ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI DSC. 03/30.12.2019.FIL.19.01. RAQAMLI ILMIY KENGASH

TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI

JAMOLIDDINOVA IRODA BAHODIR QIZI

O‘ZBEK TILIDA “QAT’IYAT” KONSEPTINING IFODALANISHI

10.00.01– O‘zbek tili

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

Toshkent – 2025

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

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in philological sciences**

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по филологическим наукам**

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ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI DSC. 03/30.12.2019.FIL.19.01. RAQAMLI ILMIY KENGASH

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Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2022.2.Phd/Fil2373 raqam bilan ro‘yxatga olingan.

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Dissertatsiya bilan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti Axborot-resurs markazida tanishish mumkin. (325 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; faks: (99871) 281-12-44 (www.tsuull.uz).

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida hozirgi paytda milliy-madaniy mazmunga ega lisoniy birliklarni o‘rganishga lingvokognitiv hamda lingvomadaniy jihatdan yondashish, xalqlarning milliy tafakkur tarzining tilda aks etish jarayonlarini o‘rganish, milliy qadriyatlar asosida shakllangan kommunikativ jarayonlardagi lisoniy ifodaning etnomadaniy xususiyatlarini aniqlash ustuvor vazifalardan hisoblanadi. Tilning xalqlar hayotidagi funksionalligi hamda psixolingvistik, lingvokognitiv, lingvomadaniy va sotsiolingvistik mohiyatiga asosiy e’tibor qaratilayotganligini alohida ta’kidlash joiz.

Dunyo olimlari bu boradagi tadqiqotlarda “konsept” tushunchasi va uning lisoniy ifodasiga alohida e’tibor qaratmoqdalar. Turli tillarda xalqning milliy-mental tafakkur tarzi, olam manzarasiga bo‘lgan milliy nigohi, munosabati muayyan “konsept”larni lingvokognitiv, lingvomadaniy, psixolingvistik nuqtayi nazarlar bilan o‘rganish orqali aniqlanmoqda. Bu boradagi tadqiqotlarning farqli natijalari olamning konseptual va lisoniy manzaralari milliy idrok intizomi bilan shartlanganini namoyon qiladi. Shu nuqtayi nazardan har bir tilda milliy-mental asosga ega bo‘lgan tushunchalarni konseptual tadqiq qilish dolzarb masalalardandir.

Mamlakatimizda so‘nggi yillarda olib borilayotgan odilona til siyosatining natijasida tilshunoslik sohasidagi tadqiqotlar uchun keng imkoniyatlar yaratildi. “O‘zbek tilining o‘ziga xos xususiyatlari, shevalari, tarixiy taraqqiyoti, uning istiqboli bilan bog‘liq ilmiy tadqiqotlar samarasini oshirish, kadrlar tayyorlash sifatini tubdan yaxshilashga erishmog‘imiz zarur”[1]. O‘zbek tilida olam manzarasining o‘ziga xos milliy qiyofada aks etishi, tildagi “qat’iyat” konseptiga muhrlangan milliy tafakkur, milliy madaniyatning aniqroq ochilishi mumkinligi tadqiqot mavzusining dolzarb ekanligini belgilaydi. O‘zbek tilshunosligida “qat’iyat” konseptining monografik planda tadqiq etilmaganligi mazkur mavzuni o‘rganish zarurati borligini ko‘rsatadi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi farmonlari, 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 va mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishi ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini

[1] O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning o‘zbek tiliga davlat tili maqomi berilganining o‘ttiz yilligiga bag‘ishlangan tantanali marosimda so‘zlagan nutqi // Xalq so‘zi, 2019-yil, 22-oktabr.

shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Tadqiqotning davlat dasturlari yoki ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Alisher Navoiy nomidagi O‘zbek tili va adabiyoti universitetining ilmiy-tadqiqot ishlari rejasiga muvofiq “O‘zbek tilshunosligining nazariy va amaliy masalalari” mavzusi doirasida bajarilgan.

Muammoning o‘rganilganlik darajasi. Muayyan tildagi konseptlar tahlili bo‘yicha jahon va o‘zbek tilshunosligida bir qator tadqiqotlar amalga oshirilgan. Bu tadqiqotlar kognitiv, lingvomadaniy va psixolingvistik yo‘nalishlarda bajarilgan.

Konseptning lingvokognitiv jihatlari xususida S.Askoldov, E.Kubryakova, N.Shvedova, V.Teliya, Z.Popova, I.Sternin, N.Alifirenko, V.Krasnix, A.Babushkin kabi tilshunoslar tadqiqotlar olib borgan[2]. A.Zalevskaya konseptni psixolingvistik hodisa sifatida talqin qiladi[3]. Lingvomadaniy talqinlari esa V.Maslova, V.Karasik, G.Slishkin, S.Vorkachevlarning tadqiqotlarida ochib berilgan[4].

O‘zbek tilshunosligida konseptual tadqiqotlar asosan chog‘ishtirma aspektda bajarilmoqda. Xususan, R.Ibragimovaning “Fransuz va o‘zbek tillarida ayol konseptining lingvokognitiv tadqiqi”, M.Rahmatovaning “Ingliz, o‘zbek va tojik milliy madaniyatida “go‘zallik” konseptining lisoniy xususiyatlari”, A.Xalillayevning “Ispan va o‘zbek tillarida “hombría” / “mardlik” konsepti qo‘llanishining lingvokognitiv va lingvomadaniy xususiyatlari”, T.Yandashevaning “O‘zbek va ingliz tillarida “go‘zallik” konseptining ifodalanishi va lingvopoetikasi”, A.Bazarbayevaning “Ingliz, o‘zbek, rus tillarida rang ifodalanishining kognitiv-semantik tuzilishi” tadqiqotlari shular jumlasidandir[5].

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[2]Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста: Антология. Под ред В.П. Нерознака. – М.: Academiya, 1997.– 317 с.; Кубрякова и др. Краткий словарь когнитивных терминов. Под ред. Е.С. Кубряковой. – М.: Филол. фак. МГУ, 1996. – 245 с.; Шведова Н.Ю. Русский язык: Избранные работы. – М.: Яз. славян. культуры, 2005. – 639 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурный аспекты. – М.: Языки рус. Культуры, 1996. – 284 с.; Попова З.Д., Стернин И.А. Семантико-когнитивный анализ языка. – Воронеж: Истоки, 2007. – 250 с.; Алефиренко Н.Ф. Поэтическая энергия слова. Синергетика языка, сознания и культуры. – М.: Academia, 2002. – 391 с.; Красных В.В. Этнопсихолингвистика и лингвокультурология. – М.: Гнозис, 2002. – 391 с.; Бабушкин А.П. Типы концептов в лексико-фразеологической семантике языка. – Воронеж: Изд-во Воронеж. гос. ун-та, 1996. – 103 с.

[3] Залевская А.А. Психолингвистические исследования. Слово. Текст. – М.: Гнозис, 2005. – 542 с.

[4] Маслова В.А. Лингвокультурология. – М.: Academia, 2004. – 202 с.; Карасик В.И. Языковой круг: личность, концепт, дискурс. – М.: Гнозис, 2004. – 389 с.; Слышкин Г.Г. Лингвокультурные концепты и метаконцепты. – Волгоград: Перемена, 2004. – 339 с.; Воркачев С.Г. Лингвокультурный концепт: типология и области бытования. – Волгоград: Изд-во Волгоградского гос. ун-та, 2007. – 399 с.

[5] Ибрагимова Р.С. Француз ва ўзбек тилларида аёл концептининг лингвокогнитив тадқиқи: Филол. фан. номз. дисс. автореф. – Тошкент, 2012. – 31 б.; Раҳматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида “гўзаллик” концептининг лисоний хусусиятлари. Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Бухоро, 2019. – 51 б.; Халиллаев А.К. Испан ва ўзбек тилларида “hombría” / “мардлик” концепти қўлланишининг лингвокогнитив ва лингвомаданий хусусиятлари. Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Тошкент, 2021. – 51 б.; Яндашева Т. Ўзбек ва инглиз тилларида “гўзаллик” концептининг ифодаланиши ва лингвопоэтикаси. Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Тошкент, 2021. – 53 б.; Базарбаева А.М. Инглиз, ўзбек, рус тилларида ранг ифодаланишининг когнитив-семантик тузилиши: Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Тошкент, 2020. – 57 б.

So‘nggi yillarda o‘zbek tilshunosligida madaniy konseptlarning aksiolingvistik talqinlariga oid tadqiqotlar ham ko‘payib bormoqda[6].

Tadqiqotning maqsadi o‘zbek tilida “qat’iyat” konseptining lisoniy ifodalanishi va nutqiy voqelanishini ochib berishdan iboratdir.

Tadqiqotning vazifalari:

“qat’iyat” konseptining shakllanishi va konseptosferadagi o‘rnini o‘rganish, kognitiv strukturasini oydinlashtirish;

“qat’iyat” konseptini ifodalovchi leksemalarni ajratish, ma’noni ifodalash darajalarini aniqlash, o‘zaro hamkorligini ochib berish;

“qat’iyat” konseptini frazemalar, maqollar, o‘xshatishlar orqali ifodalanishini aniqlash, shu orqali milliy-mental xususiyatlarini dalillash;

“qat’iyat” konseptining rasmiy va badiiy uslublarda o‘ziga xos ifodalanishlarini, vosita va usullarini aniqlash.

Tadqiqot obyekti sifatida “O‘zbek tilining izohli lug‘ati”, “O‘zbek tili o‘xshatishlarining izohli lug‘ati”, “O‘zbek tili frazemalarining izohli lug‘ati”, “O‘zbek xalq maqollari” to‘plamida qayd qilingan qat’iyat semantikali lisoniy va nutqiy birliklar tanlab olingan.

Tadqiqotning predmetini o‘zbek tilidagi “qat’iyat” konseptining lisoniy va nutqiy birliklarda voqelanuvchi semantik, lingvokognitiv va lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tizimli tahlil, tavsiflash, qiyoslash, komponent tahlil, konseptual tahlil, modellashtirish, assotsiativ tajriba, lingvomadaniy va kognitiv tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

“qat’iyat” konseptining o‘zbek tafakkuri va madaniyati bilan bog‘liq holda shakllanishi o‘rganilgan hamda uning konseptosferadagi o‘rni aniqlanib, mazkur konseptning kognitiv strukturasi so‘rovnomaga asoslangan tajriba natijalari asosida ochib berilgan;

“qat’iyat” konseptini ifodalovchi leksemalar aniqlangan, ma’noni ifodalash darajalari belgilangan, qat’iyatning signifikativ yoki konnotativ ifodalari dalillanib, mazkur semantikani berishdagi til birliklarining o‘zaro hamkorligi isbotlangan;

“qat’iyat” konseptining frazemalar, maqollar, o‘xshatishlar orqali ifodalanishi dalillanib, shu orqali o‘zbek xalqi milliy xarakterining tilda voqelanishining o‘ziga xosliklari ochiqlangan, olam lisoniy manzarasida xalqning madaniyati, milliy tafakkuri bilan birga milliy xarakteri ham namoyon bo‘lishi aniqlangan;

“qat’iyat” konseptining rasmiy, badiiy uslublarda o‘ziga xos ifodalanishlari isbotlangan hamda uslubiy vosita va usullari aniqlanib, nutq maqsadiga ta’siri asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

“qat’iyat” konseptining lisoniy ifodalanishi va nutqiy voqelanishini o‘rganish natijasida olingan xulosalar lisoniy shaxs portretini yaratishda, qat’iyatli va qat’iyatsiz kishilar nutqining ekspertizasida amaliy yordam beradi;

6. Uzakova X. “Sadoqat” konseptining aksiolingvistik tadqiqi. Filol. fan. b. fals. dok. (PhD) diss. avtoref. – Toshkent, 2024. – 51 b.

psixologik tahlillarda, jumladan, temperament turlarini nutq orqali aniqlashda “qat’iyat” omillarini belgilovchi amaliy manba vazifasini o‘tashi dalillangan;

tadqiqot natijalaridan oliy o‘quv yurtlari filologiya fakultetlarida “Linvomadaniyatshunoslik”, “Kognitiv tilshunoslik” bo‘yicha maxsus kurs va seminarlarni tashkil etishda, ushbu fanlar bo‘yicha darslik, o‘quv qo‘llanmalarni yaratishda amaliy jihatdan foydalanish mumkin;

konseptning strukturasini aniqlash bo‘yicha aniq tahlillar amalga oshirilgan va bu tahlil usullari kelgusidagi shunday ilmiy tadqiqotlar uchun metodik ko‘rsatma bo‘lishi isbotlangan.

Tadqiqot natijalarining ishonchliligi ishda tilshunoslikda e’tirof etilgan metodlardan va zamonaviy tilshunoslikning ko‘rsatmalaridan foydalanilganligi, ma’lumotlarni berishda aniq ilmiy manbalarga tayanilganligi, xulosalarning zamonaviy lingvistik tahlil metodlari orqali asoslanganligi, nazariy qarashlarning amaliyotga joriy etilganligi bilan izohlanadi.

Tadqiqot natajalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, o‘zbek tilshunosligining semantika va lingvomadaniyatshunoslik sohalarini konseptga oid yangi ilmiy-nazariy xulosalar bilan boyitishi mumkinligi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati konseptga oid masalalarni tadqiq qilishda zaruriy material bo‘la olishi; oliy ta’lim tizimidagi “Lingvomadaniyatshunoslik”, “Etnolingvistika” fanlaridan darslik va o‘quv qo‘llanmalar yaratishda manba bo‘lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. O‘zbek tilida “qat’iyat” konseptining ifodalanishi tadqiqi yuzasidan olingan ilmiy natijalar asosida:

vatan, xalq, oilani asrashdagi; yaxshilik, taraqqiyot yo‘lidagi qat’iyat aks etgan leksik birliklar, frazema, o‘xshatish, maqollar tahlillariga oid ilmiy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2019–2022-yillarda bajarilgan PZ–2020042022 raqamli “Turkiy tillarning lingvodidaktik elektron platformasini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2024-yil 28-avgustdagi 01/6-2257-son ma’lumotnomasi). Natijada elektron platformaning til ta’limiga madaniy xususiyatlarni singdirish maqsadiga xizmat qiluvchi ma’lumotlar bazasi boyitilgan;

“qat’iyat” konseptini ifodalovchi birliklarning savdo, ishlab chiqarish va xizmat ko‘rsatish obyekti nomlari sifatida qo‘llanilishining lingvomadaniy, pragmatik va gender xususiyatlari haqidagi ilmiy-nazariy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti huzuridagi Davlat tilida ish yuritish asoslarini o‘qitish va malaka oshirish markazida 2022–2023-yilda bajarilgan II-4721101717-raqamli “Xizmat ko‘rsatish obyektlari milliy nomlari interaktiv elektron platformasini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti huzuridagi Davlat tilida ish yuritish asoslarini o‘qitish va malaka oshirish markazining 2024-yil 28-iyuldagi 1273-son ma’lumotnomasi). Natijada loyihada yaratilgan elektron platforma “qat’iyat” semantikali *iroda, sabot, jur’at, ahd, mard, jasorat* komponentli nomlar bilan boyitilgan;

“qat’iyat” konseptining maqollar semantikasi, badiiy va rasmiy uslubdagi matnlardagi nutqiy voqelanishi haqidagi xulosalardan, shuningdek, tadqiqotda ilgari surilgan “qat’iyat” konseptida milliy-mental xususiyatlarning aks etishi haqidagi ilmiy-nazariy xulosalardan “O‘zbekiston” telekanalining “Assalom O‘zbekiston” dasturi ssenariysini yozishda foydalanilgan (O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston” telekanali DUKning 2024-yil 29-oktabrdagi 06-28 / 944-sonli ma’lumotnomasi). Natijada o‘zbek xalqining milliy-mental xususiyatlarining “qat’iyat” konsepti orqali namoyon bo‘lishiga oid materiallar ko‘rsatuv ilmiy saviyasi oshishiga xizmat qilgan.

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

Tadqiqot natijalarining e’lon qilinishi. Dissertatsiya natijalari bo‘yicha jami 14 ta ish, shundan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 4 tasi respublika va 2 tasi xorijiy jurnalda nashr qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovadan iborat. Tadqiqotning hajmi 123 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Tadqiqotning kirish qismida mavzuning dolzarbligi va zarurati asoslangan, dissertatsiyaning maqsadi, vazifalari, tadqiqot obyekti, predmeti, respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, tadqiqotning ilmiy yangiligi, amaliy ahamiyati yoritilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar haqida ma’lumot berilgan.

Dissertatsiyaning I bobi **“O‘zbek tilida “qat’iyat” konsepti va uning kognitiv belgilari”** deb nomlanib, 1.1. paragrafda *“Antroposentrik tilshunoslikda konsept masalasi”* tadqiq qilingan. Inson omiliga asoslangan antroposentrik tilshunoslikning asosiy tushunchalaridan biri konseptdir. Konsept kognitiv tilshunoslik hamda lingvomadaniyatshunoslikning tayanch tushunchasi sanaladi. Konsept terminini birinchi marta S.Askoldov 1928-yilda qo‘llagan bo‘lib, uning fikricha, konseptlar vositasida turli millat vakillari muloqotga kirishadi, shunga ko‘ra konseptlarni yaratish va qabul qilish ikki tomonlama kommunikativ jarayon hisoblanadi[7].

XX asrning 80-yillarida konsept tushunchasi ongimizda aks etadigan jarayonlarni ifodalovchi birlik, ya’ni “tushuncha” so‘ziga sinonim sifatida qo‘llangan. Ayni paytda konsept termini tushuncha ifodalaydigan mazmundan ancha keng holda qo‘llanmoqda. Jahon tilshunosligida konseptga oid tadqiqotlarning dastlabkisi sifatida S.A.Askoldovning “Konsept va so‘z”

[7] Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста: Антология. Под ред. В.П. Нерознака. – М.: Academiya, 1997. – 317 с.

maqolasi e’tirof etiladi[8]. Rus tilshunosi Y.Y.Proxorov “Konseptni izlab” («В поисках концепта») nomli monografiyasida konseptga bo‘lgan yondashuvlarda quyidagilarni alohida ajratadi: lingvokognitiv hodisa (Kubryakova, 1996); psixolingvistik hodisa (Zalevskaya, 2001); abstrakt ilmiy tushuncha (Solomonik, 1995); madaniyatning bazaviy tushunchasi (Stepanov, 1997); lingvomadaniy hodisa (Karasik, 2001)[9].

Kognitiv tilshunoslikda konsept insonning bilimi va tajribasini, mental leksikasini, butun olam manzarasini, olamning konseptual manzarasini, miyaning konseptual va til tizimini, insonning ruhiyatini ifodalovchi vosita sifatida o‘rganiladi. Y.S.Kubryakova konseptni “mental tuzilma va turli tarkibdagi, ko‘rinishdagi bilimlar jamlanmasi yoki umumlashmasi” ekanini ta’kidlaydi[10]. S.G.Vorkachev “Konsept – tilda o‘z ifodasi va lingvomadaniy xususiyatga ega tushuncha, tasavvur va bilimlar to‘plamidir” degan fikrni ilgari suradi[11].

Konseptning lingvomadaniy jihati xususida N.Mahmudov “Tilning mukammal tadqiqi yo‘llarini izlab…” nomli maqolasida V.A.Maslova tomonidan ilgari surilgan ta’rif haqiqatni aniqroq aks ettiradi, deya e’tirof etgan. Uningcha, konsept “lingvomadaniy o‘ziga xoslik qayd etilgan va muayyan etnomadaniyat egalarini u yoki bu tarzda tavsiflovchi semantik tuzilmadir[12]. O‘.K.Yusupov esa quyidagi fikrni keltiradi: “Konsept – bu ongimizdagi bilimlar majmuasi, u haqidagi obrazlar va unga bo‘lgan ijobiy, salbiy, neytral munosabatlar, ya’ni baholashlar”[13]. Lingvokulturologik konsept etnomadaniy xususiyatga ega bo‘lgan va borliq haqidagi ahamiyatga ega ma’lumotlarni uzatadigan madaniyatning asosiy birligidir. Bu sohada konsept xalqning madaniyati ko‘rsatkichi sifatida talqin qilinadi. Masalan, o‘zbek tilidagi “qat’iyat” konseptida o‘zbek er kishisining vatanparvarligi, oilaparvarligi; “vafo” konseptida esa o‘zbek ayolining ibo-hayosi aks etadi.

1.2. paragraf *“O‘zbek tilida “qat’iyat” konseptining shakllanishi va konseptosferadagi o‘rni”* deb nomlanadi**.** *Qat’iyat* so‘zi o‘zbek tiliga arab tilidan o‘zlashgan bo‘lib, bugungi kunga kelib mazkur so‘z tilimizga shu qadar singib ketganki, u xalqning xarakterini, stereotiplarini o‘zida aks ettiruvchi qadriyat darajasidagi konsept nomiga aylangan. O‘zbek tilida *qat’iyat* so‘zi o‘zining ma’no taraqqiyotiga ega; sinonimik, darajali qatorlari, antonimik jufti mavjud; turli lisoniy va nutqiy ziddiyatlarga kirisha olish imkoniyati, so‘z yasalish tizimiga ega bo‘lgan lisoniy sistemada mustahkam o‘rnashgan leksik

[8] Аскольдов С.А. Ko‘rsatilgan asar. – С. 47.

[9] Прохоров Ю.Е. В поисках концепта. – М.: Флинта, Наука, 2008. – С. 20.

[10] Кубрякова Е.С. О когнитивной лингвистике и семантике термина “когнитивный” // Вестник Воронежского государственного университета Серия: Лингвистика и межкультурная коммуникация. – Воронеж, 2001.– С. 4–10.

[11] Воркачев С.Г. Лингвоконцептология и межкультурная коммуникация: истоки и цели // Филологические науки, 2005. – № 4. – С. 14–15.

[12] Bu haqida qarang. Маҳмудов Н. Тилнинг мукаммал тадқиқи йўлларини излаб // Ўзбек тили ва адабиёти, 2012. – № 5. – Б. 3–16.

[13] Юсупов Ў.Қ. Маъно, тушунча, концепт ва лингвокультурема атамалари хусусида / Стилистика тилшуносликнинг замонавий йўналишларида: Илмий амалий конференция материаллари. – Тошкент, 2011. – Б. 49.

birlikdir. Qat’iyat lug‘aviy birliklar orqali leksik va frazeologik; sintaktik sathda esa modal ma’noga aylana oladigan tushunchadir.

Shuni alohida ta’kidlash kerakki, “qat’iyat” konsepti faqatgina *qat’iyat* so‘ziga bog‘liq emas. Bu konseptning reallashuvida o‘zbek tilining juda ko‘p birliklari “xizmat qiladi”. O‘zbek tilida “qat’iyat” konsepti leksik, frazeologik, grammatik, paremeologik birliklar, metafora va unga asoslangan o‘xshatishlar, poetik figuralar orqali ifodalanadi. Bu lisoniy va nutqiy vositalarning o‘zaro hamkorligi, biri ikkinchisini to‘ldirishida kuzatiladi. Bunday vositalarning ayrimlari qat’iyat tushunchasini yorqinroq, ayrimlari kuchsizroq ifodalaydi.

O‘zbek xalqida “qat’iyat” konseptining shakllanishiga qadim madaniyat o‘chog‘i sanalgan yurtimizning uzoq zamonlardan beri qancha-qancha bosqinlarga bardosh bergani; vatan, yurt, makon va oila uchun er kishilarning qat’iyat bilan kurashlari, matonati va ayollarning oilasiga sadoqati sabab bo‘lgan. Mana shunday tarixiy jarayonlar o‘zbek xalqida o‘z so‘zida, fikrida, va’dasida o‘zgarmasdan qat’iy va qattiq turish holatini, fazilatini shakllantirgan, tarbiyalagan, qadriyat sifatida baholanishiga zamin yaratgan. Milliy tushuncha va bahoga ega mazkur konsept tilda o‘z ifodalanishlariga ega.

O‘zbek tilida qat’iyat qaysarlik va qat’iyatsizlik tushunchalari bilan ham ziddiyatga qo‘yiladi. Ya’ni, xalqimiz qat’iyatlilik va qat’iyatsizlikni aksiologik juftlik, qadriyat va aksqadriyat sifatida baholaydi. Bu baho munosabatini ko‘plab maqollar va badiiy matnlardagi qarshilantirishlar orqali kuzatishimiz mumkin: *Va’daga vafo — mardning ishi, Va’dasiz — subutsiz kishi*.

Olamning lisoniy manzarasi turli konseptlardan iborat bo‘ladi. Muayyan tildagi konseptlar yig‘indisi esa konseptosferani tashkil etib, u esa milliy mentalitetni o‘zida aks ettiradi. Ma’lum bir tillarning konseptosferalari o‘xshash bo‘lsa-da, milliy mentalitetning o‘ziga xosligi nuqtayi nazaridan muayyan farqliklar kuzatiladi. O‘zbek tili konseptosferasida “qat’iyat” konseptining ham o‘z o‘rni bo‘lib, u boshqa konseptlar bilan o‘zaro munosabatda bo‘ladi. Uning “barqarorlik”, “mardlik”, “ishonch”, “erkak”, “sadoqat”, “vafo”, “sabr, “maqsad”, “shijoat” konseptlari bilan kesishgan o‘rinlari mavjud. Muayyan bir til birligi u yoki bu konseptni ifodalashi ham mumkin. Masalan, *matonat* leksemasi bir vaqtning o‘zida ham “qat’iyat”, ham “sabr”, ham “sadoqat” konseptlarini ifodalaydi.

1.3. paragraf *“Qat’iyat”ning kognitiv belgilari”* deb nomlanadi. Tilshunoslikda konseptlarning ma’lum bir strukturaga egaligi haqida nazariy qarashlar mavjud. Y.Stepanov konseptni “qatlamli tuzilma” sifatida tasvirlaydi. U konseptda quyidagi belgilarni ajratadi: asosiy (aktual, muhim) belgi; 2) qo‘shimcha (passiv, tarixiy) belgi; 3) ichki shakl (etimologik belgi)[14].

“Qat’iyat” konseptini tashkil etuvchi belgilarni ajratishda aniq manbaga asoslanish lozim. O‘zbek tilida bir-biriga muqobil izohli lug‘atlarning mavjud emasligi, o‘rganilayotgan konseptning abstrakt ma’no kasb etishi tadqiqotchining obyektiv fikrlashiga to‘sqinlik qilishi mumkin. Chunki abstrakt

[14] Степанов Ю. Константы: Словарь русской культуры. – М.: Акад. проект, 2001. – С 45.

ma’noda aniq ko‘rinib turgan denotativ belgilar mavjud bo‘lmaydi. Tadqiqotda “qat’iyat” konseptining kognitiv belgilarini ajratish uchun tajribadan foydalanildi. Tajriba so‘rovnoma tarzida bo‘lib, onlayn o‘tkazildi. Unga 18 yoshdan katta turli kasb va ijtimoiy guruh a’zolari jalb qilindi.

So‘rovnoma orqali quyidagilarni aniqlash maqsad qilib qo‘yildi:

1. “Qat’iyat” konseptining belgilarini aniqlash.
2. “Qat’iyat” konseptining obrazli tasvirini aniqlash.
3. “Qat’iyat” konseptining ma’noviy tebranish kengligini belgilash.
4. Qat’iyatning ramziy belgilari, pretsident birliklarini aniqlash.

I. So‘rovnoma orqali qat’iyatning belgilari aniqlandi. Kognitiv belgilarning tartiblangan ko‘rinishi:

1. Asosiy kognitiv belgilar. Asosiy kognitiv belgilarga birdan ortiq reaksiya bildirilgan so‘zlar kiritildi: *o‘zgarmaslik (21), barqarorlik (17), iroda (14), matonat (13), birso‘zlilik (13), chidamlilik (11), va’daga vafo (11), kerakli o‘rinda qo‘rqmasdan gapira olish (10), mustahkam iroda (9), oxirigacha borish (8), subut (8), bardosh (7), fikridan qaytmaslik (7), ahd (6), vafo qilish (6), dadillik (6), toqat (5), sadoqat (5), o‘ziga ishonch (5), natijaga ishonch (4), shahd (4), qaysarlik (4), jasorat (3), keskinlik (3), oxirigacha kurashish (3), maqsadga erishmaguncha qo‘ymaslik (3), ikkilanishning yo‘qligi (2), sobitlik (2), lafzida turish (2).*

2. Muhim bo‘lmagan passiv kognitiv belgilar. Bu kognitiv belgilarni shaxsiy kognitiv belgilar deb ham atash mumkin. Chunki so‘rovnomada qatnashganlar o‘z shaxsiy assotsiatsiyalaridan kelib chiqib fikr bergan. Ular quyidagilardir: *chapdastlik (1), shiddat (1), mas’uliyatlilik (1), tushunish (1), izlanuvchi (1), haqiqatgo‘y (1), namunali (1), qiyinchilik (1), tajriba (1), intilish (1), insof (1), o‘zim (1), ko‘zlarining o‘zgachaligi (1), fikrlarini boshqalar tomonidan ijobiy qabul qilinishi (1), adolatli bo‘lish (1), uddaburonlik (1), kurashish (1), liderlik (1), intuitsiya (1).*

Noto‘g‘ri ajratilgan belgi: *hamdard (1).*

II. So‘rovnomaning 2-savoli orqali “qat’iyat” konseptining obrazli belgilari aniqlandi: *tog‘, burgut, yo‘lbars, jilg‘a, o‘q, nuqta, qo‘lida qilich tutgan jangchi, ajriq o‘simligi, qal’a, karvon, dengiz.*

“Qat’iyat” konseptining obrazli kognitiv belgilari kutilmagan, ya’ni o‘xshatishlar lug‘atida uchramagan, badiiy adabiyotlarda metaforik qo‘llashlarda kam ishlatilgan belgilar ekanligi bilan e’tiborlidir. Demak, xalqimizning obrazli tasavvurlari juda keng bo‘lib, bu kabi tajriba natijalari badiiy talqinlar uchun namuna manbasi bo‘la oladi.

III. “Sizningcha, qat’iyat nima?” degan savolning javoblari orqali *qat’iyat* leksemasining ma’noviy chegaralari aniqlandi. Shu orqali o‘zbek tili egalarining “qat’iyat” konsepti xususidagi tushunchaviy ma’lumotlar bazasi haqida ma’lum bir fikrga kelish mumkin.

1-jadval.

“Qat’iyat” semantikasining konseptual maydoni

Konseptual maydon	**Konseptual talqinlar**
So‘zini o‘zgartirmaslik	*so‘zidan qaytmaslik, birso‘zlilik, qat’iy turib aytilgan gap.*
Fikrini o‘zgartirmaslik	*o‘z fikrida qattiq turish, o‘z qarorida tura olish, o‘z fikrida qat’iy turish, o‘z fikriga ega bo‘lish va uni o‘zgartirmaslik, vaziyatga faqat o‘zining munosabatini bildira olish, qiyin vaziyatlarda o‘z fikrini o‘zgartirmasdan qolish, o‘z fikriga ega bo‘lish.*
O‘z pozitsiyasiga egaligi	*o‘z pozitsiyasida mahkam turish, o‘zining shaxsiy fikrini hurmat qilish.*
Matonatli	*matonat, irodali inson, insonning biror ishini bajarishga sobitligi, sobitlik.*
Maqsadga erishish	*ko‘zlagan maqsadiga yetishish, o‘z oldiga qo‘ygan maqsadi sari shaxdam va aniq harakat qilish.*
Ishonch	*O‘ziga ishonch, jur’atlilik*

IV. So‘rovnomaning 4-savoliga berilgan javoblar orqali o‘zbek xalqi orasida qat’iyatli deb tan olingan shaxslar aniqlandi. Ular quyidagilardir: *To‘maris, Barchinoy, Amir Temur, Jaloliddin Manguberdi, Alpomish, To‘maris, Farhod, Klyapatra, Shiroq, Mariya Kyuri.*

Dissertatsiyaning ikkinchi bobi “**O‘zbek tilida “qat’iyat” konseptining lug‘aviy birliklar orqali ifodalanishi”** deb nomlanib, bob uch paragrafdan iborat. 1.1. paragraf *“Qat’iyat” konseptining leksik ifodalanishi”* deb ataladi. O‘zbek tilida “qat’iyat” konsepti lug‘aviy birliklar orqali aniq namoyon bo‘ladi. Qat’iyat ma’nosi o‘zbek tilida ot (ahd, intizom, matonat), sifat (barqaror, jur’atli), fe’l (ahdlashmoq, qat’iylashmoq), ravish (qat’iyan) turkumlaridagi leksemalar semantikasida mavjud. Son so‘z turkumi sof miqdorni ifodalagani uchun uning tarkibida qat’iyat ma’noli sonlar bo‘lishi mumkin emas. Olmosh so‘z turkumida ham uchramaydi.

Tilimizda “qat’iyat” semantikasiga ega substantiv (predmetni nomlovchi) leksemalarni uch guruhga ajratib o‘rganish mumkin:

1) semantik strukturada “qat’iyat” semema maqomidagi leksemalar;

2) semantik strukturada “qat’iyat” semasi yetakchi bo‘lgan leksemalar;

3) semantik strukturada “qat’iyat” semasi quyiroq pozitsiyada bo‘lgan leksemalar.

Qat’iyat va *qat’iylik* leksemalarining semantik strukturasida “qat’iyat” semema maqomidadir. *Qat’iyat* so‘zi ko‘p ma’noli bo‘lib, o‘zbek tilining izohli lug‘atida ikkita ma’nosi qayd qilingan.

Qat’iyat 1. Sememasi: O‘z fikrida, so‘zida, azm-u qarorida qattiq turish. Semalari: insonga xos xarakter; qattiq turish; so‘zini o‘zgartirmaslik; ahdini

o‘zgartirmaslik; fikrini o‘zgartirmaslik; qadriyat. Ushbu semalar oshkor semalar bo‘lib, semantik strukturada yetakchi pozitsiyadadir.

Lekin semantik strukturada potensial semalar ham mavjud bo‘lib, ular muayyan kontekstlarda reallashadi. Masalan, “qattiq” semasi orqali o‘z fikrini, ahdini, qarorini qiyinchilik bilan bo‘lsa ham o‘zgartirmaslik, “qiyinchiliklarga bardosh berish”, “sabr qilish” kabi qo‘shimcha ma’no komponentlari borligini sezish mumkin. Tilimizda “qattiq” semantikasi juda serqirra bo‘lib, olamning lisoniy manzarasida o‘ziga xos o‘ringa ega. Mazkur holatda “qattiqlik” o‘zgarmaslik, tashqi ta’sirlarga, qiyinchiliklarga “egilib” ketmaslikni ifodalaydi. Xuddi “oyog‘ini tirab turmoq” frazemasidagi obrazli ma’no kabi “har qanday holatda ham o‘zligini qattiq turib o‘zgartirmasdan, o‘zgarmasdan saqlash” semantikasini beradi: *U o‘z fikrini qat’iyat bilan himoya qildi va hech kim uni o‘zgartira olmadi*. Xalqimizning qat’iyatni qattiqlik bilan bog‘laganini quyida metafora, o‘xshatish va frazemalarda ham kuzatamiz. Shu o‘rinda qat’iyatni ifodalovchi *qat’iyat, qattiq, qaysar, qasd, qasam* kabi so‘zlarning fonosemantikasi e’tiborni tortadi. To‘g‘ri, bu so‘zlarning kelib chiqishi turli genetik tarkibga oid, etimologiyasi tamoman boshqacha. Lekin tilimizda yashar ekan, ma’lum tovushlar ketma-ketligi muayyan ma’nolar uchun ixtisoslashib qolishi mumkin degan fikrga keldik. Zero, chuqur til orqa undoshi q tovushidan keyin kelgan unlilar qattiq, yo‘g‘on talaffuz qilinadi. Bunday talaffuz esa “qat’iyat” semantikasining nominatsiyasiga ta’sir qilgan bo‘lishi mumkin.

“Qat’iyat” leksemasining semantik strukturasida “qadriyat” semasi ham mavjuddir. Zero, muayyan bir leksema tilda konsept darajasida mavjud ekan, unga xalqning bahosi berilgan bo‘ladi.

Semantik strukturada “qat’iyat” semasi yetakchi bo‘lgan leksemalarga *matonat, sabot, qasd, ahd, azm, qasam, qasamyod, ont, subut, tuturiq, lafz, burd, vafo* leksemalari kiritildi va ularning mazkur ma’noni ifodalash darajasi semantik tahlil qilindi. Masalan, *matonat* leksemasining ma’nosi “qat’iyat” bilan birgalikda “chidam” semasining birikuvidan hosil bo‘lgan. *Zivmat Husanovning qilgan janglari, matonati, jasorati kishilarga ibratli edi* (N.Safarov, Olovli izlar). *Sabot* leksemasining semantik tarkibida “mashaqqatlarga qat’iylik” bilan “sabr” semalari bor. *Lekin qutulmoq yo‘q hijron dastidan, Faqat qalbimizda bardosh va sabot (*A.Oripov).

Semantik strukturada “qat’iyat” semasi quyiroq pozitsiyada bo‘lgan leksemalarga *qaror, farmon, taqazo, fakt, ultimatum* kabi so‘zlarni kiritish mumkin. Har bir leksema ma’noviy tahlilga tortildi. Masalan, *ultimatum* fransuzcha so‘z bo‘lib, huquqiy jihatdan, muayyan masalada bir davlat hukumatining boshqa davlat hukumatiga yozma yoki og‘zaki bayon qilingan, hech qanday bahs yoki e’tirozga o‘rin qoldirmaydigan qat’iy talabi.

“Qat’iyat” ma’nosi belgi bildiruvchi so‘zlar semantikasida ham namoyon bo‘ladi. O‘zbek tilida sifat turkumi doirasida quyidagi so‘zlar qat’iyatni ifodalashga xizmat qiladi: *birso‘zli, barqaror, dasturiy, radikal, sabotli, shaddod, qat’iy, qat’iyatli, talabchan, keskin, vafodor, irodali.* Dissertatsiya matnida bu leksemalarning semantikasi alohida o‘rganildi, aksariyati

konnotatsiyadan xoli ekanligi; *qaysar va shaddod* leksemalarida esa konnotativ ma’no mavjudligi qayd etildi, mazkur leksemalarning “qat’iyat” ma’nosining ifodalash darajasiga ko‘ra mazmuniy maydondagi o‘rinlari aniqlandi. Masalan, *dasturiy* leksemasi qat’iy reja asosida muayyan maqsadga qaratilgan xatti-harakat ma’nosini anglatadi. Maqsadlashgan xatti-harakatni amalga oshirishda tartibsizlikka yo‘l qo‘yilmaydi, aniq, ketma-ketlikda bajariladigan, ya’ni, “qat’iy harakat” semasini ko‘rishimiz mumkin. Bu semema to‘g‘ridan to‘g‘ri “qat’iy” belgini ifodalamagani uchun maydon markazidan o‘rin olmaydi. Lekin “qat’iy” semasi oshkor ekanligi hisobiga uni semantik maydon markazidan keyingi birinchi qurshovga joylashtirish mumkin.

Ravishlar semantikasida ham “qat’iyat” ma’noli leksemalar uchraydi: *uzil-kesil, qat’iyan*. “Qat’iyat” semantikasi ayrim fe’llarning ma’nolaridan o‘rin olgan bo‘lib, bu semantika yasovchi asosning ma’nosi bilan shakllangan: *qat’iylashmoq, qaror qilmoq, ahdlashmoq, jazmlanmoq, talab qilmoq.*

Oraliq so‘zlar hisoblangan modal so‘zlarda qat’iyat ma’nosining aks etishi o‘ziga xosdir. Modal so‘zlardan *albatta, shart, so‘zsiz, shubhasiz, shaksiz, kerak, zarur, lozim* kabi so‘zlardagi “qat’iyat” nutqda so‘zlovchining qat’iy strategiyasini ko‘rsatadi.

2.2. paragraf *“Qat’iyat” konseptining frazemalar orqali ifodalanishi”* deb nomlanadi. Sh.Rahmatullayevning “O‘zbek tili frazemalarining izohli lug‘atida” “qat’iyat” konsepti aks etgan frazemalarning ko‘pchiligini nutq bilan bog‘liq birliklar tashkil etishi ma’lum bo‘ldi: *aytgani aytgan, degani degan; bir so‘zi ikkita bo‘lmadi; bir so‘zini ikkita qilmaslik; gapida turmoq; so‘zida turmoq; lafzida turmoq; so‘zida qattiq turmoq; so‘z bermoq; so‘zini ikki qilmaslik; turgan gap; gapini ustidan chiqmoq; gapni uddasidan chiqmoq* kabi.

So‘zida turmoq, gapida turmoq frazemalariga “O‘zbek tilining izohli frazeologik lug‘ati”da “ahdini saqlamoq” izohi berilgan[15]. Darhaqiqat, fikrlar, prinsiplar, ahdlar so‘z orqali, gap orqali verbal ifoda etiladiki, aytilgan, verballashgan fikrdan og‘maslik qat’iyatni ifoda etadi. *So‘zida turmoq, gapida turmoq* frazemalari tarkibidagi *turmoq* so‘zi “muayyan makonda o‘z joyini o‘zgartirmasdan harakatsiz, qo‘zg‘almasdan joy egallamoq” ma’nosi bilan ishtirok etib, *gap, so‘z* kabi leksemalar bilan birga frazeologik konstruksiyalarda “aytgan so‘zini, gapini o‘zgartirmasdan qat’iy turish” frazeologik ma’nosini beradi.

Qat’iyatni ifodalovchi frazemalar orasida “ikki” komponentli konstruksiyalar ham ko‘p uchraydi: *ikki dunyoda ham; ikki oyog‘ini tirab olmoq; ikki oyog‘ini bir etikka tiqmoq; bir so‘zi ikkita bo‘lmadi; bir so‘zini ikkita qilmaslik; gapini ikkita qilmaslik, so‘zini ikki qilmaslik.* Bu kabi frazemalarda bitta fikrda qat’iy turish, ikkinchi fikrga o‘tib ketmaslik holati ilgari surilgan.

Ikki dunyoda ham frazemasi “hech qachon” degan ma’noni anglatadi. Bir qaraganda, bu frazeologik ma’no tarkibida “qat’iyat” semasi mavjud emasdek.

[15] Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1980. – Б. 218.

Lekin ushbu frazemada kontekstdan anglashilgan holat hech qachon amalga oshmasligiga qat’iy ishonch mavjud.

Ikki oyog‘ini tirab olmoq; ikki oyog‘ini bir etikka tiqmoq frazemalarida qat’iyat obrazli o‘ziga xos ifoda qilinadi. *Ikki oyog‘ini tirab olmoq* frazemasida makondagi o‘rnini o‘zgartirmaslik frazemaning obrazli ma’nosi bo‘lsa, o‘z fikrini o‘zgartirmaslik uning ko‘chma ma’nosidir. Bu frazema orqali so‘zida, fikrida qat’iy turish qiyin bo‘layotganligi, uning qat’iyatiga salbiy ta’sir qiluvchi kuchlar mavjudligi, shunday bo‘lsa-da, bor kuchi bilan o‘z prinsiplarini saqlashga harakat qilishi anglanadi: *Ammo soqoli ko‘ksiga tushgan, ikki lunji filning qulog‘iga o‘xshab osilgan bir chol eshikni ochasan, kirib karnayimni ko‘raman, deb ikki oyog‘ini bir etikka tiqib turib oldi* (S.Ahmad, Karnay).

O‘zbek tilida *otimni boshqa qo‘yaman, otimni boshqa qo‘ying* kabi frazemalar mavjud bo‘lib, bu frazemalar biror ish bajarishga qasd qilinganlikni, aytilgan fikrga nisbatan qat’iy ishonchni bildiradi, ma’lum darajada qasam ichish bilan teng. Bu kabi frazemalar shart ergash gapli konstruksiyalarda qo‘llanadi: *Boshlagan ishimni oxiriga olib bormasam, otimni boshqa qo‘yaman!* (Oydin).

Shunga o‘xshash frazema ingliz tilida “yemoq” fe’li ishtirokida mavjud ekan: “*I’ll eat my boots*” (men botinkamni yeyman), *I’ll eat my hat* (man shlyapamni yeyman). Mazkur frazemalarda qat’iyat shu darajada kuchliki, u yeyish mumkin bo‘lmagan narsalarni yeyish mas’uliyati bilan qat’iyatni ifodalamoqda. Bu frazemalarning shakllanishida oksyumoron amalda bo‘lgan. Zero, bir-biri bilan ma’noviy bog‘lanishi mumkin bo‘lmagan so‘zlar matn imkoniyatidan kelib chiqib bog‘lanmoqda.

2.3. paragraf “*Qat’iyat” konseptining paremeologik birliklarda ifodalanishining lingvomadaniy xususiyatlari”* deb ataladi. Maqollarda xalqning tajribasi, o‘gitlari, shodligi, alamlari, yashash tarzi, madaniyati, dunyoqarashi aks etadi. “Qat’iyat” konseptini ifodalovchi o‘zbek xalq maqollari bevosita va bilvosita qat’iyatni ifodalovchi maqollarga ajratildi. Qat’iyatni bevosita ifodalovchi maqollarga “lafz” komponentli: *Odamga lafz, gusalaga dum;* “sabot” komponentli: *Salobatli bo‘lguncha sabotli bo‘l* kabi maqollarni misol qilish mumkin.

“Qat’iyat” konseptining maqollarda aks etishida, avvalo, “aytgan so‘zidan qaytmaslik”, “o‘z va’dasidagi barqarorlik” kabi semalar voqelanadi. “Qat’iyat” konseptining “aytgan so‘zidan qaytmaslik” semantikasi o‘zbek xalq maqollarida “yigit”, “er” tushunchalari bilan assotsiatsiyalar hosil qilib, bu xususiyat yigitlar, erkaklarning asosiy fazilati ekanligi ta’kidlanadi: *Yigit so‘zi – bitta; Yigit – so‘zidan, Qo‘y – bo‘g‘zidan; Yigitni bir so‘zlik bezar; Suxan dur bo‘lar, Aslning gapi bir bo‘lar.* Bu kabi maqollarda yigit kishining birso‘zliligi, so‘zidan qaytmasligi, aytgan so‘zida sobitligi uning asosiy fazilati ekanligi namoyon bo‘ladi. O‘zbek xalqida yigitlarning ori, nomusi qadimdan ularning aytgan so‘zida sobitligi, qat’iy turishi bilan aniqlangan. Bu konseptual qarash xalqimizning qadim tarixi, madaniyati bilan bog‘liq bo‘lib, yurt, vatan, oila,

ayol himoyasi doim er kishining zimmasida ekanligi, bu mas'uliyat esa ulardan qat'iyatni talab qilishini ko‘rsatadi.

Yechingan suvdan qaytmas, kezangan yovdan qaytmas maqolida ham o‘zbek xalqiga xos bo‘lgan so‘zidan, fikridan va jang maydonidan qaytmaslik prinsiplari obrazli va sodda ifoda qilinadi. Maqolning birinchi qismida cho‘milish uchun suv yoqasiga borgan kishining albatta cho‘milishi, cho‘milmasdan qaytmasligi aniq haqiqat ekanligi e'tirof etilgan holda, xuddi shu kabi yovga qarshi borayotganlar ham jangdan qaytmasligi kerakligi mohirona o‘xshatilgan.

So‘zidan qaytish xalqimizda juda tuban holat sifatida baholanadi: *Tupurilgan tupuk qaytib og‘izga olinmas.* Mana shunday tasvirlar orqali bu jirkanch ishdan qaytarilgan, so‘ziga qat'iy turish fazilati qo‘llab quvvatlangan.

Qat'iyat aks etgan o‘zbek maqollarini tahlili shuni ko‘rsatadiki, qat'iyatlilik bilan mardlik assotsiatsiyalangan. O‘z so‘zidan, o‘z qat'iyatidan, ahdidan qaytmaslik xalqda mardlik deb sanalgan. *Mard aytmas, Aytsa qaytmas; Noligan – nomard, Bir gapirgan – mard; Va'daga vafo – mardning ishi, Va'dasiz – subutsiz kishi.* Bu kabi maqollarda so‘zidan qaytmaslik, va'dasida qat'iy turish kabi ma'nolar mardlikni ifodalashi ko‘rsatilgan.

O‘zbek maqollarida "qat'iyat" konseptining ifodalash uchun xalqimiz turli assotsiatsiyalar, metaforik ko‘chimlardan foydalangan. Shunday metaforik ko‘chimlardan biri yigit – arslon o‘xshatishidir: *Arslon izidan, yigit so‘zidan qaytmaydi.* Ushbu metaforik qo‘llashda til egalari yigitlarning qat'iyatini arslonga o‘xshatmoqda. O‘xshatishlarda o‘xshatilayotgan etalonning faqat bittagina belgisini boshqa nomuhim belgilaridan abstraksiyalab olinadi. Demak, o‘zbek xalqi arslonning yovvoyi, yirtqich kabi sifatlarini e'tibordan soqit qilib, faqatgina uning o‘lja va makon uchun oxirigacha kurashish belgisini etalon qilib olgan.

Maqollarda ma'noviy ziddiyat kuchli namoyon bo‘ladi. *Arslonning o‘ligi sichqonning tirigi* va *Arslon qarisa, sichqon inini poylaydi* maqollari bir-biriga qarama-qarshi mazmunni, farqli hayotiy tajriba va hayot falsafasini tashimoqda. Har ikki maqolda ham arslon va sichqon obrazlari mavjud va ular bir-biriga nisbatan nutqiy antonim maqomida. Birinchi maqolning tuzilishiga e'tibor qaratsak, *arslon* va *sichqon, o‘lik* va *tirik* leksemalari ziddiyatga qo‘yilmoqda.

Maqollarda xalqning uzoq hayotiy tajribalari, hikmatlari lo‘nda ifodalanar ekan, juda yirik hajmli mazmunni kichik ifodaga jamlash uchun kuchli ta'sir vositalari, mahoratli badiiy ko‘chimlar amalda bo‘ladi. O‘rganilayotgan semantikali maqollarda metonimiya, metafora, qarshilantirish, ironiya, oksyumoron, mubolag‘a kabi badiiy tasvir vositalari ancha faolligi kuzatildi.

"O‘zbek tilida "qat'iyat" konseptining nutqiy voqelanishi" deb nomlangan uchinchi bob ham uch paragrafdan iborat. *"O‘zbek tilida "qat'iyat" semantikali o‘xshatishlar tahlili"* deb nomlangan 3.1 paragrafda mazkur semantikaning o‘xshatish konstruksiyalari orqali obrazli ifodalanishi o‘rganildi. Qat'iyat konseptini verballashtiruvchi o‘xshatishlar ko‘proq kognitiv vazifa bajaradi. Bu kabi abstrakt tushunchalarni ifodalovchi o‘xshatishlarni til egalari go‘zal ifoda

uchungina qo‘llamaydi. Inson tafakkuri anglanishi qiyin bo‘lgan mohiyatlarni, jumladan, bevosita kuzatishda berilmagan mohiyatlarni bilishda metafora va o‘xshatishlardan unumli foydalanadi. Qat’iyat ham abstrakt tushuncha va uning anglanishi ko‘rish, ushlash, hidlash, ta’mini bilish va eshitish mumkin bo‘lgan narsalardan ancha murakkab. Shu jarayonda tafakkur uni konkret narsaga o‘xshatadi va bizda uning “yasama” obrazi shakllanadi.

Metaforalar kabi o‘xshatishlarda ham abstrakt tushunchalar konkret tushunchalarga o‘xshatiladi, natijada bilish oson kechadi. Masalan, “insonning fikrida, so‘zida, tanlagan yo‘lida qattiq turadigan, turli zarbalarga uchraganda tanlagan yo‘lidan, so‘zidan, fikridan qaytmaydigan” xarakteri temirga o‘xshatiladi. Bilamizki, temir mustahkam modda. Uni egish-bukish oson emas. Tafakkur ushbu insonga xos bo‘lgan xarakterni temirga o‘xshatadi va “bukilmaslik, o‘zgarmaslik, qattiqlik” belgilari asosida bilish oson kechadi.

Qat’iyatni ifodalovchi o‘xshatishlarni tahlil qilar ekanmiz, o‘xshatish etalonlari sifatida *temir, metin, po‘lat* kabi qattiq modda nomlari va keskir bo‘lgan *qilich* so‘zi keladi. E’tibor qilinsa, bu o‘rinda qat’iyat konseptidagi “o‘zgarmaslik”, “fikrida qattiq turish” mustahkam bo‘lgan moddalarning qattiqlik xususiyatiga o‘xshatilmoqda.

Po‘lat temirning uglerod va boshqa moddalar bilan qotishmasi sanaladi. U ham mustahkam bo‘lib, toblangan sari uning mustahkamligi oshib boraveradi. Xuddi shuning uchun ham u ikkilamchi nominatsiyaga asos bo‘lgan: *po‘latdek iroda*. Butun yer yuzida juda katta o‘ziga xosliklarga ega bo‘lgan – Temir davri bo‘lganligini tarixdan bilamiz. Shuning uchun ham turli tillarda temir va po‘lat nomlari bilan qat’iyatni ifodalash an’anasi kuzatiladi: *temirday iroda, железная волья, (temirday iroda), iron will (temirday iroda); po‘latdek matonat, стальная волья (po‘latdek iroda), steel will (po‘latdek iroda).*

Metindek matonat, metindek iroda, metindek bardosh kabi qat’iyat semantikasiga ega o‘xshatishlar uchun “mustahkam” semantika asos bo‘lgan. *Qilichdek keskir* o‘xshatishida qilichning bir zumda kesib yuborish imkoniyati o‘xshatishga asos qilingan. Kesuvchi predmetlardan pichoq, arra, o‘roq kabilar bizning kundalik turmush tarzimizda doim qo‘llanadi. Lekin qat’iyat uchun hozir keng qo‘llanishda bo‘lmagan *qilich* so‘zi olingan. Bunda qat’iyatli odamning uzil-kesil masalani hal qilishi, birso‘zli ekanligi qilichning o‘tkir ekanligiga, bir zumda tekis kesish imkoniyatiga o‘xshatilgan. Yana bu o‘xshatish ancha qadimgi ekanligini ham anglash mumkinki, *qilich* so‘zi so‘nggi asrlarda faol leksikaga mansub emas.

Demak, qat’iyat konsepti o‘zbek tili egalarida egish, o‘zgartirish mumkin bo‘lmagan “mustahkam”, “qattiq” kabi belgilarga ega bo‘lgan moddalar, predmetlar bilan assotsiatsiyalangan, qiyoslangan.

3.2. paragraf **“Rasmiy uslubda qat’iyatning ifodalanishi”** deb nomlanadi. Rasmiy uslubning ham og‘zaki, ham yozma shakli bo‘lib, og‘zaki shaklda qat’iyat odatda saylovoldi kompaniyalarda, prezidentlar, yuqori lavozimdagi rahbarlarning nutqida kuzatiladi. Prezident, shifokorlar, harbiylar qasamyodida ham qat’iyat kuchli aks etadi. Qat’iyat yorqin aks etgan nutq prezident qasamyodidir:

“O‘zbekiston xalqiga sadoqat bilan xizmat qilishga, respublikaning Konstitutsiyasi va qonunlariga qat’iy rioya etishga, fuqarolarning huquqlari va erkinliklariga kafolat berishga, O‘zbekiston Respublikasi Prezidenti zimmasiga yuklatilgan vazifalarni vijdonan bajarishga tantanali qasamyod qilaman”.

Matndagi har bir so‘z, jumla qat’iyatni ifodalashga xizmat qilgan. Jumladan, *qasamyod qilaman, kafolat beraman* jumlalari, *sadoqat* leksemasi yanada qat’iyat semantikasini kuchaytirgan. Mazkur qasamyoddagi qat’iylik nafaqat verbal vositalar bilan, balki ekstralingvistik omillar hisobiga ham kuchli ifoda qilinadi. Prezident qo‘lini Qur’oni Karim va O‘zbekiston Respublikasining Konstitutsiyasiga qo‘yishi; ko‘p sonli aholining va jahon hamjamiyatining kuzatuvi, kirishilayotgan vazifaning ulkan va mas’uliyatli ekanligi, onlayn tasvirlarning ta’siri kabi ekstralingvistik hamda qo‘l harakati, yuzning jiddiy ifodasi va ohangning qat’iyligi kabi paralingvistik vositalar ham qat’iyatni ifodalashga xizmat qiladi.

Yozma shakl, asosan, hujjatlarda qo‘llanishi ma’lum. Ma’lumki, rasmiy-idoraviy uslubda farmoyish hujjatlari matnida qat’iyat leksik, grammatik birliklar, grafik vositalarda aniq ko‘rinadi. Buyruqlarning farmoyish qismi “BUYURAMAN” so‘zi bilan boshlanadi. Mazkur “buyuraman” so‘zi buyruqdagi topshiriqning qat’iy ekanligini, undagi topshiriq aniq bajarilishi kerakligini bildiradi. Asosiy faoliyatga oid buyruqlar matnida farmoyish qism “buyuraman” so‘zi bilan boshlanadi hamda har bir farmoyishdagi fe’l buyruq mayli, majhul nisbatda qo‘llanadi. Bu o‘rinda majhul nisbatning qo‘llanishi ham asosiy e’tibor bajaruvchiga emas, balki topshiriqning bajarilishiga, topshiriqning qat’iyligiga, bajarilishining majburiyligiga qaratiladi.

Kadrlar shaxsiy tarkibiga oid buyruqlarda qat’iylik faqat grammatik vositalar bilan emas, grafik vositalar yordamida ham ifodalanadi. Masalan, bu kabi hujjat matnlaridagi farmoyish berilayotgan xodimning familiyasi bosh harflarda, asosiy topshiriqni ifodalayotgan fe’l ham bosh harflarda yoziladi.

Ma’lumot-axborot hujjatlaridan bayonnoma va uning ko‘chirmalarida ham qat’iyatning turli darajalarini kuzatish mumkin. Bayonnomaning qaror qismi “Qaror qilindi” yoki “majlis qaror qiladi” jumlalaridan biri bilan boshlanishi ma’lum. “Majlis qaror qiladi” jumlasi “Qaror qilindi” jumlasiga nisbatan keskinroq va qat’iyroqdir. Bayonnomada “majlis qaror qiladi” jumlasi qo‘llansa, qarorning kuchi yanada ta’kidlanadi. Bu xususida D.Lutfullayeva ham shunday yozadi: *“Majlis qaror qiladi”* yoki *“Yig‘ilish qaror qiladi”, “Ilmiy kengash qaror qiladi”* jumlalarida jamoaga xos qat’iylik, buyruq, hatto majburiylik ottenkalari sezilib turadi”[16].

3.3. paragraf *“Badiiy uslubda “qat’iyat” konseptining voqelanishi”* deb nomlanadi. Badiiy matnda qat’iyat o‘zgacha ma’no kasb etadi. Badiiy matnda lisoniy shaxsning o‘z tuyg‘ularida, o‘z hissiyotlarida qat’iy ekanligi, fikrlari rostligiga ishonchi komil ekanligi ifodalanadi.

[16] Лутфуллаева Д. Мустақиллик даври расмий-идоравий иш услуби тараққиёти. – Тошкент, 2020. – Б. 59.

Muallifning shaxsiy fazilatlari asardagi lisoniy shaxsni shakllantirishda ma’lum darajada seziladi. Bu ayniqsa, she’riy asarlarga taalluqlidir. Nasriy asarlarda obrazlarning xilma-xil xarakterlarini berishda muallif turli lisoniy shaxslarni shakllantiradi. Bunda muallifning shaxsiy lisoniy portreti mo‘tadillashib ketadi. Muallif biror bir obrazda o‘zini namoyon qilsa, unda shaxsiy lisoniy imkoniyatlari ochilishi mumkin. Nazmiy asarlarda esa shoirning shaxsiy lisoniy imkoniyatlari to‘g‘ridan to‘g‘ri voqelanishi mumkin. Shoir Shodi Otamurodning insoniy fazilati uning badiiyatida aks etishini yosh tadqiqotchi S.Yoqubova shunday yozgan edi: “Shodi Otamurod – o‘ziga talabchan, she’riyatning ulug‘ qudratiga ishongan shoir. U yozganlari hozircha to‘kis emasligini-da ilg‘aydi, ammo so‘zga nisbatan qilingan zig‘ircha xiyonatni ko‘ngilga, yurakka nisbatan diyonatsizlik – jazoga mahkum amal deb biladi. Burchga sadoqat, mas’ullik tuyg‘ulari izhoridagi ifoda keskinligi va keskirligi qalamkash qalbida yetilgan qat’iyatni yaqqol namoyon etadi[17]. Shoir shaxsiyatidagi qat’iyat esa ushbu she’riy parchada aks etmoqda:

She’riyat! Sen o‘zing go‘zal diyonat,
Mayli, senda yashay kam-u ko‘st bilan.
She’riyat! Men senga qilsam xiyonat,
Yuragim portlatib yubor so‘z bilan (Sh. Otamurod).

Quyidagi she’riy parchada “hech kimga bermayman” jumlasidagi qat’iyat “ichganman qasam” jumlasi orqali reallashgan. Qasam ichilsa, bu yo‘ldan qaytilmaydi:

Ishoning, ko‘zimni to tuproq bosib -
Qolguncha Sizniki bo‘lmayman desam.
Ammo Siz hech kimga qilmaysiz nasib,
Hech kimga bermayman, ***ichganman qasam***
(Muhammad Yusuf).

Odatda, qasam muqaddas tushununchalar haqqiga ichiladi. Bunday muqaddas tushunchalar umuminsoniy va shaxsiy bo‘lishi mumkin. Umuminsoniy muqaddas tushunchalar haqqiga qasam ko‘proq rasmiy qasamyodlarda uchraydi. Shaxsiy muqaddas tushunchalar haqqiga qasam ichishni Muhammad Yusuf, Iqbol Mirzo kabi mag‘rur shoirlar she’rlarida ko‘p kuzatish mumkin. Muhammad Yusuf she’rlarida “butun umrim haqqi qasam” misralari uchrasa, Iqbol Mirzo she’rlarida esa “ishqimiz haqqi” jumlasi uchradi. *Qasam* leksemasining qo‘llanishida gender xoslik borligi seziladi. Qat’iyat o‘zbek tilida ko‘proq er kishilarning so‘zida, fikrida o‘zgarmasdan qattiq turishini ifodalar ekan, *qasam* leksemasi ham erkaklarga xoslikka ega. Milliy madaniy qarashlarimizdan kelib chiqib, ayol kishi erkakning himoyasida, uning izmida ekanligi, odatda, qat’iyat bilan bog‘lanish hosil qilmaydi. Ayollarning va’dasiga, ishqiga qattiq turishi ko‘proq *vafo, sadoqat* kabi leksemalar bilan nomlanadi.

[17] https://yoshlikjurnali.uz/tadqiqot/yoniq-kongil-daftari/

Badiiy matnda qat’iyatning kuchli ifodalanishi uchun muallif muqaddas tushunchalardan foydalanishi ham ko‘p kuzatildi:

Mayli-da, kimgadir
Yoqsa, yoqmasa,
Ularga qo‘shilib
Yig‘lasharmidik.
Biz baxtli bo‘lamiz
Xudo xohlasa,
Xudo xohlamasa
Uchrasharmidik… (Muhammad Yusuf).

Badiiy matnda qat’iylikni kuchaytirish maqsadida inkor shakllarning qo‘sh qo‘llanishidan foydalaniladi: *Balki quyosh kular ertaga, Ochiladi gullar ertaga, Nima bo‘lsa, bo‘lar ertaga, Seni bugun ko‘rmasam bo‘lmas. Uzun tunlar bunchalar mahzun, Mahzun tunlar bunchalar uzun, Men ertaga yashashim uchun Seni bugun ko‘rmasam bo‘lmas*.

Ushbu badiiy matn parchasida oshiqning, albatta, ko‘rishi kerakligi, shu fikridagi qat’iyati ikkita inkor shakldan iborat bo‘lgan fe’lli konstruksiya orqali berilishi bilan birga, boshqa badiiy tasvir vositalaridan ham foydalanilgan. Erta va bugun qiyoslanar ekan, antiteza hosil qilingan. Yoki *Uzun tunlar bunchalar mahzun, Mahzun tunlar bunchalar uzun* jumlalari orqali xiazm vujudga kelgan. She’riy parchadagi gradatsiya ham muallifning fikri qat’iy ekanligini namoyon qiladi.

Bu matnda qo‘llangan inkor shakllari inkor qilib bo‘lmas, qaysarlik chegarasigacha yetib borgan qat’iyatni ifodalamoqda. *Bugun seni ko‘rishim kerak* jumlasini *juda ham, rosa ham* kabi belgi kuchaytiruvchi vositalar bilan qo‘llaganda istak, xohish modal ma’nolar shakllansa, qat’iylik – ko‘rishning shartligi vujudga kelishi uchun *shart, zarur* modal so‘zlar qo‘llanadi. Lekin badiiy uslubda ikkita inkor shakllarini qo‘llash orqali hosil qilingan qat’iylik ham badiiy ifodaviyligi bilan, ham har qanday holatda ham harakatning amalga oshishi kerakligi haqidagi modallikni ta’minlab bermoqda.

Taqqoslaymiz (2-jadval):

2-jadval.

“Qat’iyat” semantikasining inkor shakllari orqali shakllanishi.

Jumlalar	**Modal ma’nolar**
Bugun seni ko‘rishim lozim	istak
Bugun seni ko‘rmoqchiman	istak
Bugun seni juda ham ko‘rmoqchiman	kuchli istak
Bugun seni rosa ham ko‘rmoqchiman	kuchli istak
Bugun seni ko‘rishim kerak	shart
Bugun seni ko‘rishim shart	shart va qat’iylik
Bugun seni ko‘rmasam bo‘lmas	shart va kuchli qat’iylik

Badiiy matnda *yo‘q* so‘zi va fe’lning bo‘lishsizlik shakli yonma-yon qo‘llangan qurilmalarda bo‘lishsizlik anglatgan inkor *yo‘q* so‘zi orqali yanada qat’iylashadi:

Yo‘q, halovat istamayman,
Orom bilmas yosh jonim.
To‘lqin urgan ummoncha bor
Yurakdagi tug‘yonim (E.Vohidov).

Yo‘q so‘zining ikki marta takrori esa qat’iyatni yanada oshiradi: *Yo‘q, yo‘q, muhabbatga aslo egmasman bosh.*

Badiiy matndagi qat’iyat turli vositalar bilan ifoda etiladi. Bu kabi vositalarga qat’iyatni ifodalovchi so‘zlar (qasam, ishonaman, aminman, kerak, shart), frazemalar (so‘z bermoq, bel bog‘lamoq), jumlalar (haqqiga qasam, ishonchim komilki), turli poetik figuralar (takror, xiazm, gradatsiya), pleonastik qo‘llashlarni misol qilish mumkin.

XULOSA

1. O‘zbek tilida “qat’iyat” konseptini “o‘z so‘zidan, ahdidan, hayotiy pozitsiyalaridan qaytmasdan qattiq turish, matonat bilan sodiq qolish” tushunchasi tashkil etadi. O‘zbeklardagi qat’iyatning shakllanishiga qadim madaniyat o‘chog‘i sanalgan bu yurtda bosqinlarning ko‘p bo‘lganligi va janglarda er kishilarning qat’iyat bilan kurashlari, ayollarning azaliy oilasiga o‘zgarmas sadoqati sabab bo‘lgan. O‘zbek tilidagi qat’iyat konseptining qurilishini quyidagicha aniqlash mumkin: so‘zini o‘zgartirmaslik, fikrini o‘zgartirmaslik, o‘z pozitsiyasiga egalik, matonat, maqsadga erishish uchun oxirigacha borish, o‘ziga ishonch.

2. O‘zbek tilida “qat’iyat” konsepti leksik, frazeologik, grammatik, paremeologik birliklar, metafora va unga asoslangan o‘xshatishlar, poetik figuralar orqali ifodalanadi. Mazkur konsept ifodasida lisoniy va nutqiy vositalarning o‘zaro hamkorligi, biri ikkinchisini to‘ldirishi kuzatiladi. Bunday vositalarning ayrimlari qat’iyat tushunchasini yorqinroq, ayrimlari kuchsizroq ifodalaydi.

3. O‘zbek tilida “qat’iyat” qaysarlik va qat’iyatsizlik tushunchalari bilan ziddiyatga qo‘yiladi. Qattiq turishning asossizligi, mantiqsizligi, chegaradan oshib ketishi xalqda qoralanib, u tushuncha til sathida ham qaysarlik sifatida ajratilgan, qat’iyatlilik va qat’iyatsizlik ziddiyati esa qadriyat hamda aksqadriyat darajasiga yetib borgan.

4. Til egalarining “qat’iyat” konsepti xususidagi tushunchaviy va obrazli tasavvurlari tajriba natijalariga ko‘ra aniqlandi. *O‘zgarmaslik, barqarorlik, iroda, matonat, birso‘zlilik, chidamlilik, va’daga vafo, mustahkam iroda, oxirigacha borish, subut, bardosh, fikridan qaytmaslik, ahd, vafo qilish, dadillik* “qat’iyat” konseptining asosiy kognitiv belgilari; *tog‘, burgut, yo‘lbars, jilg‘a, o‘q, nuqta, qo‘lida qilich tutgan jangchi, qal’a, karvon* obrazli tasviriy belgilari, *Amir Temur, Jaloliddin Manguberdi, Alpomish, Shiroq, To‘maris, Farhod, To‘maris, Barchinoy, Mariya Kyuri* esa qat’iyatning mashhurlar bilan bog‘langan ramziy belgilaridir.

5. “Qat’iyat” konseptini ifodalovchi leksik birliklarning substantivlar guruhini “qat’iyat” semema maqomidagi leksemalar; semantik strukturada “qat’iyat” semasi yetakchi bo‘lgan leksemalar, semantik strukturada “qat’iyat” semasi quyiroq pozitsiyada bo‘lgan leksemalar tashkil etadi va ular deyarli konnotatsiyadan xoli bo‘ladi. “Qat’iyat” semantikali belgi bildiruvchi so‘zlarning aksariyati faqat signifikativ ma’nolidir. Ammo *qaysar, shaddod* kabi konnotativ ma’noli leksemalar ham mavjud. Modal so‘zlarda qat’iyat semantikasi yorqin ko‘rinadi va ulardan rasmiy uslubda turli nutq strategiyalarini shakllantirishda foydalaniladi.

6. “Qat’iyat” semantikali frazemalarda ushbu ma’no xalqning qadim madaniy qarashlari, tafakkur tarzi bilan bog‘liq holda obrazli, kuchli, emotsional-ekspressiv ifodalanadi. Frazemalar orqali ifodalangan “qat’iyat” semantikasida xalqning aytilgan gapida qat’iy turishi, qiyin sharoitlarda ham fikridan qaytmaslik kerakligi, so‘zdan qaytish – o‘zlikdan qaytish ekanligi kabi hayotiy falsafalari o‘z aksini topgan.

7. O‘zbek xalq maqollarida “qat’iyat” konsepti qadriyat sifatida noshudlik, qo‘rqoqlik, qaysarlik kabi tushunchalar bilan ziddiyatlarda ulug‘langan, bu haqidagi xalqning falsafasi, hayotiy tajribalari aks etgan. Maqollarda “qat’iyat” konseptining so‘zidan, va’dasidan, jang maydonidan qaytmaslik; so‘ziga, va’dasiga vafodorlik kabi tashkil etuvchilari aks etishi bilan birga ushbu fazilat mardlik, oliyjanoblik hamda er kishilarga xos bo‘lgan asosiy xususiyat sifatida talqin qilingan. Bu maqsad maqollarda “qat’iyat” semantikali so‘zlarni qo‘llash, metafora, metonimiya, o‘xshatishlar, nutqiy antonimlar, qarshilantirish va oksyumoron orqali yorqin aks etgan.

8. Qat’iyatni ifodalovchi o‘xshatish etalonlari sifatida *temir, metin, po‘lat* kabi qattiq modda nomlari va keskir bo‘lgan *qilich* so‘zi keladi. Qat’iyatning bunday ifodalari uchun mustahkam bo‘lgan moddalarning qattiqlik xususiyati asos bo‘lgan. “Qat’iyat” konsepti o‘zbek tili egalarida egish, o‘zgartirish mumkin bo‘lmagan “mustahkam”, “qattiq” kabi belgilarga ega bo‘lgan moddalar, predmetlar bilan assotsiatsiyalangan, qiyoslangan.

9. O‘zbek tilida qat’iyatning uslubiy xoslanishlari kuzatiladi. Qat’iyat rasmiy uslubda strategik ahamiyatga ega xalqaro uchrashuvlarda, saylovoldi kompaniyalarda, kasbga kirishish qasamyodlarida, prezidentlar, yuqori lavozimdagi rahbarlarning nutqida siyosiy maqsadlarni amalga oshiruvchi nutqiy strategiyaning tashkil etuvchisi bo‘lib xizmat qiladi. Bu maqsadda qat’iyat nafaqat verbal vositalar, balki paralingvistik vositalar hisobiga ham kuchayadi. Rasmiy uslubning yozma shaklidagi qat’iyat farmoyish hujjatlari matnidagi muayyan leksemalar, buyruq maylidagi fe’l, buyruq gap shaklidagi sintaktik qurilmalar, bosh fonografemalar asosida yuzaga chiqadi.

10. She’riy matnlarda lisoniy shaxsning o‘z tuyg‘ularida, hissiyotlarida qat’iy ekanligi, fikrlari rostligiga ishonchi komil ekanligi ifodalanadi. Unda

11. qat’iyat turli vositalar, jumladan, mazkur semantikali lug‘aviy birliklar, takror, xiazm, gradatsiya, pleonastik qo‘llashlar orqali ifodalanadi. Nasriy asar matnlarida esa qat’iyat nafaqat tavsifiy beriladi, balki obraz tasvirining barcha jihatlariga, jumladan, ovozi, xatti-harakati, qarashlari, fikri va nutqiga singdirib yuboriladi. Ayrim o‘rinlarda nasriy asarlarning sarlavhasi, personaj nomlarida ham qat’iyatga ishora sezilib turadi.

SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES DSc. 03/30.12.2019.FIL.19.01. AT ALISHER NAVO'I TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND LITERATURE

ALISHER NAVO'I TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND LITERATURE

JAMOLIDDINOVA IRODA BAHODIR QIZI

THE EXPRESSION OF THE CONCEPT "QAT'IYAT" ("PERSISTENCE") IN THE UZBEK LANGUAGE

10.00.01 – Uzbek language

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

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The dissertation is available an 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.navoi-uni.uz).

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INTRODUCTION (the abstract of the (PhD) dissertation)

Topicality and necessity of the thesis. In contemporary world linguistics, priority is given to the linguocognitive and linguacultural approaches in studying linguistic units with national-cultural content, examining the processes of how national thought patterns are reflected in language, and identifying the ethnocultural features of linguistic expression in communicative processes shaped by national values. It is worth emphasizing that the main focus is on the functionality of language in the lives of peoples and its psycholinguistic, linguocognitive, linguacultural, and sociolinguistic essence.

World scholars are paying special attention to the notion of "concept" and its linguistic expression in research in this field. In different languages, the national-mental way of thinking, the national view of the world, and attitudes towards the worldview are being determined through the study of certain "concepts" from linguocognitive, linguacultural, and psycholinguistic perspectives. The varying results of research in this area demonstrate that conceptual and linguistic worldviews are shaped by the discipline of national perception. From this point of view, the conceptual study of notions with a national-mental basis in each language is one of the pressing issues.

As a result of the fair language policy implemented in our country in recent years, extensive opportunities have been created for research in the field of linguistics. "It is essential to enhance the effectiveness of scientific research related to the unique characteristics of the Uzbek language, its dialects, historical development, and future prospects, as well as to fundamentally improve the quality of personnel training"[18]. The relevance of this research topic is determined by the reflection of the world view in the Uzbek language through a distinctive national image, the national thinking embedded in the concept of "*qat'iyat*" ("persistence, insistence") within the language, and the potential for a clearer revelation of national culture. The fact that the concept of "persistence" in Uzbek linguistics has not been studied in a monographic manner indicates the necessity of exploring this topic.

This research work will serve, to a certain extent, the implementation of the tasks specified in the Decrees of the President of the Republic of Uzbekistan PF-5850 dated 21 October 2019 "On measures to radically increase the prestige and status of the Uzbek language as the state language", PF-6084 dated 20 October 2020 "On measures to develop the Uzbek language and improve language policy in our country", PF-6084 dated 20 October 2020 "On measures to develop the Uzbek language and improve language policy in our country". PF-6084 of 20 October 2020 "On measures to develop the Uzbek language and improve language policy in our country", Decision of the Cabinet of Ministers No.117 of 3 March 2020 "On measures to further improve the activities of the Alisher Navo'i Tashkent State University of Uzbek Language and Literature" and other regulatory legal documents related to this activity.

[18] O'zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning o'zbek tiliga davlat tili maqomi berilganining o'ttiz yilligiga bag'ishlangan tantanali marosimda so'zlagan nutqi // Xalq so'zi, 2019-yil, 22-oktabr.

Relevant research priority areas of science and developing technology of the Republic. This research was carried out in accordance with the priority direction of scientific and technological development of the Republic: "Creation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural and educational development of an information society and a democratic state".

The extent of study of the problem. A number of studies have been conducted in world and Uzbek linguistics on the analysis of concepts in a given language. These studies have been conducted in cognitive, linguacultural and psycholinguistic directions.

Linguists such as S.Askoldov, E.Kubryakova, N.Shvedova, V.Telia, Z.Popova, I.Sternin, N.Alifirenko, V.Krasnikh, A.Babushkin have studied the linguistic-cognitive aspects of the concept [19]. A.Zalevskaya interprets the concept as a psycholinguistic phenomenon[20]. Linguocultural interpretations are revealed in the studies of V.Maslova, V.Karasik, G.Slishkin, S.Vorkachev[21].

In Uzbek linguistics, conceptual research is primarily conducted from a comparative perspective. Notable examples include R.Ibragimova's "Linguocognitive study of the concept of woman in French and Uzbek languages", M. Rakhmatova's "Linguistic features of the "beauty" ("go'zallik") concept in English, Uzbek, and Tajik national cultures", A.Khalillayev's "Linguocognitive and linguocultural features of the use of the "hombrна" / "courage" ("hombrна" / "mardlik") concept in Spanish and Uzbek languages", T.Yandasheva's "Expression and linguopoetics of the "beauty" ("go'zallik") concept in Uzbek and English languages", and A.Bazarbayeva's "Cognitive-semantic structure of color expression in English, Uzbek, and Russian languages"[22]. In recent years, Uzbek

[19] Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста: Антология. Под ред В.П. Нерознака. – М.: Academiya, 1997.– 317 с.; Кубрякова и др. Краткий словарь когнитивных терминов. Под ред. Е.С. Кубряковой. – М.: Филол. фак. МГУ, 1996. – 245 с.; Шведова Н.Ю. Русский язык: Избранные работы. – М.: Яз. славян. культуры, 2005. – 639 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурный аспекты. – М.: Языки рус. Культуры, 1996. – 284 с.; Попова З.Д., Стернин И.А. Семантико-когнитивный анализ языка. – Воронеж: Истоки, 2007. – 250 с.; Алефиренко Н.Ф. Поэтическая энергия слова. Синергетика языка, сознания и культуры. – М.: Academia, 2002. – 391 с.; Красных В.В. Этнопсихолингвистика и лингвокультурология. – М.: Гнозис, 2002. – 391 с.; Бабушкин А.П. Типы концептов в лексико-фразеологической семантике языка. – Воронеж: Изд-во Воронеж. гос. ун-та, 1996. – 103 с.

[20] Залевская А.А. Психолингвистические исследования. Слово. Текст. – М.: Гнозис, 2005. – 542 с.

[21] Маслова В.А. Лингвокультурология. – М.: Academia, 2004. – 202 с.; Карасик В.И. Языковой круг: личность, концепт, дискурс. – М.: Гнозис, 2004. – 389 с.; Слышкин Г.Г. Лингвокультурные концепты и метаконцепты. – Волгоград: Перемена, 2004. – 339 с.; Воркачев С.Г. Лингвокультурный концепт: типология и области бытования. – Волгоград: Изд-во Волгоградского гос. ун-та, 2007. – 399 с.

[22] Ибрагимова Р.С. Француз ва ўзбек тилларида аёл концептининг лингвокогнитив тадқиқи: Филол. фан. номз. дисс. автореф. – Тошкент, 2012. – 31 б.; Раҳматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида "гўзаллик" концептининг лисоний хусусиятлари. Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Бухоро, 2019. – 51 б.; Халиллаев А.К. Испан ва ўзбек тилларида "hombría" / "мардлик" концепти қўлланишининг лингвокогнитив ва лингвомаданий хусусиятлари. Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Тошкент, 2021. – 51 б.; Яндашева Т. Ўзбек ва инглиз тилларида "гўзаллик" концептининг ифодаланиши ва лингвопоэтикаси. Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Тошкент, 2021. – 53 б.; Базарбаева А.М. Инглиз, ўзбек, рус тилларида ранг ифодаланишининг когнитив-семантик тузилиши: Филол. фан. б. фалс. док. (PhD) дисс. автореф. – Тошкент, 2020. – 57 б.

linguistics has also seen an increase in research on axiolinguistic interpretations of cultural concepts[23].

The connection of the research with the research work of the research institution where the dissertation was completed. The dissertation was completed in accordance with the research plan of the Alisher Navo'i Uzbek Language and Literature University within the framework of the topic "Theoretical and practical issues of Uzbek linguistics".

The purpose of the research is to elucidate the linguistic expression and speech manifestation of the concept of "*qat'iyat*" ("persistence") in the Uzbek language.

The tasks of the research. Based on the main goal, the following scientific tasks were set before the research:

To study the formation of the concept of "*qat'iyat*" ("persistence") and its place in the concept sphere, clarifying its cognitive structure;

To identify lexemes expressing the concept of "*qat'iyat*" ("persistence") determine the levels of meaning expression, and reveal their interrelation;

To determine the expression of the concept of "*qat'iyat*" ("persistence") through phraseological units, proverbs, and similes, thereby substantiating its national-mental characteristics;

To identify specific expressions, means, and methods of the concept of "*qat'iyat*" ("persistence") in formal and literary styles.

The objects of study were selected from the collections "Explanatory Dictionary of the Uzbek Language", "Explanatory Dictionary of Uzbek Analogies", "Explanatory Dictionary of Uzbek Phrases" and "Uzbek Folk Proverbs" with fixed semantics.

The subject of the study is the semantic, linguacognitive and linguacultural features of the concept of "*qat'iyat*" ("persistence") in the Uzbek language, manifested in linguistic and speech units.

Methodological basis of study and research methods. The methods of systematic analysis, description, comparison, component analysis, conceptual analysis, modeling, associative experience, linguacultural, and cognitive analysis were used to illuminate the research topic.

The scientific novelty of the research consists from:

The formation of the concept of "*qat'iyat*" ("persistence") in relation to Uzbek thinking and culture has been studied, and its place in the conceptual sphere has been identified. The cognitive structure of this concept has been revealed based on the results of a questionnaire-based experiment.

Lexemes expressing the concept of "*qat'iyat*" ("persistence") have been identified, and levels of meaning expression have been established. Signifying or connotative expressions of persistence have been substantiated, and the interaction of language units in conveying this semantics has been demonstrated.

23. Uzakova X. "Sadoqat" konseptining aksiolingvistik tadqiqi. Filol. fan. b. fals. dok. (PhD) diss. avtoref. – Toshkent, 2024. – 51 b.

The expression of the concept of "*qat'iyat*" ("persistence") through idioms, proverbs, and similes has been demonstrated, thereby revealing the unique characteristics of how the Uzbek national character is manifested in language. It has been determined that in the linguistic worldview, along with the culture and national thinking of the people, the national character is also reflected.

The distinctive expressions of the concept of "*qat'iyat*" ("persistence") in formal and literary styles have been proven, and its stylistic means and methods have been identified, with their impact on the purpose of speech being substantiated.

The practical results of the research are as follows:

The conclusions drawn from studying the linguistic expression and speech manifestation of the concept of "*qat'iyat*" ("persistence") provide practical assistance in creating a linguistic personality portrait and in analyzing the speech of determined and indecisive individuals.

It has been demonstrated that these findings serve as a practical resource for identifying factors of "*qat'iyat*" ("persistence") in psychological analyses, including the identification of temperament types through speech.

The research results can be practically applied in organizing special courses and seminars on "Linguoculturology" and "Cognitive Linguistics" at philology faculties of higher education institutions, as well as in creating textbooks and teaching materials for these subjects.

Specific analyses have been conducted to determine the structure of the concept, and it has been proven that these analytical methods will serve as a methodological guide for future scientific research in this field.

The reliability of the research results is substantiated by the use of recognized linguistic methods and principles of modern linguistics in the study, the reliance on precise scientific sources in presenting data, the grounding of conclusions through contemporary linguistic analysis techniques, and the practical application of theoretical perspectives.

Scientific and practical significance of research results. The scientific significance of the research results lies in their potential to enrich the fields of semantics and linguoculturology in Uzbek linguistics with new scientific and theoretical conclusions related to the concept.

The practical significance of the research results is explained by their ability to serve as essential material for studying concept-related issues and as a source for creating textbooks and teaching materials for the subjects "Linguoculturology" and "Ethnolinguistics" in the higher education system.

Implementation of research results. Based on the scientific results obtained from the study of the linguistic expression of the concept of "*qat'iyat*" ("persistence") in the Uzbek language:

Scientific conclusions from the analysis of lexical units, phraseological expressions, similes, and proverbs reflecting persistence in preserving the homeland, people, and family, as well as in pursuing goodness and progress, were utilized in the practical project No. PZ-2020042022 "Creation of a linguodidactic electronic platform for Turkic languages" carried out from 2019 to 2022 at the

Tashkent State University of Uzbek Language and Literature named after Alisher Navoi (reference No. 01/6-2257 dated August 28, 2024, from the Alisher Navo'i Tashkent State University of Uzbek Language and Literature). As a result, the database of the electronic platform has been enriched, serving the purpose of incorporating cultural characteristics into language education.

Scientific and theoretical conclusions about the linguacultural, pragmatic, and gender characteristics of using units representing the concept of "*qat'iyat*" ("persistence") as names for trade, production, and service objects in a scientific project were utilized in the practical project No. II-4721101717 "Creation of an interactive electronic platform of national names for service objects" conducted in 2022-2023 at the Center for Teaching the Basics of State Language Administration and Advanced Training at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi (reference No. 1273 dated July 28, 2024, from the Center for Teaching the Basics of State Language Administration and Advanced Training at the Alisher Navo'i Tashkent State University of Uzbek Language and Literature). As a result, the electronic platform created in the project was enriched with names with the semantic component of *willpower*, *perseverance*, *courage*, *determination*, *bravery*, and *valor* which are semantically linked to the concept of "qat'iyat";

The findings on the speech realization of the concept of "persistence" in the semantics of proverbs, analysis of texts in literary and official styles, as well as scientific and theoretical conclusions revealing specific aspects of our national mentality formed through the analysis of the "*qat'iyat*" ("persistence") concept proposed in the study, were used in writing the script for the "Assalom O'zbekiston" program on the "O'zbekiston" TV channel (Reference No. 06-28/944 dated October 29, 2024, of the State Unitary Enterprise "O'zbekiston" TV channel of the National Television and Radio Company of Uzbekistan). As a result, the materials revealing the specific aspects of our national mentality, formed through the analysis of the "*qat'iyat*" ("persistence") concept, contributed to increasing the scientific level of the show.

Approbation of the research results. The research findings were discussed at 8 scientific and theoretical conferences, including 5 international and 2 republican conferences.

Publication of the research results. Thirteen scientific works have been published on the dissertation topic, including five journal articles, of which four were published in republican journals and one in a foreign journal recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and appendices. The volume of the dissertation is 123 pages.

MAIN CONTENT OF THE DISSERTATION

The introduction justifies the relevance and demand for the dissertation topic, defines the goal and objectives, object and subject of the research, demonstrates the research's alignment with the priority directions of science and technology development in the republic, outlines the scientific novelty and practical results of the research, reveals the scientific and practical significance of the obtained results, provides information on the implementation of the research results into practice, and provides information on published works.

The dissertation is entitled "**The Concept of "*qat'iyat*" ("persistence") in the Uzbek Language and its Cognitive Features**" and in paragraph 1.1. "The concept problem in anthropocentric linguistics" is studied. One of the main concepts of anthropocentric linguistics based on the human factor is the concept. The concept is considered to be the basic concept of cognitive linguistics and linguistic and cultural studies. The term concept was first used by S.Askoldov in 1928, according to which through concepts representatives of different nationalities enter into a dialogue, and accordingly the creation and acceptance of concepts is a two-way communicative process[24].

In the 1980s it was used as a synonym for the word "concept", a unit expressing the processes reflected in our consciousness. Currently, the term concept is used much more broadly than the content that the concept expresses. The first research on the concept in world linguistics is the article "Concept and Word" by S.A.Askoldov [25] . In his monograph "In Search of a Concept" ("В поисках концепта") the Russian linguist Y.Y.Prokhorov distinguishes the following approaches to the concept: linguocognitive phenomenon (Kubryakova, 1996); psycholinguistic phenomenon (Zalevskaya, 2001); abstract scientific concept (Solomonik, 1995); basic concept of culture (Stepanov, 1997); linguocultural phenomenon (Karasik, 2001)[26].

In cognitive linguistics, the concept is studied as a means of expressing human knowledge and experience, the mental lexicon, the entire world view, the conceptual world view, the conceptual and linguistic system of the brain, and the human psyche. Y.S.Kubryakova emphasizes that the concept is "a mental structure and a set or generalization of knowledge of various contents and forms"[27]. S.G.Vorkachev puts forward the idea that "a concept is a set of concepts, ideas and knowledge that have their own expression in language and linguistic-cultural specification"[28].

As for the linguistic-cultural aspect of the concept, N.Mahmudov, in his article "In Search of Ways to Fully Study the Language...", admitted that the

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[24] Аскольдов С.А. Концепт и слово // Русская словесность. От теории словесности к структуре текста: Антология. Под ред. В.П. Нерознака. – М.: Academiya, 1997. – 274 с.

[25] Аскольдов С.А. Featured work – P. 47.

[26] Прохоров Ю.Е. В поисках концепта. – М.: Флинта, Наука 2008. – С. 20.

[27] Кубрякова Е.С. О когнитивной лингвистике и семантике термина "когнитивный" // Вестник Воронежского государственного университета Серия: Лингвистика и межкультурная коммуникация. – Воронеж, 2001. – С. 4–10.

[28] Воркачев С. Г. Лингвоконцептология и межкультурная коммуникация: истоки и цели // Филологические науки, 2005. – № 4. – С. 14–15.

definition put forward by V.A.Maslova is more accurate. According to him, a concept is "a semantic structure that has a linguistic-cultural identity and characterizes the owners of a certain ethnocultural in one way or another"[29]. U.K.Yusupov gives the following idea: "A concept is a complex of knowledge in our mind, images of it and positive, negative, neutral attitudes towards it, i.e. evaluations"[30]. A linguacultural concept is the main unit of culture that has an ethnocultural character and transmits important information about existence. In this field, the concept is interpreted as an indicator of the culture of the people. For example, the concept of "*qat'iyat*" ("persistence") in the Uzbek language means patriotism, family life of an Uzbek man; the concept of fidelity reflects the spirit of an Uzbek woman.

1.2. The paragraph is called "The formation of the concept of "*qat'iyat*" ("persistence") in the Uzbek language and its place in the sphere of concepts". The word "*qat'iyat*" ("persistence") was introduced into the Uzbek language from Arabic, and today this word is so deeply rooted in our language that it has become the name of a concept at the level of values, reflecting the character and stereotypes of the people. In the Uzbek language, the word persistence has its own semantic development, synonyms, level series, antonym pairs, the ability to enter into various linguistic and speech contradictions, and is a firmly established lexical unit in the linguistic system with a word formation system. Persistence is a concept that can be transformed into lexical and phraseological meaning through lexical units; and modal meaning at the syntactic level.

It should be noted that the concept of "*qat'iyat*" ("persistence") does not depend only on the word "*qat'iyat*" ("persistence"). Many units of the Uzbek language "xizmat qiladi" ("serve") the implementation of this concept. In the Uzbek language, the concept of "*qat'iyat*" ("persistence") is expressed through lexical, phraseological, phonetic, grammatical, paremeological units, metaphors and analogies based on them, poetic figures. The interaction of such linguistic and linguistic means, their complementarity, is observed. Some of these means can express the concept of persistence more vividly, others less so.

The formation of the concept of "*qat'iyat*" ("persistence") among the Uzbek people can be attributed to the fact that our country, which is considered the cradle of ancient culture, has withstood many invasions since ancient times; the determined struggle of people for their homeland, country, space and family; their steadfastness and loyalty to their families. Such historical processes have formed, nurtured and created the basis for the Uzbek people to be steadfast and firm in their words, thoughts and promises without changing their attitude, virtue and value. This concept, which is a national concept and value, has its own expressions in the language.

In the Uzbek language, persistence is also contrasted with the concepts

[29] See for more information: Маҳмудов Н. Тилнинг мукаммал тадқиқи йўлларини излаб // Ўзбек тили ва адабиёти, 2012. – №5. – Б. 3–16.

[30] Юсупов Ў.Қ. Маъно, тушунча, концепт ва лингвокультурема атамалари хусусида // Стилистика тилшуносликнинг замонавий йўналишларида: Илмий амалий конференция материаллари. – Тошкент, 2011. – Б. 49.

of stubbornness and indecision. This means that our people evaluate persistence and indecision as an axiological pair, as value and non-value. We can observe this evaluative relationship through the oppositions in many proverbs and literary texts: *Va'daga vafo — mardning ishi, Va'dasiz — subutsiz kishi*.

The linguistic landscape of the world is made up of different concepts. The set of concepts in a particular language forms a concept sphere, which in turn reflects the national mentality. Although the concept spheres of certain languages are similar, there are certain differences in terms of the uniqueness of the national mentality. The concept of "qat'iyat" "persistence" also has its place in the concept sphere of the Uzbek language, and it is connected with other concepts. It is related to the concepts of stability, courage, confidence, manliness, loyalty, faithfulness, patience, persistence and bravery. A given linguistic unit can also express one or another concept. For example, the lexeme *matonat* "perseverance" simultaneously expresses the concepts of "*qat'iyat*" ("persistence"), "*sabr*" "patience" and "*sadoqat"* "loyalty".

1.3. The paragraph is called "Cognitive Signs of "*qat'iyat*" ("persistence"). In linguistics there are theoretical views that concepts have a certain structure. Y.Stepanov describes the concept as a "qatlamli tuzilma" ("layered structure"). He distinguishes the following signs in the concept: 1) main (actual, important) sign; 2) additional (passive, historical) sign; 3) internal form (etymological sign)[31].

When identifying the characteristics that constitute the concept of "*qat'iyat*" ("persistence"), it is essential to rely on a specific source. The absence of alternative explanatory dictionaries in the Uzbek language and the abstract nature of the concept under study hinder the researcher's objective thinking. This is because there are no clearly visible denotative features in the abstract sense. In this study, an experiment was used to identify the cognitive features of the concept of "*qat'iyat*" "persistence". The experiment was conducted in the form of an online survey. Participants over the age of 18 from various professions and social groups were involved in it.

The aim of the questionnaire was to find out

1. Identify the signs of the concept of "*qat'iyat*" ("persistence").

2. Identify the figurative image of the concept of "*qat'iyat*" ("persistence").

3. Identify the breadth of spiritual vibration of the concept of ("*qat'iyat*" "persistence").

4. To identify the symbolic signs of ("*qat'iyat*" "persistence"), the units of precedent.

I. The signs of persistence were identified through the questionnaire. Sorted presentation of cognitive signs:

1. **Basic cognitive signs.** Words with more than one response to basic cognitive signs were included: *o'zgarmaslik (21), barqarorlik (17), iroda (14), matonat (13), birso'zlilik (13), chidamlilik (11), va'daga vafo (11), kerakli o'rinda qo'rqmasdan gapira olish (10), mustahkam iroda (9), oxirigacha borish (8), subut (8), bardosh (7), fikridan qaytmaslik (7), ahd (6), vafo qilish (6), dadillik (6), toqat*

[31] Степанов Ю Константы: Словарь русской культуры. – М.: Акад. проект, 2001. – С. 45.

(5), sadoqat (5), o‘ziga ishonch (5), natijaga ishonch (4), shahd (4), qaysarlik (4), jasorat (3), keskinlik (3), oxirigacha kurashish (3), maqsadga erishmaguncha qo‘ymaslik (3), ikkilanishning yo‘qligi (2), sobitlik (2), lafzida turish (2).

2. **Non-essential passive cognitive traits.** These cognitive traits can also be referred to as personal cognitive traits, as the survey respondents provided opinions based on their personal associations. They are as follows: These are: *chapdastlik (1), shiddat (1), mas’uliyatli (1), tushunish (1), izlanuvchi (1), haqiqatgo‘y (1), namunali (1), qiyinchilik (1), tajriba (1), intilish (1), insof (1), o‘zim (1), ko‘zlarining o‘zgachaligi (1), fikrlarini boshqalar tomonidan ijobiy qabul qilinishi (1), adolatli bo‘lish (1), uddaburonlik (1), kirashish (1), liderlik (1), intuitsiya (1)*.

Incorrectly separated character: *hamdard (1).*

II. Question 2 of the questionnaire sought to identify the figurative signs of the concept of “*qat’iyat*” “persistence”: *tog‘, burgut, yo‘lbars, jilg‘a, o‘q, nuqta, qo‘lida qilich tutgan jangchi, ajriq o‘simligi, qal’a, karvon, dengiz (mountain, eagle, tiger, stream, arrow, point, warrior holding sword, herb, castle, caravan, sea).*

The figurative cognitive signs of the concept of “*qat’iyat*” (“persistence”) are characterized by the fact that they are unexpected, that is, signs that are not found in the dictionary of similes and are rarely used in metaphorical applications in fiction. This means that the figurative imagination of our people is very broad, and the results of such experiments can serve as a source of examples for literary interpretations.

III. The answers to the question “What do you think persistence is?” identified the semantic boundaries of the lexeme persistence. This allows us to draw a certain conclusion about the conceptual database of Uzbek speakers regarding the concept of “*qat’iyat*” (“persistence”).

Table 1.

The conceptual space of the semantics of “qat’iyat”

Concept of space	**Interpretations of the concepts**
Not changing one’s word	unwaveringness, unambiguity, a firm statement.
Don’t change your mind	to be firm in one’s opinion, to be able to stay in one’s decision, to be firm in one’s opinion, to have one’s own opinion and not to change it, to be able to express only one’s own attitude to the situation, not to change one’s opinion in a difficult situation, to have one’s own opinion.
Ownership of a position	to remain firm in one’s position, to respect one’s own opinion.
Resistant	perseverance, a strong-willed person, a person's persistence to do something.
Achieving goal	to achieve one’s goal, to act decisively and clearly towards one’s goal.
Confidence	Self-confidence and courage

Based on the answers to question 4 of the questionnaire, individuals recognized as decisive among the Uzbek people were identified. These are: *To‘maris*, *Barchinoy*, *Amir Temur, Jaloliddin Manguberdi, Alpomish, To‘maris, Farhod, Klyapatra, Shiroq,Mariya Kyuri* .

The second chapter of the dissertation is titled “**Expression of the Concept of “Persistence” in the Uzbek Language through Lexical Units**” and consists of three sections. Paragraph 1.1 is titled “Lexical Expression of the Concept “Persistence”. In the Uzbek language, the concept of “*qat’iyat*” (“persistence”) is clearly manifested through lexical units. The meaning of persistence in the Uzbek language is present in the semantics of lexemes in the categories of nouns (resolve, discipline, perseverance), adjectives (stable, consistent), verbs (to pledge, to become firm), and adverbs (firmly). Since the numeral word class represents pure quantity, it cannot contain numbers with the meaning of persistence. The pronoun word class also does not contain such expressions. The pronoun is also not found in the word category.

In our language, substantive (subject-naming) lexemes with the semantics of “*qat’iyat*” (“persistence”) can be studied by dividing them into three groups:

1) lexemes with the status of the sememe “*qat’iyat*” (“persistence”) in the semantic structure;

2) lexemes with the sememe “*qat’iyat*” (“persistence”) leading in the semantic structure;

3) lexemes with the sememe “*qat’iyat*” (“persistence”) in a lower position in the semantic structure.

In the semantic structure of the lexemes “*qat’iyat*” and “*qat’iylik”* (persistence), “*qat’iyat”* holds the status of a sememe. The word “*qat’iyat”* (persistence) is polysemous, and the explanatory dictionary of the Uzbek language lists two meanings for it.

Qat’iyat (persistence) 1. Sememe: Standing firm in one’s thoughts, words, and resolutions. Semes: a characteristic of human nature; standing firm; not changing one’s word; not altering one’s promise; not changing one’s opinion; value. These semes are explicit and occupy a leading position in the semantic structure.

However, the semantic structure also contains potential semes that are realized in specific contexts. For example, through the seme “qattiq” (“hard”), we can perceive additional meaning components such as not changing one’s thoughts, promises, or decisions even in the face of difficulty, “enduring hardships”, and “being patient” (“*qiyinchiliklarga bardosh berish”, “sabr qilish*”). The semantics of “qattiq” (“hard”) in our language are multifaceted and occupy a unique place in the linguistic worldview. In this case, “hardness” (“qattiqlik”) represents immutability, not “bending” (“*egilib*”) to external influences and difficulties. Similar to the figurative meaning in the phrase “*oyog‘ini tirab turmoq*” (“to stand on one’s feet”), it conveys the semantics of firmly maintaining one's identity unchanged in any situation: *U o‘z fikrini qat’iyat bilan himoya qildi va hech kim uni o‘zgartira olmadi*. (He stood firm in his opinion and no one could change it).

We can also observe that our people associate persistence with hardness in the following metaphors, similes and phraseological units.

At this point, the phonosemantics of words expressing persistence (qat'iyat), such as *qat'iyat* (persistence), *qattiq* (hard), *qaysar* (stubborn), *qasd* (intent), and *qasam* (oath), attract attention. It is true that the origins of these words are related to different genetic compositions, and their etymologies are completely different. However, as long as they exist in our language, we have come to the idea that certain sound sequences can become specialized for particular meanings. IIndeed, vowels that follow the deep back consonant "q" are pronounced in a hard, thick manner. This pronunciation may have influenced the nomination of the semantics of "qat'iyat".

The semantic structure of the lexeme "*qat'iyat*" (persistence) also includes the seme "*qadriyat*" (tradition). Indeed, when a particular lexeme exists in a language at the conceptual level, it carries an assessment given by the people.

The lexemes with the leading seme "*qat'iyat*" (persistence) in the semantic structure include the lexemes *matonat, sabot, qasd, ahd, azm, qasam, qasamyod, ont, subut, tuturiq, lafz, burd, vafo,* and the degree of expression of this meaning is semantically analyzed. For example, the meaning of the lexeme "*matonat*" is formed from the combination of the seme "*patience*" ("*sabr"*) together with "*persistence*" ("*qat'iyat*"). *Zivmat Husanovning qilgan janglari, matonati, jasorati kishilarga ibratli edi (*N. Safarov, Olovli izlar). The semantic structure of the lexeme "sabot" includes the semes of "*qat'iyat*" (persistence)" and "sabr" (patience). *Lekin qutulmoq yo'q hijron dastidan, Faqat qalbimizda bardosh va sabot (*A. Oripov).

In the semantic structure, lexemes with the seme "persistence" in a lower position can include words such as *qaror, farmon, taqazo, fakt, ultimatum* (decision, decree, requirement, fact, and ultimatum). Each lexeme underwent semantic analysis. For example, *ultimatum* is a French word that, from a legal perspective, refers to a government's firm demand to another state's government on a particular issue, expressed in writing or orally, leaving no room for debate or objection.

The meaning of "*qat'iyat*" (persistence) is also reflected in the semantics of words expressing characteristics. In the Uzbek language, the following words within the category of adjectives serve to express persistence: ***birso'zli, barqaror, dasturiy, radikal, sabotli, shaddod, qat'iy, qat'iyatli, talabchan, keskin, vafodor, irodali (****steadfast, stable, programmatic, radical, persistent, resolute, firm, determined, demanding, sharp, loyal, strong-willed).* In the dissertation text, the semantics of these lexemes were studied separately, with most of them found to be free from connotation. It was noted that the lexemes "*qaysar" (stubborn)* and "*shaddod*" (*joyful*) have connotative meanings. The positions of these lexemes in the semantic field were determined according to their degree of expressing persistence. For example, the lexeme "*program" (dasturiy)* means an action aimed at a specific goal based on a strict plan. When carrying out purposeful behavior, chaos is not allowed, we can see the seme of "firm action" (*qat'iy harakat*), which is performed in a clear, sequential manner. This seme does not

take place in the center because it does not directly express a "*qat'iyat*" (persistence) sign. However, due to the fact that the "persistence" seme is obvious, it can be placed in the first enclosure after the center.

In the semantics of adverbs, there are also lexemes with the meaning of persistence: *uzil-kesil, qat'iyan*. The semantics of "persistence" are part of the meanings of some verbs, and this semantics is formed by the meaning of the forming base: *qat'iylashmoq, qaror qilmoq, ahdlashmoq, jazmlanmoq, talab qilmoq*.

The reflection of the meaning of "*persistence"* in modal words, which are considered intermediate words, is unique. The "persistence" in modal words such as *albatta, shart, so'zsiz, shubhasiz, shaksiz, kerak, zarur, lozim* indicates the strict strategy of the speaker in speech.

Paragraph 2.2 is titled "Expression of the Concept of "Persistence" Through Phrasemes". In Shavkat Rakhmatullayev's "Explanatory Dictionary of Phrasemes of the Uzbek Language", it was revealed that the majority of phrasemes reflecting the concept of "*qat'iyat*" (persistence) are units related to speech: *aytgani aytgan, degani degan; bir so'zi ikkita bo'lmadi; bir so'zini ikkita qilmaslik; gapida turmoq; so'zida turmoq; lafzida turmoq; so'zida qattiq turmoq; so'z bermoq; so'zini ikki qilmaslik; turgan gap; gapini ustidan chiqmoq; gapni uddasidan chiqmoq*.

The explanatory phraseological dictionary of the Uzbek language defines the phrases "to stand by one's word" and "to stand by one's speech" as "to keep one's promise" (*"So'zida turmoq", "gapida turmoq"*)[32]. Indeed, thoughts, principles, and pledges are verbally expressed through words and speech, and adhering to the spoken, verbalized thought demonstrates persistence. The word "*turmoq*"(to stand) in the phraseological units "*So'zida turmoq"* and *"gapida turmoq"*participates with the meaning "to occupy a place in a specific location without changing position, without moving or stirring", and together with lexemes such as "*gap*" and "*so'z*" in phraseological constructions, it conveys the phraseological meaning of "standing firm without changing one's words or speech".

Among the idioms expressing persistence, "two-component" constructions are also common: *ikki dunyoda ham; ikki oyog'ini tirab olmoq; ikki oyog'ini bir etikka tiqmoq; bir so'zi ikkita bo'lmadi; bir so'zini ikkita qilmaslik; gapini ikkita qilmaslik, bitta so'zini ikkita qilmaslik; so'zini ikki qilmaslik.* In such phrases, the state of being firm in one opinion and not moving to another opinion is put forward.

*Ikki dunyoda ham (*in both worlds), the phrase means "never". At first glance, this phraseological meaning does not seem to have the meaning of "persistence". However, there is a strong belief in this phrase that the situation understood from the context will never be realized.

"Ikki oyog'ini tirab olmoq", "ikki oyog'ini bir etikka tiqmoq" persistence is figuratively expressed. In the phrase "*ikki oyog'ini tirab olmoq"* the figurative meaning of the phrase "not to change one's place in space" is figurative, while "not

[32] Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1980. – Б. 218.

to change one's opinion" is figurative. Through this phrase, it is understood that it is difficult to stand firm in his word, in his opinion, that there are forces that negatively affect his firmness, and yet he tries to maintain his principles with all his strength: *Ammo soqoli ko'ksiga tushgan, ikki lunji filning qulog'iga o'xshab osilgan bir chol eshikni ochasan, kirib karnayimni ko'raman, deb ikki oyog'ini bir etikka tiqib turib oldi* (S. Ahmad, Karnay).

In the Uzbek language, there are phrases such as "*otimni boshqa qo'yaman*", "*otimni boshqa qo'ying*", these phrases indicate an intent to do something, a firm belief in the said thought, and to a certain extent equal to sworn oath. Such phrases are used in constructions with conditional clauses: *Boshlagan ishimni oxiriga olib bormasam, otimni boshqa qo'yaman!* (Oydin).

A similar phrase exists in English with the verb "to eat" (*yemoq*): "*I'll eat my boots*" (men botinkamni yeyman), *I'll eat my hat* (man shlyapamni yeyman). In these phrases, persistence is so strong that it expresses persistence with the responsibility to eat things that cannot be eaten. The oxymoron was involved in the formation of these phrases. After all, words that cannot be semantically connected to each other are connected based on the text's capabilities.

Paragraph 2.3 is titled "Linguistic and Cultural Features of Expressing the Concept of Persistencein Paremiological Units". Proverbs reflect the experience, teachings, joy, sorrow, way of life, culture, and worldview of the people. Uzbek folk proverbs expressing the concept of "persistence" are divided into direct and indirect proverbs expressing persistence. Proverbs with the component "*lafz*" directly expressing persistence: "*Adamga lafz, gusalaga dum*". An example of proverbs with the component "sabot": "*Salobatli bo'lganucha sabotli bo'l*".

In the reflection of the concept of "persistence" in proverbs, first of all, such semes as "not to back down from what you said", "stability in your promise" ("*aytgan so'zidan qaytmaslik", "o'z va'dasidagi barqarorlik*") are realized. The semantics of the concept of "persistence" "not to back down from what you said" in Uzbek folk proverbs form associations with the concepts of "*boy*", "*husband*", and it is emphasized that this feature is the main quality of men: *Yigit so'zi – bitta; Yigit – so'zidan, Qo'y – bo'g'zidan; Yigitni bir so'zlik bezar; Suxan dur bo'lar, Aslning gapi bir bo'lar.* In such proverbs, a young man's unambiguity, unyieldingness, and firmness in what he says are his main qualities. In the Uzbek people, the honor and honor of young men have long been determined by their firmness and firmness in what they say. This conceptual view is linked to the ancient history and culture of our people, showing that the protection of the country, homeland, family, and women is always the responsibility of a man, and this responsibility requires persistence from them.

The proverbs *"Yechingan suvdan qaytmas", "kezangan yovdan qaytmas"* and the principles of not turning back from the word, thought, and battlefield, characteristic of the Uzbek people, are figuratively and simply expressed. In the first part of the proverb, it is acknowledged that it is a clear fact that a person who goes to the water to bathe must bathe and not return without bathing, and similarly, those who are going against the enemy must not turn back from the battle.

Rejection of words is considered a very low state in our people: "*Tupurilgan tupuk qaytib og'izga olinmas".* Through such images, he was discouraged from this disgusting work, and the quality of being firm in his word was supported.

An analysis of Uzbek proverbs reflecting persistence shows that persistence is associated with courage. Not to back down from one's word, one's persistence, and one's persistence was considered courage in the people. *Mard aytmas , Aytsa qaytmas. Noligan – nomard, Bir gapirgan – mard; Va'daga vafo – mardning ishi, Va'dasiz – subutsiz kishi.* In such proverbs, it is shown that the meanings of not giving up one's word, keeping one's promise, express courage.

To express the concept of "*qat'iyat*" (persistence) in Uzbek proverbs, our people used various associations and metaphorical tropes. One such metaphorical movement is the simile of a young man - a lion: "*Arslon izidan yigit so'zidan qaytmaydi".* In this metaphorical use, native speakers are likening a young man's vocabulary to a lion living in their territory, familiar to them, and learned to observe them. In comparisons, only one characteristic of the compared standard is abstracted from other non-essential characteristics. Therefore, the Uzbek people neglected the characteristics of the lion, such as wild and predatory, and made it a standard for them to fight until the end for their prey and space.

Proverbs strongly exhibit a spiritual contradiction. The proverbs . "*Arslonning o'ligi sichqonning tirigi"* and *"Arslon qarisa, sichqon inini poylaydi"* carry contradictory content, different life experience, and a philosophy of life. Both proverbs contain the images of a lion and a mouse, and they are in the status of speech antonymy in relation to each other. If we pay attention to the structure of the first proverb, the lexemes lion and mouse, dead and living are put into conflict.

As long-lasting life experiences and wisdom of the people are concisely expressed in proverbs, powerful means of influence, skillful literary movements are used to concentrate a very large volume of content into a small expression. Such literary means of depiction as metonymy, metaphor, opposition, irony, oxymoron, exaggeration were observed to be quite active.

The third chapter, entitled "**The Speech Realization of the Concept of "*qat'iyat*" (Persistence) in the Uzbek Language**", also consists of three paragraphs. Paragraph 3.1, titled "Analysis of Comparisons with the Semantics "*qat'iyat*" (persistence) in the Uzbek Language", examines the figurative expression of this semantics through comparative constructions. Comparisons that verbalize the concept of persistence fulfill a more cognitive function. Comparisons expressing such abstract concepts are not used by language users only for beautiful expression. Human thinking effectively uses metaphors and similes to understand the essences that are difficult to understand, including those that are not given in direct observation. Persistence is also an abstract concept and its realization is much more complex than anything that can be seen, touched, smelled, tasted, and heard. In this process, thinking likens it to a concrete object, and its "artificial" image is formed in us.

In comparisons, like metaphors, abstract concepts are likened to concrete concepts, resulting in easier cognition. For example, the character of "a person who stands firm in their thoughts, words, and chosen path, who does not change from

their chosen path, words, and thoughts when faced with various blows" is likened to iron. We know that iron is a strong substance. It is not easy to bend it. Thinking compares this characteristic of a person to iron, and it is easy to recognize it based on the signs of "invincibility, immutability, rigidity" ("*bukilmaslik, o'zgarmaslik, qattiqlik*").

When analyzing similes expressing persistence, we find that the standards of comparison are the names of hard substances such as iron, granite, and steel (*temir, metin, po'lat*), as well as the word "sword" (*qilich*), which is sharp. Upon closer examination, we see that the concept of "unchanging" ("*o'zgarmaslik*") and "standing firm in one's opinion" within the concept of persistence is being likened to the hardness property of these strong materials.

Steel is an alloy of iron with carbon and other substances. It is also strong, and its strength increases as it is quenched. It is precisely for this reason that it became the basis of the secondary nomination: will as steel. We know from history that there was an Iron Age, which had great peculiarities on the whole earth. Therefore, in different languages, there is a tradition of expressing persistence with the names of iron and steel: *temirday iroda, железная волья, (temirday), iron will (temirday iroda); po'latdek matonat, стальная волья (po'latdek iroda), steel will (po'latdek iroda).*

The semantics of "qat'iyat" (persistence) form the basis for comparisons expressing persistence, such as "*metindek matonat", "metindek iroda", "metindek bardosh" ("iron-like perseverance", "iron-like will", and "iron-like endurance"*). In the simile "*sharp as a sword*" (*qilichdek keskir*), the comparison is based on the sword's ability to cut instantly. While cutting tools like knives, saws, and sickles are commonly used in our daily lives, the word "*sword" (qilich)* is chosen to represent persistence, despite not being in widespread use today. This comparison likens a determined person's persistence in resolving issues and their unwavering stance to the sharpness of a sword and its ability to cut cleanly in an instant. It can also be inferred that this comparison is quite ancient, as the word "sword" has not been part of the active vocabulary in recent centuries. It can also be understood that this comparison is quite ancient, the word "sword" has not belonged to the active lexicon of recent centuries.

Therefore, the concept of perseverance is associated with substances and objects that have signs such as "strong" and "hard" ("mustahkam", "qattiq") that cannot be bent or changed in Uzbek speakers.

Paragraph 3.2 is titled "Expression of Persistence in the Formal Style". The official style is both oral and written, and in the oral form, persistence is usually observed in the speeches of pre-election campaigns, presidents, and high-ranking officials. Persistence is also strongly reflected in the oath of the President, doctors, and military personnel. A speech that vividly reflects persistence is the presidential oath: *"O'zbekiston xalqiga sadoqat bilan xizmat qilishga, respublikaning Konstitutsiyasi va qonunlariga qat'iy rioya etishga, fuqarolarning huquqlari va erkinliklariga kafolat berishga, O'zbekiston Respublikasi Prezidenti zimmasiga yuklatilgan vazifalarni vijdonan bajarishga tantanali qasamyod qilaman".*

Every word and sentence in the text served to express persistence. In particular, the phrases *qasamyod qilaman, kafolat beraman (*“I swear”, “I guarantee”), and the lexeme “*sadoqat*” (“*loyalty*”) further strengthened the semantics of persistence. The firmness of this oath is strongly expressed not only through verbal means, but also through extralinguistic factors. The President’s hand on the Holy Quran and the Constitution of the Republic of Uzbekistan; the observation of a large number of people and the world community, the immense and responsible nature of the task being undertaken, the influence of online images, extralinguistic and paralinguistic means such as hand gestures, serious facial expressions, and the firmness of tone also serve to express persistence.

It is known that the written form is mainly used in documents. It is known that in the text of official-departmental documents, persistence is clearly manifested in lexical, grammatical units, and graphic means. In orders, the order part begins with the word “***BUYURAMAN***”. This word *“I order*” means that the task in the command is strict and that the task in it must be clearly executed. In the text of orders related to the main activity, the order part begins with the word “*buyuraman*” and the verb in each order is used in an imperative mood, in an abstract ratio. In this case, the use of the abstract ratio also focuses not on the performer, but on the completion of the task, the strictness of the task and the mandatory completion of the task.

In commands regarding the personal composition of personnel, strictness is expressed not only through grammatical means, but also through graphic means. For example, in the texts of such documents, the surname of the employee to whom the order is issued is written in capital letters, and the verb expressing the main task is also written in capital letters.

Different levels of persistencecan also be observed in the statement and its extracts from information documents. It is known that the resolution part of the protocol begins with one of the sentences “Decided” (“*Qaror qilindi*”) or “The meeting decides” *(“majlis qaror qiladi*”). The phrase “The meeting decides” is sharper and more stringent than the phrase “Decided”. The use of the phrase “The meeting decides” in the protocol further emphasizes the power of the decision. D. Lutfullayeva also writes about this: *“Majlis qaror qiladi”* yoki *“Yig‘ilish qaror qiladi”, “Ilmiy kengash qaror qiladi”,* there is a sense of collective persistence, command, even obligation in the sentences”[33].

Paragraph 3.3 is titled “Implementation of the Concept of “qat’iyat” (Persistence) in the Literary Style”. In a literary text, persistence acquires a special meaning. In a literary text, a linguistic person expresses their firmness in their feelings and emotions, their confidence in the truth of their thoughts.

The author’s personal qualities are to some extent felt in the formation of the linguistic personality in the work. This is especially true of poetic works. When giving different characters of different images in prose works, the author forms different linguistic figures. In this case, the author’s personal linguistic portrait becomes moderate. If the author expresses himself in a certain image, then his

[33] Лутфуллаева Д. Мустақиллик даври расмий-идоравий иш услуби тараққиёти. – Тошкент, 2020. – Б. 59.

personal linguistic possibilities can be revealed. In poetic works, the poet's personal linguistic potential can be directly realized. The young researcher S.Yoqubova wrote that the human qualities of the poet Shodi Otamurod are reflected in his art: "Shodi Otamurod is a demanding poet who believes in the great power of poetry. He sees that what he writes is not complete yet, but he considers the slight betrayal of the word to be an act condemned to punishment - disloyalty to the heart, to the heart. The severity and sharpness of expression in the expression of loyalty to duty, feelings of responsibility, vividly reflects the matured persistence in the pen writer's heart[34]. The persistence of the poet's personality is reflected in this poetic passage:

She'riyat! Sen o'zing go'zal diyonat,
Mayli, senda yashay kam-u ko'st bilan.
She'riyat! Men senga qilsam xiyonat,
Yuragim portlatib yubor so'z bilan (Sh. Otamurod).

In the following poetic excerpt, the persistence in the phrase "I won't give it to anyone" is realized through the phrase "*ichganman qasam".* If you take an oath, you can't turn away from this path:

Ishoning, ko'zimni to tuproq bosib –
Qolguncha Sizniki bo'lmayman desam.
Ammo Siz hech kimga qilmaysiz nasib,
Hech kimga bermayman, ***ichganman qasam*** (Muhammad Yusuf).

Usually, the oath is made in the name of sacred concepts. Such sacred concepts can be universal and personal. Oaths to universal sacred concepts are more common in official oaths. The oath of personal sacred concepts can be observed in the poems of proud poets such as Muhammad Yusuf and Iqbol Mirzo. In the poems of Muhammad Yusuf, there are lines such as "butun umrim haqqi qasam", and in the poems of Iqbal Mirzo, the phrase "ishqimiz haqqi" is found. The use of the lexeme qasam (oath) appears to have a gender-specific connotation. In Uzbek language, qat'iyat (determination) is more often associated with men's unwavering stance in their words and thoughts. Similarly, the lexeme qasam also carries a masculine association. From the perspective of our national cultural beliefs, a woman is under the protection and guidance of a man, which does not establish a connection with qat'iyat. A woman's steadfastness in her promises and love is more commonly expressed through lexemes such as vafo (loyalty) and sadoqat (devotion).

It has also been observed that the author uses sacred concepts to strongly express persistence in a literary text:

[34] https://yoshlikjurnali.uz/tadqiqot/yoniq-kongil-daftari/

Mayli-da, kimgadir
Yoqsa, yoqmasa,
Ularga qo‘shilib
Yig‘lasharmidik.
Biz baxtli bo‘lamiz
Xudo xohlasa,
Xudo xohlamasa
Uchrasharmidik… (Muhammad Yusuf).

It has also been observed that the author uses sacred concepts to strongly express persistence in a literary text: *Balki quyosh kular ertaga, Ochiladi gullar ertaga, Nima bo‘lsa, bo‘lar ertaga, Seni bugun ko‘rmasam bo‘lmas. Uzun tunlar bunchalar mahzun, Mahzun tunlar bunchalar uzun, Men ertaga yashashim uchun Seni bugun ko‘rmasam bo‘lmas*.

In this piece of literary text, the lover must, of course, see, and his firmness in this opinion is conveyed through the verb construction, which consists of two negative forms, and other literary means of depiction are also used. When tomorrow and today are compared, an antithesis is formed. Or “*Uzun tunlar bunchalar mahzun, Mahzun tunlar bunchalar uzun”* through the phrases, a chiasmus arose. The gradation in the poetic passage also emphasizes the author’s firm opinion.

The negative forms used in this text express an undeniable persistence, a persistence that has reached the limit of stubbornness. Today, when using the phrase “*Bugun seni ko‘rishim kerak”* (“I want to see you”) with signs such as *juda ham, rosa ham* (“very much”), although modal meanings of desire and desire are formed, persistence is a condition for the emergence of the condition of seeing, necessary modal words (*shart, zarur*) are used. But the rigor created by the use of two negatives in the literary style ensures both the literary expressiveness and the modality that the action should be carried out in any case.

Let’s compare (Table 2):

Table 2.

The formation of the semantics of “Qat’iyat” through negative forms.

Examples	Modal meanings
Bugun seni ko‘rishim lozim (I must see you today)	Wish (istak)
Bugun seni ko‘rmoqchiman(I want to see you today)	Wish (istak)
Bugun seni juda ham ko‘rmoqchiman (I want very much to see you today)	Passionate (kuchli istak)
Bugun seni rosa ham ko‘rmoqchiman (I want very much to see you today)	Passionate (kuchli istak)
Bugun seni ko‘rishim kerak (I have to see you today)	need (shart)
Bugun seni ko‘rishim shart (I have to see you today)	need and persistence (shart va qat’iylik)
Bugun seni ko‘rmasam bo‘lmas (I must see you today)	need and persistence (shart va kuchli qat’iylik)

In the literary text, the word “no” and the verb “no” form of the verb are further strengthened by the word “no” denoting non-existence in the devices used side by side:

Yo‘q, halovat istamayman,
Orom bilmas yosh jonim.
To‘lqin urgan ummoncha bor
Yurakdagi tug‘yonim (E.Vohidov).

Repeating the word “no” twice increases your persistence: *Yo‘q, yo‘q, muhabbatga aslo egmasman bosh.*

Persistence in a literary text is expressed through various means. Such means include words expressing persistence (*qasam, ishonaman, aminman, kerak, shart*), phrases (*so‘z bermoq, bel bog‘lamoq*), sentences (*haqqiga qasam, ishonchim komilki*), various poetic figures (*takror, xiazm, gradatsiya*), pleonastic applications.

CONCLUSION

1. In the Uzbek language, the concept of “persistence” is formed by the notion of “standing firm and remaining faithful to one’s word, commitment, and life position without retreating”. The development of persistence among Uzbeks was influenced by the numerous invasions in this land, considered a cradle of ancient culture, where men fought resolutely in struggles, and women maintained unwavering loyalty to their families. The structure of the concept of persistence in the Uzbek language can be defined as follows: not changing one’s word, not altering one’s thoughts, maintaining one’s position, perseverance, pursuing a goal to the end, and self-confidence.

2. In the Uzbek language, the concept of “persistence” is expressed through lexical, phraseological, grammatical, and paremiological units, as well as metaphors, similes based on them, and poetic figures. In the expression of this concept, an interplay of linguistic and speech means is observed, with one complementing the other. Some of these tools express the concept of persistence more vividly, while others convey it more subtly.

3. In the Uzbek language, persistence is contrasted with the concepts of stubbornness and in persistence. The groundlessness, illogicality, and excess of standing firm are condemned by the people, and this concept has been distinguished as stubbornness at both the conceptual and linguistic levels. Meanwhile, the contrast between persistence and in persistence has reached the status of value and anti-value.

4. Based on the results of the experiment, the conceptual and figurative representations of language users about the concept of persistence were determined. *O‘zgarmaslik, barqarorlik, iroda, matonat, birso‘zlilik, chidamlilik, va’daga vafo, mustahkam iroda, oxirigacha borish, subut, bardosh, fikridan qaytmaslik, ahd, vafo qilish, dadillik* the main cognitive features of the concept of “persistence”; *tog‘, ulkan tog‘, burgut, yo‘lbars, jilg‘a, o‘q, nuqta, qo‘lida qilich tutgan jangchi, qal’a, karvon* figurative visual signs; *Amir Temur, Jaloliddin Manguberdi, Alpomish, Shiroq, To‘maris, Farhod, To‘maris, Barchinoy, Mariya Kyuri and* they are symbolic signs of persistence associated with celebrities.

5. The group of substantives representing the concept of “persistence” consists of lexemes with the status of “persistence” as a sememe; lexemes with “persistence” as the leading seme in their semantic structure; and lexemes with “persistence” as a seme in a lower position within their semantic structure. These lexemes are almost free of connotation. Most words denoting attributes with the semantics of “persistence” are free of connotation, possessing only denotative meaning. However, there are also lexemes with connotative meanings, such as *qaysar* (stubborn) and *shaddod* (joyful). In modal words, the semantics of persistence are clearly visible, and they are used to form various speech strategies in formal styles.

6. In phrases with the semantics of “persistence”, this meaning is expressed figuratively, powerfully, and with emotional expressiveness, connected to the ancient cultural views and mindset of the people. Through these phrases, people’s life philosophies are reflected, such as the importance of standing firm in one’s words, not abandoning one’s opinion even in difficult situations, and the belief that giving up one’s word is equivalent to giving up one’s identity.

7. In Uzbek folk proverbs, the concept of “persistence” as a value is glorified in contrast to concepts such as helplessness, cowardice, and stubbornness, reflecting the people’s philosophy and life experiences. In proverbs, the concept of “persistence” is reflected in components such as not going back on one’s word or promise, not retreating from the battlefield, and being loyal to one’s word and promise. This quality is interpreted as courage, nobility, and a fundamental characteristic of men. This idea is vividly reflected in proverbs through the use of words with “persistence” semantics, metaphors, metonymies, similes, speech antonyms, contrasts, and oxymorons.

8. Hard substances such as iron, metal, and steel, (*temir, metin, po‘lat*) as well as the sharp sword *(qilich)*, serve as standards for similes expressing persistence. Such expressions of persistence are based on the analogy to the hardness of materials that are “unchanging” and “firm in thought”. The concept of “persistence” is associated and compared with substances and objects that have characteristics like “strong” and “hard”, which cannot be bent or altered in the minds of Uzbek speakers.

9. In the Uzbek language, one can observe stylistic characteristics of persistence. In formal settings, persistence serves as a component of speech strategy that implements political goals in strategically important international meetings, election campaigns, professional oaths, and speeches of presidents and high-ranking officials. For this purpose, persistence is reinforced not only through verbal means but also through paralinguistic means. In the written form of formal style, persistence is manifested through specific lexemes in directive documents, verbs in the imperative mood, syntactic structures in the form of imperative sentences, and capitalized letters.

10. In poetic texts, a linguistic personality expresses their firmness in feelings and emotions, as well as their confidence in the truth of their thoughts. Here, persistence is conveyed through various means, including lexical units with relevant semantics, repetition, chiasmus, gradation, and pleonastic usage. In prose texts, persistence is not only described but also integrated into all aspects of character portrayal, including voice, behavior, views, thoughts, and speech. In some instances, the titles of prose works and character names also allude to persistence.

НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.FIL.19.01 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ

ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ

ЖАМОЛИДДИНОВА ИРОДА БАХОДИР КИЗИ

ИНТЕРПРЕТАЦИЯ КОНЦЕПТА “QAT’IYAT” («РЕШИТЕЛЬНОСТЬ») В УЗБЕКСКОМ ЯЗЫКЕ

10.00.01 – Узбекский язык

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования заключается в выявлении языковой репрезентации и речевой реализации концепта “qat’iyat” («решительность») в узбекском языке.

Задачи исследования состоят в следующем:

изучить формирование концепта “qat’iyat” и его место в концептосфере, а также определить его когнитивную структуру;

выделить лексемы, выражающие концепт “qat’iyat”, определить степень выражения значения и раскрыть их взаимодействие;

определить выражение концепта “qat’iyat” посредством фразеологизмов, пословиц и сравнений, обосновать национально-ментальные особенности;

выявить специфические средства и методы выражения концепта “qat’iyat” в официальном и художественном стилях.

В качестве объекта исследования выбраны лингвистические и речевые единицы с семантикой “qat’iyat”, зафиксированные в ”Толковом словаре узбекского языка“ (“O‘zbek tilining izohli lug‘ati”), “Толковом словаре сравнений узбекского языка“ (“O‘zbek tili o‘xshatishlarining izohli lug‘ati”), ”Толковом словаре фразем узбекского языка“ (“O‘zbek tili frazemalarining izohli lug‘ati”) и сборнике ”Узбекские народные пословицы” (“O‘zbek xalq maqollari”).

Научная новизна исследования заключается в следующем:

изучено формирование концепта “qat’iyat” во взаимосвязи с узбекским мышлением и культурой, определено ее место в концептосфере, а также раскрыта на основе результатов опроса когнитивная структура данного концепта;

определены лексемы, представляющие понятие “qat’iyat”, установлена степень выражения значения, обоснованы сигнификативные и коннотативные выражения “qat’iyat”, а также взаимодействие языковых единиц в передаче данной семантики;

доказано, что концепт “qat’iyat” выражается фраземами, пословицами, сравнениями, что способствует раскрытию специфики языковой реализации наряду с культурой и национальным мышлением народа, проявлению в языковой картине мира национального характера узбекского народа;

обоснованы специфические выражения концепта “qat’iyat” в официальном и художественном стилях, определены методологические средства и приемы, на которых основано воздействие на цель речи.

Практическими результатами исследования являются:

Выводы, полученные в результате изучения речевой реализации, лингвистического представления концепта “qat’iyat”, оказывают практическую помощь при создании портрета языковой личности, а также при исследовании речи решительных и нерешительных людей;

по психологическим анализам доказано, в том числе, при определении типов темперамента посредством речи, что концепт “qat’iyat” выполняет функцию практического источника;

результаты исследования практически могут быть использованы при организации специальных курсов и семинаров на филологических факультетах высших учебных заведений по “Лингвокультурологии”, “Когнитивной лингвистике”, а также при создании учебников и учебных пособий по этим дисциплинам;

реализованы достоверные анализы по определению структуры концепта, доказано, что в будущем они могут служить в качестве методического указания для подобных научных исследований.

Внедрение результатов исследования. На основе научных результатов, полученных в результате исследования языкового выражения концепта “qat’iyat” в узбекском языке:

научные выводы по анализу лексических единиц, фразем, сравнений, пословиц, отражающих решительность в защите Родины, народа, семьи, на пути к добру, прогрессу, были использованы в практическом проекте PZ–2020042022 “Создание лингводидактической электронной платформы тюркских языков”, выполненном в 2019-2022 годах в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка №01/6-2257 от 28 августа 2024 года Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои). В результате была обогащена база данных электронной платформы, которая служит цели привития культурных особенностей в языковом образовании;

научно-теоретические выводы о прагматических, гендерных и лингвокультурных особенностях использования единиц, представляющих концепт “qat’iyat” в качестве наименований объектов торговли, производства и обслуживания, были использованы в научно-практическом проекте II-4721101717 “Создание интерактивной электронной платформы национальных наименований объектов обслуживания”, выполненном в 2022-2023 годах в Центре обучения и повышения квалификации основам работы на государственном языке при Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка №1273 от 28 июля 2024 года Центра обучения и повышения квалификации основам работы на государственном языке при Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои). В результате разработанная в рамках проекта электронная платформа обогащена названиями, воплощающими семантику “qat’iyat” и содержащими компоненты “воли”, “упорства”, “смелости”, “обязательности”, “мужественности” и “храбрости”;

выводы из анализа речевой реализации концепта “qat’iyat” семантики пословиц, текстов в художественном и официальном стилях, а также научно-теоретические выводы, раскрывающие специфические аспекты узбекского национального менталитета, сформулированные посредством анализа концепта “решительность”, выдвинутого в исследовании, были использованы при подготовке сценария программы “Ассалом, Узбекистон!” телеканала “Узбекистон” (справка №06-28/944 от 29 октября 2024 года телеканала

“Узбекистон” НТРК Узбекистана). В результате материалы, раскрывающие специфические аспекты узбекского национального менталитета, сформированные посредством анализа понятия “qat’iyat”, способствовали повышению научного уровня передачи.

Структура и объем диссертации. Структура диссертации состоит из введения, трех глав, заключения и списка использованной литературы. Объем исследования составляет 123 стр.

E’LON QILINGAN ISHLAR RO‘YXATI
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