). The cognitive sign of heredity of the concept of “lineage” is expressed through the symbolic meaning of the lexeme of blood. The transmission of heredity of DNA in each cell is a fact established in science today. However, the Uzbek people understood heredity, hereditary continuity, hereditary information coming from father-mother, and grandfathers much earlier and associated it with blood, expressing it in the form of *qonida bor, qonidan o‘tgan, qoni toza*. That is why the lexeme blood is used as a symbol of “kinship, kinship, heredity”.

This symbolic meaning can be used in both negative and positive contexts: *Kimningdir san‘atga bo‘lgan qiziqishi yillar davomida shakllanib kelsa, yana kimningdir iqtidori qon-qoniga singib ketgan bo‘ladi, chunki uning qonida san‘atkorning qoni oqayotgan bo‘ladi*⁶⁴(ijobiy ma’noli); *Qoni buzuq to qabrgacha o‘sha qon bilan boradi, afsuski bu qon avlodida qoladi. Tarbiya kuchi yetsa, yetdi, yetmasa... noiloj*⁶⁵ (salbiy ma’noli).

Uzbek folk proverbs, we can see in several places that the lexeme of *blood* is used in symbolic meanings such as “kinship” and “lineage”, and that a person is still similar to his ancestors, and that this continues until the end of his life: *Tuqqan*

⁶⁴ <https://odam.uz/news/yulduzlar-oilasidan-chiqqan-yulduzlar>.

⁶⁵ https://uz.telegram-store.com/catalog/channels/dilshoda_matchanova/212.

elga jon tortmasa ham, qon tortar; Qon bilan kirgan jon bilan chiqar; Jon tortmasa, qon tortar.

The third chapter, entitled “**The occurrence of symbolic meaning in paremiological units**” consists of two paragraphs. Paragraph 3.1. analyzes “*The expression of symbolic meaning through proverbs*”. In order for proverbs to concisely express the life experience and philosophy of the people, each word used in them must carry a very large semantic load. Symbolic meaning plays a significant role in the expression of broad and big ideas in concise texts. After all, in a symbolic sense, difficult, complex, abstract concepts are expressed through the semantics of a specific word. For example, the proverb “*Daraxt tomiridan suv ichar*” conveys a large meaning: “Children, descendants receive strength, knowledge, life experiences from their parents, ancestors, and learn the aspects they need from them.” This large semantic load is expressed by the symbolic meanings of specific names: a tree is a descendant, a root is an ancestor, and water is a symbolic meaning of life.

This chapter examines the symbolic meanings of phytonyms such as *wheat, apple, and maple*, and the names of natural elements such as *mountain, water, and fire*, which are realized in proverbs.

Wheat is known to be a symbol of “prosperity, blessing, fertility”. It is also depicted on the state emblem of the Republic of Uzbekistan through this symbolic meaning. Its symbol of “blessing” is also reflected in prayers, for example, the prayer “*Uying bug‘doyga to‘lsin*” reflects Uzbek intentions and dreams, such as “May your house be filled with wheat, may your sustenance be abundant”. The symbolic meaning of the wheat lexeme “prosperity, blessing” is reflected in proverbs such as *Botmon bug‘doy – yuz tanga; Bug‘doy bo‘lsa, o‘lchov topilar; Arpa-bug‘doy bir kuningga yaraydi; Arpa-bug‘doy osh bo‘lar; Javdar joyiga tushsa, bug‘doy bo‘lar.*

The symbolic meanings of phytonymic linguistic and cultural codes realized in Uzbek folk proverbs have positive semantics. In this case, the place of the plant in the life of the people (wheat “prosperity, blessing, fertility”), qualities (plane “strength, longevity, strength”), place of residence (hawthorn “success achieved through difficulty”) are symbolized in relation to the complex concept inherent in man. Such symbolization processes are conditioned by the people’s meticulous view of the world.

The environment surrounding us is closely assimilated and directly observed, and it is the most convenient tool for metaphor, simile, and the standardization (donation) of symbolic meanings. In Uzbek folk proverbs, the symbolic expression of words naming the geographical nature, climate, and relief of the region is clearly manifested, and these names also have a system of polysemantic symbolic meanings. If the standard of natural features of the mountain lexeme has 4 symbolic meanings.

The lexeme *tog* is multi-meaning and, in addition to its nominative meaning, has several symbolic meanings such as “big, great”, “strong”, “support”. In the proverb “*Tog‘dan orqasi bo‘lganning tog‘day yuragi bo‘lar*”, the lexeme *tog* means the symbolic meanings “strong”, “support”. That is, it means “if someone

has a reliable, strong support, he will have a heart as big as a mountain". There is lexical repetition and analogy, the lexeme *tog* in the combination of *tog 'dan orqasi bo 'lganning* in this proverb means "reliable, strong support". In the second used word *tog*, attention is drawn to the size of the mountain.

Symbolic meanings are also formed through somatic codes in the Uzbek language. The somatic code of the *head* has symbolic meanings such as "mind", the *hand* "opportunity", the *heart* "love", and the *liver* "relative". We can see this in proverbs such as: *Tog 'ning ko 'rki tosh bilan, Odamning ko 'rki bosh bilan; Qo 'l yetmasa, bo 'y cho 'zma; Bilakka boqma, yurakka boq; Yot otgan toshdan jigari otgan uvada qattiq tegar*

3.2. paragraph is called "Reflection of symbolic meaning in idioms". Phraseologisms, which are part of the national and cultural wealth of the people, have a special place in reflecting the Uzbek national culture and figurative thinking. The fact that phraseologisms are based on a portable meaning creates wide opportunities for the realization of symbolic meanings. It can be figuratively called a "house of symbolic meanings". The symbolic expression of all linguistic and cultural codes in phrases is clearly visible. This section reveals the linguistic and cultural characteristics of the symbolic meanings that occur in phraseologisms with *dog, snake, fox, white, black, wide, narrow, high, low, right, left, front, and back* components.

"Since the image of animals in most cases means negativity in the eyes of humans, mainly negative phraseological units are formed based on their symbolization"⁶⁶. The lexeme *dog* expresses the symbolic meanings of "to fall into a difficult situation and difficulty" in phraseological units. The meaning of falling into a difficult situation is based on the difficult and sad way of life of a dog. It is reflected in the following phraseological units *It yotish, mirza turish; It azobida; Itning kunini boshiga solmoq; It kunini ko 'rmoq*.

In the phrases *Itning kunini boshiga solmoq, it kunini ko 'rmoq* the lexeme *dog* enters into a syntactic relationship with the lexeme *day* and expresses an animalistic lifestyle that is not suitable for humans. It expresses a more difficult situation and difficulty. When someone says *it kunini boshiga solmoq*, someone does it deliberately, which has negative semantics. *Qutbinisa xola belini bog 'lab o 'sha qarindoshinikiga borgan, "o 'zi tuqqan" qizini... bo 'lmag 'ur gaplar bilan ranjitgani uchun it kuni boshiga solgan mahallani boshiga ko 'tarib; "alining" o 'yinini ko 'rsatib kelgan edi* (Mirmuhsin. Hikoyalar).

In the phrase *it azobida* someone finds themselves in this situation in their life. *Hamma gapni aytib beraman. It azobida kechayotgan turmushimni hamma bilib qo 'ysin*⁶⁷. In the verb phrase *it fe 'l* the meaning of the lexeme *dog* is based on the meaning of the word *dog*. In this, the barking of a dog is likened to the barking of people, and the verb phrase *it fe 'l* is formed. That is why our people actively use such analogies as *it kabi qopmoq, itday talamoq, itday akillamoq, itdek irillamoq*. In idioms, the lexeme *dog* is used in negative symbolic meanings, while in

⁶⁶ Алмаматова Ш. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. ... дисс. – Тошкент, 2008. – Б. 35.

⁶⁷ <https://kh-davron.uz/kutubxona/jahon/dovlatov-chemodan-uchinchi-hikoya.html>.

proverbs and fiction, it is used in a positive sense, such as “loyalty, devotion”, along with a negative meaning.

The study investigated the symbolic meanings realized in phrasemes involving lexemes such as *high*, *low*, *right*, *left*, *front*, and *back*, which indicate directions in space. In linguistics, there are studies that analyze the semantics of these lexemes based on cognitive metaphors⁶⁸.

Religious factors also caused the Uzbek speakers to express positive symbolic meanings with the lexeme *high* and negative symbolic meanings with the lexeme *low*. Height has always been positively assessed since ancient times, because in this place the Creator is above, striving towards him, the Throne is located in the seventh heaven, and intentions rise to heaven. The lexeme *high*, which means “from bottom to top, the size is long; tall, long; trough”, in the structure of phraseology expresses symbolic meanings such as “highness”, “superiority”, “dignity”, “a lot” in a positive sense. In this case, the method of cognitive metaphor is used. This meaning is reflected in expressions such as *darajasi baland*, *obro‘yi baland*, *hurmati baland*, *didi baland*, *toleyi baland*, *ixlosi baland*, *ruhi baland*, *omadi baland*. Therefore, height creates a positive association in the minds of Uzbek people. The people liken stable sincerity to a high mountain, to the height of a mountain. We can see and imagine the height of a mountain, that is, we know it through direct emotional observation. But in order to understand the stability of sincerity, mental operations such as observing the actions of a person with this quality, comparing them with others, and drawing certain conclusions are necessary. Simply put, it is impossible to imagine abstract concepts that are not given by direct observation, they can only be understood intellectually, and this situation is a burden for the mind. Then the mind looks for an easy way out and likens it to a concrete thing and can be imagined through its template. Through such cognitive metaphors, the unique associations and way of thinking of the people are revealed. After all, to liken concrete and abstract concepts that are not at all similar, a rich imagination, strong associations, and national standards of measurement are needed.

CONCLUSION

1. A symbol is an object of study in many disciplines and is a fundamental concept in such fields as philosophy, aesthetics, art history, sociology, psychology, pedagogy, semiotics, literary studies, folklore studies, linguoculturology, linguistics. In all cases, a symbol is the ideal content of material objects and processes expressed in the form of a sign or image.

2. The fact that symbols are different in different languages indicates that the generalizations that form the basis of symbolic meaning, the national vision of the world are different. The existence of such differences is determined by factors such as

⁶⁸ Махмараимова Ш. Ўзбек тили метафораларининг антропоцентрик тадқиқи (номинатив аспект): Филол. фан. д-ри. (DSc) ... дисс. – Самарқанд, 2020. – 258 б.; Xudoyberganova D. O‘zbek tili metaforalarini zamonaviy tilshunoslik tamoyillari asosida o‘rganish muammolari // “O‘zbek tilshunosligining dolzarb masalalari” mavzusidagi respublika ilmiy-amaliy anjumani. – Toshkent, 2025. – B. 35-41.

national realities, national perception imprinted in precedent units and concepts, the uniqueness of the animal and plant world, different natural climatic conditions, different aspects of religious views, the irreversibility of worldviews and lifestyles.

3. Symbolic meaning is a type of figurative meaning, which is not directly connected with reality, does not become the direct name of the thing expressed in the word, but, on the contrary, becomes its symbol, serving to create imagery. Symbolic meaning is considered a derived meaning, in which the nominative meaning of the lexeme is preserved. That is, the specific denotation named in the nominative sense becomes a symbol of an abstract concept.

4. The process of symbolization consists of a standard of symbolic meaning, an object of the symbolic meaning, means of symbolization, and a basis of symbolization. In this case, the standard of symbolic meaning is formed from linguistic and cultural units: national-cultural realities, precedent names, linguistic and cultural codes. If the object of symbolization consists of concepts that represent cultural concepts, national values, and anti-values, then the active means of symbolization are cognitive metaphor, cognitive metonymy, synecdoche, and analogy. The basis of symbolization is national thinking. The methods of formation of symbolic meaning are associated with the national-cultural views and thinking of the people.

5. Over time, contradictions (enantiosemy) can be observed in the symbolic meanings of the lexeme. In this case, one word can have both positive and negative symbolic meanings. In this process, one sign of a certain object or phenomenon may be found acceptable for the speakers of the language, and, conversely, another sign may be condemned. In this case, the complex mental processes of folk thinking: separation, categorization, conceptualization, generalization, abstraction, and symbolization are actively involved.

6. Since concepts at the concept level express symbolic meaning, a specific cognitive sign of this concept is verbalized through a symbol. In this case, concepts formed in the ethnos thinking based on long-term experiences are realized in a specific form. As a result, it becomes possible to clearly imagine concepts, they become easier to understand, and by forming stable units, they are easier to preserve and transmit to future generations. In short, symbolic manifestation is one of the forms of the concept's existence, which facilitates the accumulative function of language.

7. National values constitute the object of the phenomenon of symbolization, and as concepts that were considered valuable during the ethnic formation of the nation and, conversely, concepts that were condemned are symbolized, the ancient heritage is clearly visualized. Its transmission from ancestors to generations is facilitated. Its transmission from ancestors to generations becomes easier. Such symbolized values are conveyed clearly, clearly, effectively and conveniently through proverbs, similes, and idioms.

8. The symbolic meanings of phytonymic linguistic and cultural codes realized in Uzbek folk proverbs have positive semantics. In this case, the place, quality, and habitat of a plant in people's life are symbolized in relation to a complex concept inherent in man. Such symbolization processes are conditioned by the people's careful view of the world. The symbolic expression of words naming the geographical nature, climate, and landscape of the region is clearly manifested in proverbs, and these names also have a

system of polysemantic symbolic meanings. In this system of symbolic meanings, one can also observe the phenomenon of enantiosemy, when both negative and positive symbolic meanings of one lexeme indicate dichotomous specificities in the people's thinking.

9. The fact that phrasemes are based on a portable meaning creates wide opportunities for the realization of symbolic meanings. It can be figuratively called a "house of symbolic meanings". The symbolic expression of all linguistic and cultural codes in phrases is clearly visible. In the symbolic naming of zoonymic codes used in phrasemes, symbolic meanings are formed through the fear of wild animals by the people, and vice versa, envy of some aspect of them, and the attribution of certain qualities of domestic animals to positive and negative characteristics of humans. These symbolic meanings, along with expressing the people's relationship with nature, help to translate advice, life lessons and dreams into material form.

10. The lexemes high-low, right-left, front-back, which are considered spatial codes, have dichotomous symbolic meanings in the structure of phrases, and the lexemes high, right, front are used in a positive sense; the lexemes low, left, back are used in a negative sense. Such symbolic meanings are formed on the basis of an orientational cognitive metaphor, in which the directions given in direct observation in space allow a person to regulate his spiritual life, values, and to clearly imagine the directions of life that are assessed as good and bad.

11. Symbolic meanings are a verbal tool that allows people to imagine their spirituality, culture, and national-mental thinking through certain forms. Through symbolic meanings, it is possible to determine the spiritual world of a particular people, the level of thinking in generalizing abstract and concrete concepts. It is appropriate to symbolize symbolic meanings as an invaluable chest that preserves the wisdom of the people for centuries.

**НАУЧНЫЙ СОВЕТ DSc.03/2025.27.12.Fil.41.01 ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКО ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ**

**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

МУХАММАДАЛИЕВА ШАХЗОДА МАХМУД КИЗИ

**АНТРОПОЦЕНТРИЧЕСКИЙ АСПЕКТ СИМВОЛИЧЕСКОГО
ЗНАЧЕНИЯ В УЗБЕКСКОМ ЯЗЫКЕ**

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD)
ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Ташкент – 2026

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за номером B2023.2.PhD/Fil3282.

Диссертация выполнена в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета (www.tsull.uz) и информационно-образовательном портале «ZiyoNet» (www.ziynet.uz).

Научный руководитель:

Хакимова Мухайё Каримовна
доктор филологических наук, профессор

Официальные оппоненты:

Собиров Абдулхай Шукурович
доктор филологических наук, профессор

Мукимова Зохида Расуловна
доктор филологических наук,
старший научный сотрудник

Ведущая организация:

Самаркандский государственный университет

Защита диссертации состоится «_____» _____ 2026 года в _____ часов на заседании Научного совета DSc.03/2025.27.12.Fil.41.01 Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (Адрес: 100066, город Ташкент, Яккасарайский район, улица Юсуфа Хос Хожиба, 103. Тел.: (99871) 281-42-44; faks: (99871) 281-42-44, (www.tsuull.uz); e-mail: monitoring@www.tsuull.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (Адрес: 100066, город Ташкент, Яккасарайский район, улица Юсуфа Хос Хожиба, 103. Тел.: (99871) 281-42-44; faks: (99871) 281-42-44, (www.tsuull.uz); e-mail: monitoring@www.tsuull.uz).

Автореферат диссертации разослан «_____» _____ 2026 года.

(Протокол реестра рассылки № _____ от «_____» _____ 2026 года)

Ш.С.Сирожиддинов

Председатель Научного совета по присуждению ученых степеней, доктор филологических наук, академик

К.У.Пардаев

Ученый секретарь Научного совета по присуждению ученых степеней, доктор филологических наук, профессор

Х.А.Дадабоев

Председатель научного семинара Научного совета по присуждению ученых степеней, доктор филологических наук, профессор

ВВЕДЕНИЕ (Аннотация диссертации доктора философии (PhD))

Диссертация темы релевантность и необходимость. В последнее время анализ языковых единиц и лингвистических явлений в сочетании с человеческим фактором, изучение антропоцентризма, занимает ведущее место в мировой лингвистике. Исследования семантики, проводимые на основе антропоцентрической парадигмы, также претерпели качественные изменения. В повестку дня вошло изучение роли носителя языка в анализе семантических свойств языковых единиц, влияния его познавательных, культурных и аксиологических аспектов.

Лингвисты мира уделяют больше внимания в таких исследованиях понятию «символ» и его языковому выражению. В разных языках национальное мировоззрение, национально-ментальный образ мышления, культура и система ценностей народов объясняются посредством лингвокультурного, лингвокогнитивного, аксиолингвистического изучения «символов». Конкретные результаты такой исследовательской работы показывают, что языковая картина мира обусловлена дисциплиной национального восприятия. Поэтому антропоцентрическое изучение национально-ментальных символических значений в каждом языке является актуальной проблемой.

Исследование объект как «Толковый словарь узбекского языка», «Узбекские народные пословицы», «Узбекский фразеологический словарь», «Толковый словарь аналогий узбекского языка»⁶⁹, а также символические языковые и речевые единицы в художественных произведениях.

Исследование научный новинка из следующих состоит из:

раскрывается сущность символического значения, доказывается его специфика, выделяются когнитивные и семантические аспекты процесса символизации, впервые выделяются эталон, объект, основание и средства символического значения;

проводится концептуальный анализ символического значения на примере лексем *порог*, *почва*, *соль*, а также выясняется влияние национального образа мышления на формирование этого значения;

влияние национальных ценностей на формирование символического значения раскрывается через аксиолингвистический анализ лексем *кровь* и *хлеб*, и выявляется, что символическое значение является удобным средством сохранения ценностей и передачи их будущим поколениям;

проводится лингвистический анализ лексем *пишеница*, *яблоко*, *клён*, *гора*, *вода*, *огонь*, *собака*, *лиса*, *змея*, *белый*, *чёрный*, *широкий*, *узкий*, а также пословиц и фразеологизмов с этими компонентами, и доказывается, что эти символические значения ярко отражают культуру народа.

⁶⁹ Ўзбек тилининг изоҳли луғати. 5 жилдди. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006-2008. I жилд. – 680 б., II жилд. – 671 б., III жилд. – 687 б., IV жилд. – 606 б., V жилд. – 591 б.; Mirzayev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Тошкент: Sharq, 2005. – 512 б.; Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O'razova I., Rixsiyeva K. O'zbek tili frazeologizmlarining izohli lug'ati. – Тошкент: G'afur G'ulom, 2022. – 636 б.; Махмудов Н., Худойберганава Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

Внедрение результатов исследований. На основе научных результатов, полученных при изучении антропоцентрического аспекта символического значения в узбекском языке:

В инновационном проекте № ИЛ-402104209 по теме «Создание автоматизированного инструмента обработки для информационно-поисковых систем (Google, Яндекс, Google Translate) – программного средства морфолексика и морфологического анализатора узбекского языка», выполняемом в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2022-2024 годах (заявка № 01/4-2936 Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои от 3 июля 2025 года), раскрыта сущность символического значения, доказаны его специфические особенности и использованы научно-теоретические выводы по лингвистическому моделированию словообразовательных, лексических формообразующих, синтаксических формообразующих морфем и дополнительной нагрузки символических единиц лексики узбекского языка для программирования.

Проводится концептуальный анализ символического значения на примере лексем *порог*, *почва*, *соль* а также выясняется влияние национального образа мышления на формирование этого значения; Научные выводы о влиянии национальных ценностей на формирование символических значений были выявлены посредством аксиолингвистического анализа лексем *кровь* и *хлеб*, использованных в инновационном проекте № И-4721101717 Центра обучения и повышения квалификации по основам работы на государственном языке при Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои на тему «Создание интерактивной электронной платформы национальных наименований объектов обслуживания», выполняемом в 2023-2024 годах (заявка № 1606/1 Центра обучения и повышения квалификации по основам работы на государственном языке при Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои от 22 октября 2025 года). В результате база интерактивной электронной платформы национальных наименований объектов обслуживания пополнилась словами с символическими значениями, отражающими узбекский национальный менталитет, культуру и ценности;

В практическом проекте АМ-F3-201908172 по теме «Создание учебного корпуса узбекского языка», выполненном в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2020-2023 учебном году (справочник Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои № 01/4-2937 от 3 июля 2025 года), были проанализированы символические лексемы *пшеница*, *яблоко*, *клен*, *гора*, *вода*, *огонь*, *собака*, *лиса*, *змея*, *белый*, *черный*, *широкий*, *узкий*, пословицы и фразы с этими компонентами были проанализированы лингвистически и научно, и было доказано, что эти

символические значения наглядно отражают культуру нации. В результате созданный в проекте учебный корпус был обогащен значениями ряда лексем и фраз с символическими значениями;

История происхождения символов, изменение символических значений слов в ходе исторического развития, их различия, причины возникновения, использование символических слов в пословицах и поговорках, считающихся сокровищницей литературы и народного творчества, а также тонкости внутреннего смысла, скрытого в символических словах, были использованы при написании сценариев программы «Машина времени» телеканала «История Узбекистана» (номер обращения 01-33/344 телеканала «История Узбекистана» Национальной телерадиокомпании Узбекистана от 22 мая 2025 года). В результате материалы, посвященные специфике символических значений в узбекском языке, способствовали повышению научного уровня программы.

Структура и объем диссертации. Диссертация состоит из введения, трёх основных глав, заключения, списка литературы и имеет объём 137 страниц.

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

I bo'lim (part I; I часть)

1. Muxammadaliyeva Sh. Hayvon nomlarining ramziy ma'no ifodalashida lingvomadaniy omillar // "O'zbekiston Milliy axborot agentligi" ilm-fan jurnal. – Toshkent, 2022. – № 12. – B. 223-227 (OAK Rayosatining 2019-yil 28-martdagi 263/7.1-son qarori).
2. Muxammadaliyeva Sh. O'simlik bilan bog'liq ramzlar talqini // "O'zbekiston Milliy axborot agentligi" ilm-fan jurnal. – Toshkent, 2023. – № 5. – B. 134-138 (OAK Rayosatining 2019-yil 28-martdagi 263/7.1-son qarori).
3. Muxammadaliyeva Sh. Ramz va uning boshqa birliklardan farqi // Til va adabiyot.uz jurnali. – Toshkent, 2025. – № 3. – B. 137-138 (OAK Rayosatining 2023-yil 3-iyundagi 338/6-son qarori).
4. Muxammadaliyeva Sh. Maqollar orqali ramziy ma'noning ifodalanishi // Filologik tadqiqotlar: Til, adabiyot, ta'lim. – Termiz, 2025. – № 3. – B. 89-91 (OAK Rayosatining 2022-yil 30-sentabrdagi 325/6-son qarori).
5. Muxammadaliyeva Sh. The Expression of Symbolic Meaning in Proverbs About Natural Phenomena // Central Asian Journal Literature, Philosophy and Culture, 2025. Volume 7, Issue 1 (ISSN 2660-6828), <https://doi.org/10.51699/cajlp.v7i1.1408>. – P. 134-137.
6. Muxammadaliyeva Sh. Linguocultural Characteristics of Symbolic Meanings in Different Languages // International Journal of Literature and Languages, 2025. Volume 05, Issue 06 (ISSN: 2771-2834), <https://doi.org/10.37547/ijll/Volume05Issue06-19>. – P. 62-64.
7. Muxammadaliyeva Sh. Ramzlarda milliy madaniyatning aks etishi // "O'zbek tili taraqqiyoti va xalqaro hamkorlik masalalari" mavzusida an'anaviy xalqaro ilmiy-amaliy konferensiya. – Toshkent, 2023-yil 19-oktabr. – B. 525-530.
8. Muxammadaliyeva Sh. Ramziy ma'noning lingvomadaniy talqinlari // "O'zbek folklori va shevalari tadqiqotlari: amaliyot, metodologiya, yangicha yondashuv" mavzusidagi xalqaro ilmiy-nazariy konferensiya. – Toshkent, 2025-yil 24-may. – B. 802-804.
9. Muxammadaliyeva Sh. Qon va non leksemalarining ramziy ma'nolari // Zamonaviy ta'limda fan va innovatsion tadqiqotlar respublika konferensiyasi. – Toshkent, 2024-yil 28-sentabr. – B. 47-52.
10. Muxammadaliyeva Sh. Diniy tafakkur va ramziy ma'no // Yangi O'zbekiston taraqqiyotida tadqiqotlarning o'рни va rivojlanish omillari respublika konferensiyasi. – Toshkent, 2024-yil 12-dekabr. – B. 195-199.

II bo'lim (part II; II часть)

11. Muxammadaliyeva Sh. Ranglar bilan bog'liq ramzlar va ularda umumbashariy hamda milliy madaniyatning aks etishi // O'zbekistonda fanlararo innovatsiyalar va ilmiy tadqiqotlar jurnali. – Toshkent, 2021. – № 3. – B. 135-138.

12. Muxammadaliyeva Sh. Hayvonlar bilan bog‘liq ramzlar talqini // International conference on developments in education. April 15th-16th, 2022 y. – P. 221-224.

13. Muxammadaliyeva Sh. Ramz va uning lisoniy talqini // “Zamonaviy dunyoda ijtimoiy fanlar: nazariy va amaliy izlanishlar” nomli respublika ilmiy, masofaviy, onlayn konferensiyasi. – Toshkent, 2023-yil 6-sentabr. – B. 4-7.

14. Muxammadaliyeva Sh. Ramziy ma’no va uning o‘rganilishi // Eurasian Journal of Social Sciences, Philosophy and Culture, 2024. Volume 4, Issue 2 (ISSN 2181-2888, UIF = 8.2, SJIF = 8.165, <https://doi.org/10.5281/zenodo.10691048>). – P. 77-81.

Avtoreferat Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti Tahrir-nashriyot bo‘limida tahrirdan o‘tkazildi.

Bosishga ruxsat etildi: 19.02.2026
Bichimi 60x84 $\frac{1}{16}$, “Times New Roman”
garniturada raqamli bosma usulida bosildi.
Shartli bosma tabog‘i: 3,5. Adadi: 100. Buyurtma №: 43

“Noble Print” MChJ bosmaxonasida chop etildi.
100194, Toshkent shahri, Yunusobod-11, 62-uy.