

LINGVISTIKA VA MADANIYATSHUNOSLIK FANLARINING DOLZARB MASALALARI

CURRENT ISSUES IN LINGUISTICS AND CULTURAL STUDIES

JILD 1 | SON 1

2025

LINGVOSCIENCES.UZ

**LINGVISTIKA VA MADANIYATSHUNOSLIK
FANLARINING DOLZARB MASALALARI**

CORRENT ISSUES IN LINGUISTICS AND CULTURAL STUDIES

1-jild 1-son 2025-yil

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00 – TARIX FANLARI

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10.00.00 – FILOLOGIYA FANLARI

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12.00.00 – YURIDIK FANLAR

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13.00.00 – PEDAGOGIKA FANLARI

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fanlarining dolzarb masalalari”**

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LINGVISTIKA VA MADANIYATSHUNOSLIK FANLARINING
DOLZARB MASALALARI
1-jild, 1-son (noyabr, 2025). - 38 bet.

MUNDARIJA

07.00.00 – TARIX FANLARI

Qodirjonov Omadjon Tavakkaljon o'g'li

NORIN-QORADARYO HAVZA BOSHQARMASINING TASHKIL ETILISHI VA UNING ANDIJON
VILOYATI UCHUN AHAMIYATI 06-10

10.00.00 – FILOLOGIYA FANLARI

Xashimova Xurshida Djuraxanovna

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"ALPOMISH" DOSTONI POETONIMLARINING LINGVOMADANIY XUSUSIYATLARI 16-20

Abdulkhakova Dilafruz Shamsiddinovna

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Salimova Gulnoza Anvar qizi

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13.00.00 – PEDAGOGIKA FANLARI

Abdullayeva Feruza Nurilloevna, Hazratova Sitara Shavkat qizi

TA'LIM JARAYONIDA O'QITUVCHI FAOLIYATINI BAHOLASHDA TALIS DASTURINING
AHAMIYATI 33-37

07.00.00-TARIX FANLARI – HISTORICAL SCIENCES**Received:** 15 November 2025**Accepted:** 25 November 2025**Published:** 30 November 2025*Article / Original Paper***ORGANIZATION OF THE NARYN-KARADARYA BASIN MANAGEMENT AND ITS SIGNIFICANCE FOR THE ANDIJAN REGION****Kodirjonov Omadjon Tavakkaljon ugli**

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1st year master's student, History major

Abstract. This article discusses the organization of the Naryn-Karadarya irrigation system basin management and its importance for the regional economy based on scientific evidence.

Keywords: irrigation, basin, Cabinet of Ministers, decree, decision, system, land reclamation.

NORIN-QORADARYO HAVZA BOSHQARMASINING TASHKIL ETILISHI VA UNING ANDIJON VILOYATI UCHUN AHAMIYATI**Qodirjonov Omadjon Tavakkaljon o'g'li**

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Anotatsiya. Ushbu maqolada Norin-Qoradaryo irrigatsiya tizimlar havza boshqarmasining tashkil etilishi va uning viloyat iqtisodiyoti uchun ahamiyati ilmiy dalillarga asoslangan holda yoritilgan.

Kalit so'zlar: irrigatsiya, havza, Vazirlar Mahkamasi, farmon, qaror, tizim, melioratsiya.

Kirish. Butun dunyo miqyosida, xususan eng rivojlangan davlatlar iqtisodiyoti uchun ham agrar soha doimo strategik ahamiyat kasb etib keladi. Chunki qishloq xo'jaligi nafaqat iqtisodiy o'sishning muhim omillaridan biri, balki aholining barqaror oziq-ovqat ta'minoti uchun asosiy manba hisoblanadi. O'zbekiston sharoitida ham agrar sektor alohida o'rin tutadi. Chunki mamlakat aholisi uchun zarur bo'lgan asosiy oziq-ovqat mahsulotlarini aynan shu soha yetkazib beradi va iqtisodiy barqarorlikka sezilarli hissa qo'shadi.

Qishloq xo'jaligining barqaror rivojlanishi bir qator omillar ta'sirida shakllanadi. Bu omillar orasida suv resurslari alohida o'rin tutadi. Chunki suv nafaqat qishloq xo'jaligi uchun, balki sanoat tarmoqlari hamda aholining kundalik ehtiyojlari uchun ham zarur bo'lgan eng muhim tabiiy resursdir. Shu bois O'zbekistonda irrigatsiya tizimlarini takomillashtirish, suvdan oqilona va samarali foydalanishni ta'minlash masalalariga alohida e'tibor qaratilmoqda.

Adabiyotlar tahlili va metodologiya. Qishloq xo'jaligi va irrigatsiya sohasida olib borilgan ilmiy tadqiqotlar va amaliy ishlarni o'rganish natijasida adabiyotlar uch asosiy guruhga ajratildi: ilmiy-nazariy manbalar, huquqiy manbalar va amaliy hamda axborot manbalari.

Birinchi guruhga kiradigan manbalar, masalan, “Ўзбекистон миллий энциклопедияси”[1] va “The World Book Encyclopedia”[2], irrigatsiya tizimlari, suv resurslaridan foydalanishning nazariy asoslari va global tajribani yoritadi. Ushbu manbalar suv resurslarini boshqarishning fundamental tamoyillari, gidrotexnika inshootlaridan foydalanish va sug'orish tizimlarining samaradorligi haqida tushuncha beradi. Shu orqali tadqiqot suv resurslarini boshqarish tizimining nazariy asoslarini aniqlash imkonini beradi.

Huquqiy manbalar (Lex.uz) orqali [3][5] O'zbekiston Respublikasi suv xo'jaligi va irrigatsiya tizimlarini boshqarish bilan bog'liq normativ-huquqiy hujjatlar o'rganildi. Ushbu hujjatlar Norin-Qoradaryo havza boshqarmasining tashkil etilishi, faoliyatining yuridik asoslari, suvdan foydalanish, kanal va nasos stantsiyalarini boshqarish tartibini belgilaydi. Shuningdek, bu manbalar orqali suv resurslarini taqsimlashning rasmiy mexanizmlari va hisob-kitob tartiblari haqida ma'lumotlar olindi.

Ilmiy va amaliy tadqiqotlar [4][6] Norin-Qoradaryo irrigatsiya tizimlarida gidrotexnika inshootlaridan foydalanish, texnik hisobotlar va sug'orish inshootlarini modernizatsiyalash bo'yicha ma'lumotlarni taqdim etadi. Ushbu manbalar suv resurslarining oqilona boshqarilishi va kanallarni betonlash, nasos stantsiyalarini modernizatsiya qilish kabi amaliy ishlarni tahlil qilish imkonini beradi. Ayniqsa, Norin-Qoradaryo havza boshqarmasining 2003-yilgi yakuniy texnik hisoboti [6] hududdagi irrigatsiya tizimlarining texnik holati va amaliy natijalarni yoritadi.

Axborot va ommaviy manbalar [7][10] O'zbekiston Respublikasi hududlarida, xususan Andijon viloyatida kanallarni betonlash ishlari, sug'orish tarmoqlarining yaxshilanishi va amaliy natijalarni yoritadi. Masalan, Mening yurtim telekanali [9] va Andijon viloyat teleradiokompaniyasi [10] tomonidan berilgan lavhalar hududiy amaliy ishlar va loyihalarning real holatini ko'rsatadi. Bu manbalar tadqiqotda amaliy jihatlarni yoritish va hududiy misollar orqali ilmiy natijalarni mustahkamlash imkonini beradi.

Shu bilan birga, suv xo'jaligi tizimlarining tashkil etilishi va rivojlanishidagi yirik normativ-huquqiy hujjatlar, xususan O'zbekiston Respublikasi Prezidentining farmonlari va qarorlari [3][5][8] tadqiqot obyekti sifatida muhim ahamiyat kasb etadi. Ular orqali Norin-Qoradaryo havza boshqarmasining tashkil etilishi, Suv xo'jaligi vazirligi va uning hududiy tizimlari faoliyatining rasmiy asoslari aniqlanadi.

Shunday qilib, tahlil qilgan adabiyotlar suv xo'jaligi va irrigatsiya sohasidagi ilmiy, huquqiy va amaliy jihatlarni birlashtiradi, shuningdek, Norin-Qoradaryo havza boshqarmasining faoliyati va Andijon viloyatidagi sug'orish tizimlarini modernizatsiyalash bo'yicha real ishlarni baholash imkonini beradi.

Maqolani yozishda qiyosiy tahlil, xronologik izchillik metodlaridan foydalanildi. Maqola tarixiy holislik asosida ilmiy dalillarga asoslangan holda yozildi.

Natijalar. Irrigatsiya – lotin tilida irrigation – sug'orish [1. –B.] degan manoni bildiradi. Ushbu sohaga “yerni sun'iy usullar bilan sug'orish. U uzoq vaqtda, oz yoki umuman yomg'ir yog'maydigan hududlarda, o'suvchi o'simliklarni suv bilan taminlaydi. Irrigatsiyada foydalaniladigan suv ko'l, daryo, ariq va boshqa manbalardan olinadi...” – deb ham ta'rif beriladi [2. –P. 456.]. Biroq bugungi kunda ushbu sohaning vazifasi faqatgina sug'orish bo'libgina qolmay suvni ma'lum bir hududdaan ikkinchisiga samarali tarzda tez va tejamkor uslubda yetkazish hamdir.

Sohaning ahamiyati global miqyosda yuqori bo'lib, bugungi kunda O'zbekistonning har bir viloyatida turli havza boshqarmalari faol tarzda ish olib bormoqda. Ular orasida Andijon viloyatidagi Norin-Qoradaryo irrigatsiya tizimlari havza boshqarmasi (Norin-Qoradaryo I.T.H.B.) alohida ahamiyatga ega. Ushbu tashkilot O'zbekiston Respublikasi Prezidentining PF-3226-son Farmonini [3] bajarish yuzasidan qabul qilingan Vazirlar Mahkamasining 2003-yil 21-iyuldagi "Suv xo'jaligini boshqarishni tashkil etishni takomillashtirish to'g'risida" 320-sonli qaroriga ko'ra tashkil etildi [4. –B. 48.]. Norin-Qoradaryo I.T.H.B. tarkibiga 5 irrigatsiya tizimlar boshqarmasi kirgan [5]. Ular Andijonsoy, Shaxrixonsoy, Ulug'nor-Mazgilsoy, Qoradaryo-Maylisoy, Savay-Oqburasoy irrigatsiya tizimlar boshqarmalari va ulardan tashqari yana viloyat gidrogeologiya melioratsiya ekspeditsiyasi, nasos stansiyalari, energetika va aloqa tarmoqlari boshqarmasi, "Irrigator" o'rmon xo'jaligi, 102-K.M.K. lar kirgan [6. –B. 1.]. Havza boshqarmasining asosiy vazifasi suv resurslaridan unumli foydalanishni ta'minlash, irrigatsion ta'mirlash ishlarini olib borishdan iborat edi.

2017-yil 4-avgustdagi O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasi qishloq va suv xo'jaligi vazirligi faoliyatini yanada takomillashtirish chora-tadbirlari to'g'risida" gi PQ-3172 sonli qaroriga ko'ra O'zbekiston Respublikasi qishloq va suv xo'jaligi vazirligi markaziy apparatida Suv xo'jaligi Bosh boshqarmasi tuzildi. Bu esa tizimning yanada samarali tarzda faoliyat yuritishini taminladi.

2018-yil 12-fevralda Suv xo'jaligi vazirligi tizimni yanada yaxshilash va irrigatsiya tizimini tubdan yaxshilash maqsadida tashkil etildi. Suv resurslaridan oqilona foydalanish va ularni tejashga qaratilgan chora tadbirlarni bajarishga har doimgidan ham ko'ra ko'proq e'tibor qaratila boshlandi.

2023-yil 29-noyabr O'zbekiston Respublikasi Prezidenti Shavkat Miromonovich Mirziyoyev raisligida qishloq xo'jaligi sohasida suv resurslaridan oqilona foydalanish, ularni tejash hamda yo'qotishlarni kamaytirish masalalariga bag'ishlangan videoselektor yig'ilishi bo'lib o'tdi [7]. Yig'ilish yakunida 2024-yil suv xo'jaligi sohasida "kanallarni betonlash bo'yicha zarbdor yil" deb e'lon qilindi va bu sohaga doir e'tiborning qanchalar kuchayib borayotganini ko'rsatdi [8].

2024-yilda mamlakat miqyosida e'lon qilingan "kanallarni betonlash bo'yicha zarbdor yil" dasturi doirasida Norin-Qoradaryo irrigatsiya tizimlari havza boshqarmasi tomonidan ham keng ko'lamli infratuzilma loyihalari amalga oshirildi. 41 kilometr magistral kanallarda betonlash ishlari Davlat investitsiya dasturlari doirasida ajratilgan 46 milliard so'm miqdoridagi mablag'lar hisobidan olib borildi. Ushbu tadbirlar suv resurslaridan foydalanish samaradorligini oshirish, yo'qotishlarni kamaytirish hamda suv ta'minoti tizimini modernizatsiya qilishga qaratilgan bo'lib, viloyatning agrar sohasida muhim o'zgarishlarga zamin yaratdi.

Misol tariqasida, Andijon va Jalaquduq tumanlariga xizmat qiluvchi umumiy uzunligi 16,5 kilometr bo'lgan Qatortol kanalida amalga oshirilgan ishlarni keltirish mumkin. Kanalning Andijon tumaniga qarashli qismida beton qoplama ishlari bajarilishi natijasida bu hududdagi 120 ta fermer xo'jaligining sug'orish suviga bo'lgan ehtiyoji muntazam va barqaror tarzda qondiriladigan bo'ldi. Shu bilan birga, suv sizib chiqishi va bug'lanish natijasida yuzaga keladigan ortiqcha suv yo'qotishlari sezilarli darajada qisqardi.

2025-yil mazkur ishlarning davomiyligi sifatida Norin-Qoradaryo ITHB tomonidan Qatortol kanalining yana 3,5 kilometr qismini betonlash ishlari rejalashtirilgan bo'lib, bu

jarayon viloyatdagi suv xo'jaligi infratuzilmasining izchil modernizatsiyasi va meliorativ holatini yaxshilash yo'lidagi muhim bosqich sifatida e'tirof etiladi [9].

2025-yil uchun Andijon viloyatida irrigatsiya tizimini modernizatsiya qilish yo'nalishidagi eng muhim loyihalardan biri — Andijonsoy kanalini betonlashtirish ishlari hisoblanadi. Ushbu loyiha ham Norin-Qoradaryo ITHB xodimlari tomonidan amalga oshirilmoqda. Mazkur kanal viloyat suv xo'jaligi tizimining markaziy bo'g'ini bo'lib, Andijon viloyatining qariyb uchdan bir qismini suv bilan ta'minlaydi. Boshqacha aytganda, Qo'rg'ontepa, Jalaquduq, Andijon va Oltinko'l tumanlaridagi keng qishloq xo'jaligi maydonlari hamda aholi tomorqalari aynan ushbu kanal orqali sug'orilmoqda. Shu sababli, Andijonsoy kanalining texnik holatini yaxshilash va suv yo'qotilishini kamaytirish masalasi strategik ahamiyat kasb etadi.

Kanalning geologik tuzilmasi o'ziga xos bo'lib, uning ostki qismi shag'al va yirik tosh qatlamlaridan tashkil topgan. Tabiiy sharoitda bunday qatlamlar suvni tuproqqa oson singdiradi, bu esa suvning sizib chiqish koeffitsientini oshirib, sug'orish samaradorligini pasaytiradi. Shu boisdan, 2025-yilda ushbu kanalning boshlang'ich qismi — Xonobod shahridan o'tuvchi 8 kilometr masofada betonlashtirish ishlari boshlab yuborildi.

Rasmiy ma'lumotlarga ko'ra, 2025-yil 26-avgust holatiga rejalashtirilgan ishlarning yarmidan ortig'i yakunlangan. Betonlash jarayonida kanalning eni 6 metr, chuqurligi esa 2,10 metr qilib qayta ta'mirlandi. Shu bilan birga, nishablik (gradiyent) darajasi texnik me'yorlarga mos tarzda optimallashtirilib, oqim tezligi va gidravlik barqarorlikni saqlab qolishga erishildi. Natijada, kanalning umumiy o'tkazuvchanlik qobiliyati kamaymagan holda, u soniyasiga 50 kub metr hajmdagi suvni uzluksiz o'tkaza olish imkoniyatini saqlab qoldi.

Mazkur loyiha yakunlangach, Andijonsoy kanali orqali sug'oriladigan hududlarda suv ta'minoti sifati sezilarli darajada yaxshilanadi, suv isrofi kamayadi va yerlarning meliorativ holati barqarorlashadi, bu esa viloyat agrar sektorining samaradorligini oshirishda muhim omil sifatida xizmat qiladi [10].

Xulosa. Norin-Qoradaryo irrigatsiya tizimlari havza boshqarmasi (ITHB) o'z faoliyati davomida O'zbekistonning suv resurslarini samarali boshqarish va qishloq xo'jaligini rivojlantirish borasida muhim ishlarni amalga oshirmoqda. Boshqarma suv taqsimoti, kanallar va gidrotexnika inshootlarini modernizatsiyalash, nasos stantsiyalari va sug'orish tarmoqlarini samarali boshqarish orqali aholining oziq-ovqatga bo'lgan ehtiyojini qondirishga bevosita hissa qo'shadi.

2003-yildan beri faoliyat yuritayotgan Norin-Qoradaryo ITHB hududiy irrigatsiya tizimlarining texnik holatini yaxshilash, suvdan oqilona foydalanish, shuningdek, kanallarni betonlash va suv inshootlarini zamonaviylashtirish kabi loyihalarni amalga oshirdi. Bu ishlar nafaqat Andijon viloyati, balki butun yurtimiz uchun agrar sohani rivojlantirish va barqaror suv ta'minotini ta'minlashda muhim ahamiyat kasb etadi.

Shu tariqa, Norin-Qoradaryo ITHB o'z vazifalarini muvaffaqiyatli amalga oshirib, suv xo'jaligi sohasida milliy va hududiy strategiyalarning samarali ijrosini ta'minlamoqda, bu esa O'zbekistonning iqtisodiy va ijtimoiy rivojlanishida muhim o'rin tutadi.

Adabiyotlar/Литература/References:

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9. Mening yurtim telekanali. Hudud informatsion dasturi: "Joriy yilda Andijon viloyatida kanallar va sug'orish tarmoqlarini betonlash bo'yicha amalga oshirilgan ishlar" haqida lavha, —Toshkent, 2024 yil.
10. Andijon viloyat teleradiokompaniyasi. Andijon axborot informatsion dasturi: "Andijonsoy kanalini betonlash ishlari" haqida lavha. —Andijon, 2025 yil 26-avgust.

10.00.00 – FILOLOGIYA FANLARI - PHILOLOGICAL SCIENCES**Received:** 15 November 2025**Accepted:** 25 November 2025**Published:** 30 November 2025*Article / Original Paper***STAGES AND DEVELOPMENT DIRECTIONS OF UZBEKISTAN TERMINOLOGY****Khashimova Khurshida Dzhurakhanovna,**

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Abstract. The article analyzes the stages of formation and development directions of Uzbek terminology from a historical and linguistic point of view. The social, linguistic and normative aspects of term creation are considered on the example of the Jadid era, the Soviet era and the post-independence period. The study covers the activities of enlighteners such as Fitrat, Cholpon, and Qodiriy, the influence of the Russian language during the Soviet era, and the processes of national standardization of Uzbek terminology after independence on a scientific basis. The article shows the interrelationship of national revival, state policy, and technical progress in the continuous development of terminology, and practical suggestions are given.

Keywords: terminology, Jadid era, Soviet era, independence, standardization, national revival, technical terms, standardization, language policy.

**O'ZBEK TERMINOLOGIYASINING BOSQICHLARI VA RIVOJLANISH
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Annotatsiya: Maqolada o'zbek terminologiyasining shakllanish bosqichlari va rivojlanish yo'nalishlari tarixiy-lingvistik nuqtai nazardan tahlil qilingan. Jadidlar davri, sovet davri va mustaqillikdan keyingi davr misolida termin yaratishning ijtimoiy, lingvistik va me'yoriy jihatlari ko'rib chiqiladi. Tadqiqotda Fitrat, Cho'lpon, Qodiriy singari ma'rifatparvarlar faoliyati, sovet davrida rus tilining ta'siri hamda mustaqillikdan so'nggi o'zbek terminologiyasining milliy standartlashtirish jarayonlari ilmiy asosda yoritiladi. Maqolada terminologiyaning uzluksiz rivojlanishida milliy uyg'onish, davlat siyosati va texnik taraqqiyotning o'zaro bog'liqligi ko'rsatilib, amaliy takliflar berilgan.

Kalit so'zlar: terminologiya, jadidlar davri, sovet davri, mustaqillik, standartlashtirish, milliy uyg'onish, texnik terminlar, me'yorlashtirish, til siyosati.

Kirish. O'zbek terminologiyasi taraqqiyoti xalqning ilmiy tafakkuri va ijtimoiy hayoti bilan chambarchas bog'liq. O'zbek texnik terminologiyasi – milliy leksik tizimning muhim qatlami bo'lib, u xalqning ilmiy-texnik tafakkur darajasi, tarixiy rivojlanish bosqichlari va til siyosati bilan chambarchas bog'liq. Har bir davrda texnik taraqqiyot bilan birga yangi tushunchalar paydo bo'lgan, ularni ifodalash uchun mos atamalar yaratilgan yoki boshqa

tillardan o'zlashtirilgan. Shu bois, o'zbek texnik terminologiyasining shakllanishini bosqichma-bosqich o'rganish milliy terminlar evolyutsiyasini tushunishda muhim ahamiyat kasb etadi. Terminologiya tilning ilmiy, texnik va madaniy rivojlanish darajasini belgilovchi asosiy qatlamlardan biridir. Shu bois, terminlarning shakllanish jarayonini bosqichma-bosqich o'rganish o'zbek tili tarixini ham, milliy tafakkur evolyutsiyasini ham yoritishda muhim ahamiyatga ega. Mazkur maqolada o'zbek terminologiyasining tarixiy bosqichlari – jadidlar davri (XX asr boshlarida), sovet davri (1940–1990-yillar) va mustaqillikdan keyingi bosqich (1991–hozirga qadar) ilmiy manbalar asosida tahlil qilinadi. Maqsad – o'zbek terminologiyasining shakllanish yo'lini, undagi milliy va xorijiy unsurlar o'rtasidagi nisbatni hamda davlat siyosati ta'sirini aniqlashdan iborat.

Metodologiya. Tadqiqot tarixiy-lingvistik, qiyosiy va tizimli tahlil metodlariga tayanadi. Tarixiy yondashuv yordamida terminlarning shakllanish bosqichlari manbalar asosida o'rganildi. Qiyosiy tahlil orqali jadid, sovet va mustaqillik davrlaridagi termin yaratish tendensiyalari solishtirildi. Tizimli-lingvistik yondashuv asosida terminlarning fonetik, morfologik va semantik moslashuv mexanizmlari ko'rib chiqildi. Asosiy nazariy manbalar sifatida A. Fitrat, A. Qodiriy, Cho'lpon, A. Madvaliyev, H. Dadaboyev, R. Daniyarov, D. S. Lotte va A. A. Reformatskiy ishlaridan foydalanildi.

Natijalar. O'zbek terminologiyasining eng qadimiy qatlamini xalq amaliyoti va texnik faoliyati bilan bog'liq so'zlar tashkil etgan. Hunarmandchilik, dehqonchilik, metallsozlik, me'morchilik, to'qimachilik kabi sohalarida **“charx”, “tosh kesuvchi”, “po'lat”, “qumloq”, “temirchi”** kabi terminlar ishlatilgan.

IX–XII asrlar – Markaziy Osiyoda ilm-fan va texnika taraqqiyoti yuksak bo'lgan davr. Bu davrda **Ahmad al-Farg'oniy, Abu Rayhon Beruniy, Abu Ali ibn Sino, Nasriddin Tusiy** singari olimlar astronomiya, matematika, mexanika, geodeziya va kimyo fanlarida asarlar yaratdilar.

Masalan, Beruniy o'zining **“Al-Qonun al-Mas'udiy”** asarida **“mexanik kuch”, “qattqlik markazi”, “og'irlik markazi”, “zaviy”** (burchak) kabi terminlardan foydalangan [1; 224-b.]. Ularning aksariyati arabcha-forscha ildizli bo'lib, o'zbek ilmiy tilining tarixiy shakllanishida asosiy manba bo'lgan.

O'rta asrlar davrida arabcha **“ilmiy terminologiya”** o'zbek tiliga o'rnashdi. Xususan, **“kimyo”, “falakiyot”, “hisob”, “handasa” (geometriya)** kabi terminlar o'sha davrdan boshlab ishlatila boshlagan.

Alisher Navoiy (1441–1501) o'zbek adabiy tilining asoschisi sifatida nafaqat badiiy, balki **ilmiy, falsafiy va ma'naviy-texnik tushunchalar tizimini** ham boyitgan. U o'z asarlarida arabcha-forscha atamalarga o'zbekcha ekvivalentlar topish, ularni xalq tiliga yaqin shaklda ishlatish, ilmiy nutqni milliylashtirishga alohida e'tibor bergan.

Masalan, **“Muhokamat ul-lug'atayn”** asarida Navoiy shunday yozadi:

“Turkiy tilda har bir ilmiy so'zga mos ifoda topmoq mumkin, chunki bu til keng, boy va tabiatdan yiroq emas.” [2; 46-b.] Shuningdek, **“Mahbub ul-qulub”** va **“Lison ut-tayr”** asarlarida u **“ilm”, “aql”, “hikmat”, “tadbirkorlik”, “sanaat”, “hunar”, “mashina”** (mexanik vosita ma'nosida emas, **“harakat mexanizmi”** ma'nosida), **“xat”, “hisob”, “adad”, “mezon”** kabi ilmiy-texnik xarakterdagi terminlarni ishlatadi [2; 73–76-b.].

Jadidlar davri – milliy uyg'onish va terminologik poydevor

1920–1940-yillar: jadidlar va milliy terminotvorlikning ilk harakatlari – milliy uyg'onish va jadid harakatining avj olgan davri. Bu davrda ilm-fan, madaniyat va ta'limni

zamonaviylashtirish maqsadida turkiy ildizlarga asoslangan neologizmlar yaratish bo'yicha tashabbuslar vujudga keldi.

1. Tilni modernizatsiya qilish: rus va boshqa tillardan ko'chirilgan ilmiy tushunchalarni turkiy ildizlar yordamida ataylab o'zbekchalashtirish harakati.
2. Adabiy va ilmiy matnlar orqali tarqatish: adiblar va ziyolilar yangi atamalarni gazeta-jurnallar, darsliklar va adabiy asarlar orqali jamiyatga singdirishdi.
3. Semantik nashr: yangi so'zlar avvaliga ko'proq umumiy ilmiy matnda, keyinchalik texnik-mexanik sohalarda ishlatilishga kirishdi.

Ushbu davrda yaratilgan terminlar ko'pincha leksik jihatdan milliylashgan, ammo ularning texnik aniqligi cheklangan bo'lgan – bu keyingi standartlashtirish talabini yuzaga keltiradi.

XX asr boshlarida jadid ma'rifatchilari – Fitrat, Qodiriy, Cho'lpon va boshqalar o'zbek ilmiy tilini milliy ildizlarga tayangan holda shakllantirishni maqsad qildilar. Fitrat "Til va adabiyot qoidalar" asarida "har bir yangi fan o'z tili bilan kiradi, bizning vazifamiz bu tildagi so'zlarni o'z tilimiz asosida yasashdir" deya ta'kidlagan [3; 12–13b]. Cho'lpon "Adabiyot nadir?" asarida ilmning tili millat uyg'onishining asosi ekanini qayd etadi [4; 27-b]. Bu davr o'zbek terminologiyasi tarixida milliy uyg'onish bosqichi sifatida baholanadi [5; 22–26-b].

1940–1990-yillarda o'zbek terminologiyasi asosan rus tili orqali shakllandi. Ilmiy sohalar rus tilida olib borilgani bois, terminlar to'g'ridan to'g'ri yoki moslashgan shaklda o'zlashdi: generator, reaktor, dvigatel, mexanizm kabi birliklar barqarorlashdi. Madvaliyev bu davrni "o'zbek terminologiyasining me'yorlashuv bosqichi" [5; 44-45-b] deb ataydi. R. Daniyarov bu jarayonni "lingvistik adaptatsiya bosqichi" [6; 61-b] sifatida tahlil qilib, o'zlashgan terminlar o'zbek tili fonetik tizimiga moslashganini, ammo semantik jihatdan rus tiliga bog'liqligini qayd etadi. D. S. Lotte o'zining "Основы построения научно-технической терминологии" (1961) asarida terminologiyani fan tili sifatida shakllantirishda mantiqiy tizimlilik va aniq semantik chegaralash tamoyillarini ilgari surgan. [7; 11-12-b] A. A. Reformatskiy esa "Введение в языкознание" (1961) asarida terminlarni umumtil birliklaridan farqli tarzda bir ma'nolilik, aniqlik va turg'unlik belgilariga ega bo'lgan maxsus qatlam sifatida tavsiflaydi [8; 124-b]. Ushbu nazariy tamoyillar sovet davrida o'zbek terminologiyasining shakllanishiga bevosita ta'sir ko'rsatgan.

Mustaqillik davri – milliylashtirish va standartlashtirish

1991-yildan so'ng davlat tili maqomini mustahkamlovchi "O'zbekiston Respublikasining Davlat tili haqida"gi Qonun (1995) hamda keyingi normativ-huquqiy hujjatlar terminologik siyosatni milliy yo'nalishga burdi. Madvaliyev bu bosqichni o'zbek terminologiyasining "milliy standartlashtirish davri"[5; 300-306-b] deb ataydi. O'zstandart agentligi, Atamalar komissiyasi va tegishli vazirliklar yangi texnik sohalar – raqamli iqtisodiyot, sun'iy intellekt, robototexnika, bioinformatika kabi tarmoqlarda milliy terminlar yaratish bo'yicha faoliyat yuritmoqda.

**1-jadval. O'zbek terminologiyasining tarixiy bosqichlari
o'rtasida davomiylilik va farqlilik**

Bosqich	Davr (asrlar)	Asosiy manbalar va olimlar	Terminlar manbai	Til ta'siri	Tizimlilik darajasi	Davomiylilik jihatlari	Farqlilik jihatlari
I bosqich. Qadimgi va o'rta asrlar	IX–XVI asrlar	Ahmad al-Farg'oni, Beruniy, Ibn Sino, Alisher Navoiy, Nasriddin Tusiy	Arabcha va forscha ilmiy terminlar, o'zbek xalq leksikasi	Arabcha-forscha ta'sir kuchli	Yuqori — Beruniy va Navoiyning ilmiy tizimlashtirgan asarlari mavjud	Ilm, hunar, san'at, mehnat, falakiyot, kimyo kabi sohalar uchun terminlar shakllandi; arabcha terminlar o'zlashdi	Terminlar diniy-ilmiy tildan kelib chiqqan; fonetik jihatdan o'zbeklashmagan; milliy shaklga ega emas
II bosqich. Jadidlar davri	XIX asr oxiri – XX asr boshlarigacha	Jadid ma'rifatchilari (Avloniy, Behbudiy, Fitrat)	Ruscha va xalqaro terminlar (mashina, motor, telefon)	Ruscha va Yevropa tillari	Past — atamalar tizimsiz va o'zboshimcha ishlatilgan	Texnika, transport, aloqa bilan bog'liq yangi terminlar paydo bo'ldi	Ruscha yozuv va talaffuz ustuvor bo'ldi; o'zbekcha ekvivalentlar yaratilmagan
III bosqich. Sovet davri	1920–1991	Atamalar komissiyasi, Fanlar akademiyasi, X. Dadaboyev (ilk ishlari), terminologik qo'mitalar	Rus tili orqali xalqaro terminlar (elektronika, dastur, modul)	Ruscha terminlar ustun	O'rta daraja — normativ yondashuv mavjud, lekin rus tiliga tayanilgan	Terminologiya siyosiy asosda tizimlashtirildi; o'zbek tili terminologik faol bo'ldi	Milliy termin yaratish cheklangan; ruscha kalka va variantlar ko'paygan
IV bosqich. Mustaqillik davri	1991–hozirgacha	X. Dadaboyev, R. Doniyorov, A. Madvaliyev, O'zR Atamalar komissiyasi, ISO/IEC tizimlari	Milliy terminlar va xalqaro ekvivalentlar (dastur, ma'lumotlar bazasi, protsessor, qurilma)	O'zbek tili asosiy, xalqaro moslashuv yo'lida	Yuqori — ISO, IEC, TBX asosidagi yondashuv joriy etilmoqda	Milliy terminlar tiklandi, elektron terminologik baza shakllanmoqda	Terminlar o'rtasida sinonimiya, tarjima noaniqligi, va xalqaro moslashuv muammolari mavjud
V bosqich. Raqamli integratsiya davri (shakllanayotgan)	2020–hozirgi davr	O'zbekiston Texnik jihatdan tartibga solish agentligi, Tilshunoslik instituti, ISO 30042 (TBX), ISO 16642 (TMF)	Elektron terminlar, sun'iy intellekt, raqamli texnologiyalar	Xalqaro inglizcha terminlar bilan uyg'unlashuv	Yuqori — avtomatlashtirilgan terminologik tizimlar rivojlanmoqda	TBX va TMF formatlari orqali terminologiya elektron muhitda boshqarilmoqda	Ingliz tilining kuchli ta'siri; milliyalashtirish jarayoni izchillikka muhtoj

Muhokama. Tahlil shuni ko'rsatadiki, o'zbek terminologiyasi taraqqiyoti besh asosiy omil ta'sirida shakllangan: tilning ichki resurslari, ekstralingvistik omillar va davlat siyosati. Jadvaldagi ma'lumotlar ushbu bosqichlar o'rtasidagi davomiylikni hamda farqlilikni aniq ko'rsatadi. Jadidlar davrida milliy uyg'onish, sovet davrida ruscha o'zlashmalar, mustaqillikdan so'ng esa xalqaro integratsiya ustuvorlik qiladi. Terminologiyaning hozirgi bosqichi – global raqamli integratsiya davri bo'lib, xalqaro atamalarni milliy fonetik va morfologik me'yorlarga moslashtirish zarurati mavjud.

Xulosa. O'zbek texnik terminologiyasi o'zining ko'p asrlik tarixiy ildizlariga, milliy leksik imkoniyatlariga va zamonaviy xalqaro me'yorlarga tayangan holda izchil rivojlanib kelmoqda. Tadqiqot davomida terminologiya nazariyasining nazariy, tarixiy va amaliy asoslari chuqur tahlil qilindi. O'zbek terminologiyasining taraqqiyot yo'li besh bosqichda kechgan: qadimgi va o'rta asrlar, jadidlar davrida milliy uyg'onish asosida termin yaratish, sovet davrida ruscha o'zlashmalar orqali tizim barqarorlashuvi, mustaqillikdan so'ng milliy standartlashtirish va xalqaro uyg'unlashtirish. Yangi terminlar yaratishda mahalliy resurslardan foydalanish, atamalarni ekspertizadan o'tkazish va zamonaviy texnik sohalar uchun izohli lug'atlar yaratish zarur.

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LINGUOCULTURAL FEATURES OF THE POETONYMS IN THE EPIC “ALPOMISH”

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Abstract. The article reveals the linguocultural aspects related to how onomastic units in the epic “Alpomish” – such as anthroponyms, mythonyms, and mythozoonyms – express the sociolinguistic, national, cultural, and religious traditions of the people and their oral poetic creativity. Furthermore, the ethnolinguistic aspects of the naming of poetonyms, connected to the ancient traditions of the Uzbek people’s clans and tribes, are explored, and the linguo-cultural features of the poetonyms Alpomish, Barchin and Boychibor are illuminated.

Keywords: poetic function, poetic names, poetonym, poetic anthroponym, allusive text, allusive marker, poetic zoonym.

“ALPOMISH” DOSTONI POETONIMLARINING LINGVOMADANIY XUSUSIYATLARI

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Annotatsiya. Maqolada “Alpomish” dostonidagi antroponim, mifonim, mifozoonim kabi onomastik birliklarning xalq va uning og'zaki poetik ijodi takomilidagi sotsiolingvistik, milliy, madaniy, diniy an'analarni ifodalash bilan bog'liq lingvokulturologik hamda poetonimlar nomlanishining o'zbek xalqining qadimiy urug'-qabilalari an'alariga aloqador etnolingvistik jihatlarini ochib berilgan hamda Alpomish, Barchin, Boychibor poetonimlarining lingvomadaniy xususiyatlari yoritilgan.

Kalit so'zlar: poetik vazifa, poetik nomlar, poetonim, poetik antroponim, allyuziv matn, allyuziv ko'rsatkich, poetik zoonim.

Kirish. Antroposentrik paradigma ustuvorligi ortgan bugungi kunga kelib qadimiy va tarixiy folklor asarlarining lingvistik jihatlariga, jumladan, ularda qo'llangan atoqli otlarni o'rganishga sotsiolingvistik, etnolingvistik, psixolingvistik, pragmalingvistik, antroposentrik, lingvokulturologik aspektda yondashuv borgan sari ortmoqda.

Dunyo tilshunosligida xalq og'zaki ijodi asarlarining til xususiyatlarini o'rganuvchi lingvofolkloristika sohasi rivojlangan va takomilga erishgan ilmiy yo'nalish hisoblanadi. Endilikda xalqning tarixi, etnik takomili, madaniyati va san'ati hamda badiiy ijodining sara namunalarini, xususan, ulardagi onomastik birliklarni yangi lingvistik paradigmalar asosida tarixiy va zamonaviy aspektlarda tadqiq etish kun tartibiga qo'yildi. Atoqli otlar xalqning

ijtimoiy-siyosiy, milliy-madaniy, etnik taraqqiyotini va milliy tilning shakliyl hamda mazmunii takomilini o'rganish imkonini berishi nuqtai nazaridan ham ilmiy, ham amaliy ahamiyatga ega.

Adabiyotlar tahlili va metodologiya. O'zbek lingvofolkloristikasida "Alpomish" dostonining leksik, dialektal, frazeologik, uslubiy, lingvofolklyoristik, onomastik xususiyatlari R.Rasulov, S.Tursunov, B.To'ychiboyev, N.Mahmudov, R.Sayfullayeva, I.Yormatov, S.Yo'ldosheva, A.Abdiyev, Y.Hojiyev, D.Ashurov, B.Yunusovalar tomonidan o'rganilgan. T.Mirzayev, J.Eshonqul, S.Fidokor, B.O'rinboyev, K.Bozorboyev, A.Turobovlar tomonidan dostonga doir lug'atlar ham yaratilgan

Mazkur maqolada qiyosiy tahlil, semantik tahlil, tasniflash, tavsiflash metodlaridan foydalanildi.

Muhokama. Bugungi kunda o'zbek tilshunosligida lingvofolklyoristika va onomastika ilmiy jihatdan shakllangan hamda ancha rivojlangan yo'nalishlardan bo'lsa-da, "Alpomish" dostoni onomastik birliklari lingvistik aspektda maxsus o'rganilmagan. "Alpomish" dostoni o'zbek xalq tilining, donoligining jonli tarixi in'ikosidir. "Alpomish" dostonida o'zbek xalqi va tiliga xos atoqli otlarning barcha tiplari: antroponimlar (kishi nomlari, laqablar), mifonimlar (afsonaviy nomlar), toponimlar (joy nomlari), gidronimlar (suv obykti va inshooti nomlari), oronimlar (tog', dara va g'or nomlari), zoonimlar (hayvon, parranda nomlari), etnonimlar (urug', qabila va millat nomlari) faol qo'llangan. Mazkur atoqli otlar o'zbek xalqining yashash tarzi, urf-odatlar, an'analari mahsuli sifatida xalqimizning tarixi, tili, madaniyati va etnografiyasi haqida boy ma'lumotlarni beradi. Badiiy asarda qo'llangan har bir til birligi, jumladan, atoqli otlar ham ma'lum "badiiy yuk" tashiydi, atash, fikr ifodalashdan tashqari estetik-emosional vazifa ham bajaradi. Bu lisoniy vazifa adabiyotshunoslik nuqtai nazaridan badiiy-uslubiy vazifa deb yuritiladi. Xuddi shunday vazifa bajaradigan, badiiy matnda qo'llangan atoqli otlar poetik nomlar, ya'ni poetonimlar deb ataladi. Poetonimlar leksik-semantik jihatdan antroponim, zoonim, toponim va boshqa turlarga bo'linadi.

"Alpomish" dostoni poetonimlarga boyligi bilan ajralib turadi. Ayniqsa, dostonning Alpomish, Barchin kabi bosh timsollari badiiy-uslubiy vazifa uchun xoslanganligi bilan poetik antroponimlarning eng sara namunalari hisoblanadi.

Alpomish – doston bosh qahramonining laqabi. U dostonda mard, pahlavon, oriyatli, g'ururli, vatanparvar o'g'lon sifatida tasvirlangan. Shunga barcha xaloyiqlar yig'ilib kelib aytdi: "Dunyodan bir kam to'qson alp o'tdi, alplarning boshlig'i Rustami Doston edi, oxiri bu Alpomish alp bo'lsin". Oxiri Alpomishbek alp bo'lib, to'qson alpning biri bo'lib, sanaga o'tib, alplik otini ko'tarib, yetti yoshida Alpomish ot qo'yildi. Yetti yoshida yoyni ko'tarib otgani uchun Alpomish alp atandi. [1; B.6.].

Odatda allyuziv matnda allyuziv ko'rsatkich vazifasida keluvchi kishi ismi, familiyasi va laqablari allyuziv antroponim sanaladi.

Alpomish poetonimi o'zbek she'riy matnlarida allyuziv nom sifatida qo'llanib, u orqali dostonning muayyan syujetiga ishora qilingan:

O'g'lim, desang osmonlarga G'iro't bo'lib uchgayman,
Chambil yurtda Alpomishga navkar bo'lib tushgayman,
Padarkushdan pana qilib Ulug'bekni quchgayman,
G'ichir-g'ichir tishimdagi o'lig'imsan, Vatanim...
(M.Yusuf. Vatanim)

Alpomish antroponimiga sof turkiycha alp so'zi lug'aviy asos bo'lgan bo'lib, "mard, pahlavon kishi" demakdir. O'zbek tilida bu modeldagi Kuntug'mish, Oyto'lmish kabi ismlar ham uchraydi.

Alpomish antroponimi o'zbek lingvomadaniyatida nomus va oriyat, alplik, bahodirlik, baquvvatlik etaloni sifatida qabul qilingan. Shu sababli keyingi davrda ushbu antroponimdan badiiy matnda "o'zbek xalqi-ning g'ururi, o'z elining mard himoyachisi" assotsiatsiyalarini hosil qilishda foydalanilmoqda. Bunda Alpomish poetonimi onomastik metaforani hosil qilib, badiiy mazmun ekspressivligi uchun xizmat qiladi. [2.B.17.]. Bu birgina Muhammad Yusufning bir necha she'rlarida kuzatiladi:

Alpomishlar tug'ilajak,

Baxting boshga gultoj endi, O'zbekmomo (M.Yusuf. O'zbekmomo).

Yoki:

Erk degani o'zi kelib eshik qoqmas,

Jon chekmasang osmonlardan omad yog'mas.

Qatoringda botirlaring bo'lsin og'mas,

Gurkirasin Alpomishlar o'tgan tuproq,

Inshoolloh! (M.Yusuf. "Inshoolloh") [3.B.10.]

Bunday poetik qo'llanish boshqa shoirlar ijodida ham keng kuzatiladi. Masalan,

Alp erlarning naslisan,

Alpomishlar avlodi,

Bahodirsan alpqomat –

Jaloliddin zurriyodi.

(Sirojiddin Sayid. "O'zbek bokschilariga") [4.B.1.]

She'rda shoir Alpomish antroponimini ko'plik son shaklida aynan bahodirlar, mardlar ma'nosida qo'llagan. O'zbek she'riy nutqidan bunday misollarni ko'plab keltirish mumkin.

Hatto bir o'rinda shoir Muhammad Yusuf O'zbekistonni, ona yurtimizni "Alpomishlar yurti" deb ataydi hamda she'rni ham shu misra bilan nomlaydi:

Alpomishlar yurti bu diyor,

Doston bo'lgan Rustamlari bor.

Shu o'lkada oftob ayvoni,

Shu o'lkadan boshlanar bahor.

(M.Yusuf. "Alpomishlar yurti bu diyor") [5.B.15.]

Bu she'riy parchada Alpomish antroponimi ko'plik son shaklida mard, jasur yigitlar etalonida qo'llangan, ya'ni kontekstda "Mard, jasur o'g'lonlar yurti" mazmunini obrazli ifodalashga xizmat qilgan.

Barchin – sadoqatli va vafodor ayol timsoli.

Barchin antroponimi o'zbekcha "shoyi, mato, ipak mato, parchin yoki barchin" ma'nosidagi so'zdan olingan bo'lib, qizlarga qo'yiladi, "go'zal, zebo qiz" degan ma'nolarga ega. [6.B.48.] Barchin, haqiqatan, jisman va qalban go'zal timsoldir. Buni biz dostonning ko'p o'rinlarida antroponimni oy Barchin va Barchinoy shaklida qo'llanishida ham ko'ramiz: "Bul ham oy Barchin qizini maktabdan chiqarib oldi". [1.B.9.]

Yoki: "Ana shunda Barchunoyning enasi Barchunoyni ham jo'natmoqchi bo'lib, Barchunoy uchun bir to'rg'a otni daladan olib kelib..." [1.B.18.]

Bu o'rinda ismlar tarkibida keluvchi oy antroponim tarkibida qo'llanib, "go'zal, chiroyli" ma'nolarini ifodalashga va erkalash hamda hurmatni ifodalashga xizmat qilgan.

Alpomish qalmoq yurtiga asir bo'lib qolib ketganida uni uzoq yil kutib, yoriga sadoqat bilan yashaydi. Mana shu jihat o'zbek lingvomadaniyatida Barchin poetonimining sadoqatli ayol ramziga aylanishiga sabab bo'lgan. She'riy matnlarda qo'llangan Barchinoy poetonimi yor sadoqatini ta'kidlash, qiyoslash kabi maqsadlarda qo'llangan:

Barchinoydek kutganing qani?
Zardobu qon yutganing qani,
Umr yo'lida to yumguncha ko'z,
Birga-birga ketganing qani?
(Mirtemir. Surat)

Doston syujetida poetik timsollarning yana biri turi Boychibor poetik zoonimi ham alohida o'rin tutadi.

"Alpomish"dagi Boychibor insonning eng sadoqatli do'sti bo'lmish otning noyob va mumtoz timsolidir. U hayotiy, benihoya jonli. Alpomishning qismatini nurlantirishda Barchinoy, do'sti Qorajondan uning mavqeyi aslo kam emas.

Boychibor zoonimi ham o'zbek she'riy matnlarida o'xshatish etaloni sifatida qo'llanib, "Alpomish" dostonidagi ot bilan bog'liq assotsiatsiyalarni yuzaga keltirgan.

Qachon boqsam olib kaftga xayol parvozga shaylangay,
Va ruhda Boychibor! Dilda navo mastona, tuproqsan.
(Yoqub Darmon. O'zbek tuprog'i. 97-b.)

O'zbek she'riy nutqida Boychibor zoonimi sadoqatli, sodiq, vafodor va sohibiga har qanday damlarda yordamga shoshguvchi, ko'makdosh va o'zini qurbon qilishga ham tayyor timsol sifatida ham qo'llanadi.

Natija. "Alpomish" dostonida ham mifonimlar faol qo'llanib, xalqning orzu-umidlari, ezgu niyatlari bilan bog'liq alpik va Alpomish timsoliga xos mardlik, vatanparvarlik, xalqparvarlik, do'st va yorga vafodorlik, sodiqlik fazilatlarini yuzaga chiqishida homiy vazifasini bajargan hamda o'zbek xalqining diniy, milliy urf-odatlarini, an'analarini yorqin ifodalagan. Bu ularning nomlanishida, variantlarida va sifatlari ifodasida ham kuzatiladi.

Alpomish mifoantroponimini yuzaga keltirgan milliylik, mifologik obrazlilik, badiiylilik kabi jihatlar dostonning bosh timsoli Hakimbekning harakati, faoliyati, xislatlari, amallari va ona yurti, yori, xalqi hamda do'stiga munosabatlarida tadrijiy ochilib boradi.

Inson va tabiat uyg'unligi folklorda ustuvor hisoblanadi. Shu boisdan hayvon va parrandalar hamda ularning timsoli xalq og'zaki ijodida faol qo'llanib, insonning eng sodiq hamkori, yordamchisi sifatida gavdalanadi. Shu jihatdan qaraganda, Boychibor timsoli ham Hakimbekka sodiq homiy – yordamchi sifatida bo'y ko'rsatadi.

Xulosa. Tahlillardan ko'rinadiki, "Alpomish" dostoni va undagi bosh timsol-lar o'zbek lingvomadaniyati xalqimizning milliy an'analari, g'ururi, shon-sharafi, orzu-istaklari, ezguliklari ramziga aylangan. Asrlar, davrlar davomida bu avloddan-avlodga o'tib, yanada sayqal topib bormoqda. Bu Alpomish, Barchin, Boychibor badiiy timsollarining o'zbek so'zlashuv va badiiy nutqida bahodirlik, pahlavonlik, mardlik, go'zallik, vafodorlik timsoli, etaloni sifatida allyuziv nomlar sifatida qo'llanishi ham buning yorqin dalilidir. Shuningdek, til va nutqqa, til va madaniyatga xos bunday qo'llanishlar, o'z navbatida, tilning nutq, madaniyat

bilan uzviy bog'liq-ligini, aksincha, tilning takomili xalqning milliy madaniyati bilan chambarchas aloqadorligining isbotidir.

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THE LINGUISTIC AND CULTURAL SIGNIFICANCE OF FORMULAIC EXPRESSIONS

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Abstract. This article examines the linguistic and cultural significance of formulaic expressions, particularly, greeting and farewell rituals within Russian, English, and Uzbek communicative cultures. Drawing on the theoretical foundations of cultural linguistics and anthropocentric approaches to language, the study analyses how formulaic expressions encode national mentality, worldview, and social values. The research integrates comparative linguocultural analysis with pragma-semantic interpretation of speech etiquette, demonstrating that greetings function as culturally embedded communicative acts that regulate interpersonal relations, signal social distance or solidarity, and preserve ethnocultural identity. Special attention is devoted to Uzbek greeting rituals, which exhibit a high degree of ritualization, sociocultural symbolism, and religious grounding. The findings highlight that formulaic expressions serve not only as linguistic units but also as cultural markers that transmit ethical norms, traditional worldviews, and collective memory.

Keywords: formulaic expressions; greeting rituals; linguoculture; cultural linguistics; pragmatics; Uzbek communicative culture; speech etiquette.

FORMULALI IFODALARNING LINGVISTIK VA MADANIY AHAMIYATI

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Annotatsiya. Ushbu maqola rus, ingliz va o'zbek kommunikativ madaniyatlarida formulali iboralarning, xususan, salomlashish va xayrlashish marosimlarining lingvistik va madaniy ahamiyatini o'rganadi. Madaniy tilshunoslikning nazariy asoslari va tilga antropotsentrik yondashuvlarga tayangan holda tadqiqotda formulali iboralar milliy mentalitet, dunyoqarash va ijtimoiy qadriyatlarni qanday kodlashini tahlil qiladi. Tadqiqot qiyosiy lingvomadaniy tahlilni nutq odob-axloq qoidalarining pragma-semantik talqini bilan birlashtirib, salomlashish shaxslararo munosabatlarni tartibga soluvchi, ijtimoiy masofa yoki birdamlikni bildiruvchi va etnikmadaniy o'ziga xoslikni saqlaydigan madaniy o'rnatilgan kommunikativ aktlar sifatida ishlashini ko'rsatadi. Alohida e'tibor o'zbekcha salomlashish urf-odatlariga qaratilgan bo'lib, ularda yuqori darajadagi marosimlar, ijtimoiy-madaniy ramziylik va diniy asoslar namoyon bo'ladi. Topilmalar shuni ko'rsatadiki, formulali iboralar nafaqat til birliklari, balki axloqiy me'yorlar, an'anaviy dunyoqarashlar va jamoaviy xotirani uzatuvchi madaniy belgilar sifatida ham xizmat qiladi.

Kalit so'zlar: formulali ifodalar; salomlashish marosimlari; til madaniyati; madaniy tilshunoslik; pragmatika; O'zbek muloqot madaniyati; nutq odobi.

Introduction. Language functions as a crucial indication of national identity, cultural continuity, and collective perspective. Language serves as a reservoir of ethnocultural knowledge, embodying the spiritual, historical, and philosophical underpinnings of a nation. Formulaic statements, particularly welcomes, are one of the most stable and culturally significant elements of language activity. They maintain societal norms, ceremonial behaviours,

notions of civility, and conventional perspectives. Although often utilised routinely, greeting formulations are essential components of communication etiquette that illustrate how cultures shape interpersonal relationships, convey respect, and preserve societal peace.

In the same way as folk culture, psychology, and philosophy are reflected in language. By storing the knowledge that has been gathered by the ethnic community, it imprints a unique way of perceiving the world that is experienced through the lens of concepts and images that are associated with the national culture. When it comes to the national culture, history, mindset, and personality of the people, as well as the people themselves, each people's language is distinctive and distinct from the others. Every nation takes great pride in its language and works to conserve it as the most significant cultural and historical heritage. This heritage not only unites the people who speak it, but also whole generations, both those who have passed away and those who will come after them. Regarding to the Russian language, it is appropriate to recollect a few additional statements. D.S. Likhachev, a Russian scientist, made the observation that “the language expressed the inner strength of the people, its tendency to emotionality, a variety of characters, and different types of attitude to the world”. In the event that it is true that the language of a people reflects its national character (which is unquestionably the case), then the national character of the Russian people is immensely diverse, complex, and contradictory within themselves. In addition, the language has to be able to convey all of this information. There is no question that the Russian language is an essential component of Russian culture. It reflects the essence of the Russian people, including the depth and splendour of the Russian spirit. E. Osipova and A. Polonskiy have both made reference to the cultural treasure that D.S. Likhachov has. The personal accomplishment of D. S. Likhachov is the concept of establishing the one-of-a-kind cultural journal known as “Наше Наследие” (1988), which is appropriately regarded as the “visiting card” of national culture (Osipova & Polonskiy 2024:30).

The problem of theoretical and practical study of the relationship between language and culture, folk traditions, customs, beliefs, and other manifestations of national culture has become one of the most important issues as a result of the development and formation of the anthropocentric paradigm in the natural and social sciences, including linguistics. Cultural linguistics is one of the methodological concepts that underpin this new scientific path, which was established as a result of the recognition of this link within the scientific community. In addition, one of the challenges that cultural linguistics faces is the link that exists between language and culture with an individual. The investigation of this relationship resulted in the development and formulation of the theory of linguistic personality, which is utilised in research practice in a manner that is both widespread and fruitful. They got a unique theoretical and practical development of the notion of views of the world (scientific, naïve, linguistic, national, ethnic, etc.) within the framework of cultural linguistics. This development was both theoretical and practical. It is important to highlight that there has been a greater growth and realisation of interest in the issues of mentality, worldview, and other aspects of the philosophical approach towards reality. The study and description of the link between language and culture, language and personality, language and ethnicity, and language and folk mentality are among the primary tasks that are performed by the field of cultural linguistics.

Results. The research validates that formulaic statements encapsulate collective cultural memory, ethical principles, perspectives, and societal standards. Greetings serve not

just as initiators of conversation but also as culturally significant activities that manage social distance, convey respect, and signify friendliness. In Russian, welcomes such as “Здравствуйте” and “Добрый день” demonstrate adaptability across social hierarchies and circumstances, whereas English pleasantries like “Hello,” “Hi,” and “Good morning” are less hierarchical but frequently accompanied by small chat to sustain phatic contact. Both languages allow for structurally abbreviated forms—such as “Привет” in Russian and “Hi” in English—varying pragmatically based on the degree of formality and social distance. Conversely, Uzbek greeting customs exhibit unique ethnospecific characteristics, notably a profound theological foundation, whereby “Assalomu aleykum” has spiritual and moral significance and is employed universally, irrespective of gender, age, or social standing. Uzbek greetings are highly ritualised, necessitating an exchange upon each encounter between acquaintances, irrespective of frequency, and exhibit considerable formulaic diversity with various occupation-related, blessing-oriented, and time-specific salutations such as “Xayrli tong,” “Charchamang,” and “Ishingiz baroridan kelsin.” These salutations embody fundamental cultural principles, such as reverence for elders, hospitality, humility, and kindness. Nonverbal elements are significant in all three cultures, encompassing gestures, face emotions, and bodily movements in introductions. Uzbek welcomes frequently encompass formal enquiries regarding health and wellness, Russian greetings may feature handshakes or hugs contingent upon the level of intimacy, while English greetings are generally less physical and more reserved.

Discussion. D.U. Ashurova and M.R. Galieva assert that language functions not only as a means of communication and the principal instrument for expressing thought but also as a reservoir of cultural knowledge. Language is a complex system of signs employed to convey, preserve, utilise, and transmit culture between generations. 1 The article examines the impact of cultural influences on kinship terminology in the English and Uzbek languages, employing particular examples from each to elucidate essential themes (Ashurova & Galieva 2019).

Traditional forms of speech, such as blessings, constitute an essential aspect of human existence and have a significant position in the daily lives of any civilisation. Consequently, they exhibit a degree of universality within the global communication environment, influenced by the analogous methods employed to address communicative challenges across diverse settings. Nevertheless, since speech etiquette embodies and preserves national culture, blessings, although possessing some universal characteristics, vary according to ethnocultural distinctiveness, influenced by mindset and the nature of a specific linguistic community (Tixonova 2018).

In this article, the model of the communicative situation involving etiquette and the prospects for researching the ethno-specificity of the execution of circumstances involving greeting and farewell in the context of a distinct national culture are presented. Taking into consideration the three zones of the information space of communication that were discussed previously, modelling (the application of speech formulae) of the communicative situation including etiquette was carried out. To add insult to injury, the dimensions of etiquette and courteous behaviour that are related with compliance include the standards of distance, compassion, attention, sensitivity, tact, and tolerance. Etiquette speech pairs are intimately tied to one another, according to research that has revealed that ritualised formulae of greeting and departure constitute these pairs. There is a speech genre known as goodwill, in which each of the parties utters a greeting phrase, demonstrating the desire not only to enter into

communication, but also to express a respectful attitude towards the interlocutor. When we meet, we greet, which means that we establish contact. This is the actualisation of the speech genre of goodwill. In the Russian communicative culture, for instance, the word *“Добрый день”* (which translates to “Good afternoon”) is followed by the phrase *“Приветствую Вас”* (which means “Greetings to you”). People say their goodbyes at the farewells to demonstrate that they are ending their contact with the purpose of continuing to communicate with one another in the future. For the purpose of putting this desire into action, every communicative culture has a collection of farewell phrases, such as *“Пока” – “До завтра”* (in Russian), *“Bye-bye” – “See you”* (in English), and *“Xayr – Ko‘rishguncha”* (in the Uzbek language). It should come as no surprise that the selection of speech formulae for etiquette in each instance, as well as the information on the presupposition of the near and far communication zones impact the situation. There are disparities in the social and communicative statuses of the communicators, which are assigned to the zone of the wider peripheral of communication. Even traditional forms of communication that are considered to be etiquette turn out to be situationally conditioned, and the decision relies on these differences.

When it comes to modelling an etiquette communication scenario, the ethnic status of communicants turns out to be quite crucial. This is because it corrects the relevance of many characteristics of the social hierarchy, such as age, gender, educational level, professional standing, and so on. When witnessing instances involving etiquette, when speech activities that are identical in use and pragmatics are conducted in different communication cultures, significant variances are apparent. When it comes to Russian culture, greetings, known as *Добрый день / Здравствуйте*, can be delivered to virtually every communicant in any given social circumstance. Interpersonal greetings, known as *Здорово/Привет*, are frequently used when speaking with others of same social rank, particularly in informal settings. These identical greetings take on a somewhat different significance when they are spoken to a communicant who has a greater social rank in comparison to the person to whom they are being addressed. Due to this, it was feasible to offer a pretty comprehensive description of the key characteristics of the linguocultural group that was being investigated thanks to the description of the communicative behaviour of representatives of a certain culture according to the parametric/formulaic model. In this particular instance, particular verbal and non-verbal communicative signs are taken into consideration in terms of their functions in the etiquette situation. Differences and coincidences in the pragmatics of the meaning that is attributed to them make it possible to identify the most typical characteristics of the communicative situation of the investigated type, as well as to take note of the national and cultural characteristics (Chaushev 2008:28-30).

Comparative and contrastive analysis of the implementation of special expressions-formulas of a communicative situation in various languages of culture presents the findings of a study that investigated the communicative behaviour of representatives of Russian and English cultures in situations of initiation and finalisation of etiquette communication according to the parametric model (formula). The study also examined the dynamics of changes in the norms of polite speech behaviour, which are associated with the processes of liberalisation of the norms of communicative culture. It was discovered through an analysis of the phatic intentions and pragmatic meanings that were embedded in each replica of the contact-establishing dialogue that the ritualization of greeting and farewell is extremely

informative. Not only does it assist in establishing the framework of the interpersonal space of communication, but it also helps to initiate conditions for the continuation of communication. There are aspects of similarities and differences in rituals and norms for the application of speech etiquette that have been found in each language. The techniques of communication that are used to initiate and complete a conversation are distinctive to a particular nation. It is generally accepted that the formulas (chunks) of welcome are more ritualised and diversified in the forms of verbalisation than the ritual of farewell. This is because the formulas of greeting are more often used. The speech formulas that are used to express farewell are straightforward, and their selection is contingent not only on the awareness of the status marker of partners, but also on the concept of the distance that people travel and the time that they choose to be apart (for example, *"See you tomorrow, Goodbye"*; *"Xayr, Ko'rishguncha, Ertagacha"*). It is possible to gauge the level of courtesy by observing the number of dialogical pairs that are employed in parting. As the analysis has shown, to express a high degree of respect and / or attention in English and Russian communication, the ritual of two and threefold goodbye, in which the phrase of goodbye can be accompanied by an assessment of the meeting (*Были рады повидаться* - *We were glad to see you, It was nice to see you*), thanks for the hospitality (*спасибо за все приглашение*) - *Thank you (for everything), Thank you for coming, Thank you for inviting*), passing signs of attention to third person (*Передавай(ме)* - *Say hello to, Remember me to, Give my love to etc*), wishes and expressions of concern (*Доброго/Счастливого пути, Счастливо добратся, Хорошего дня* - *Good journey, Happily get there, Have a nice day, Enjoy your stay in etc*), an invitation and intention to continue contacts (*Приводите еще, Мы всегда рады вас видеть* In addition to the phrases *"Come again", "We are always glad to see you", "Come again", "Drop in", and "You should come"* etc., there are also phrases such as *"See you, Write, Call, See you, I'll give you a ring, Give me a ring, etc."* As a general rule, many copies are utilised at the conclusion of communication, which results in a large prolonging of the ritual that is performed to separate the parties. Not only does verbiage become a show of politeness and attention, but it also establishes a consistent pattern for English as a Second Language and English as a Foreign Language students to get comfortable with specific speech formulae.

When it pertains to the use of formulaic expressions, the initiation processes of the communicative approach are defined by the enormous diversity of forms and the situational variables that are required for their selection. The objective of greetings is to organise the conditions for beginning and/or maintaining conversation. Greetings are communicative settings that are part of a ritualised process. The most important pragmatic meaning is to convey good wishes (wishes for good, peace, health, welfare, and good luck at the time of the meeting as well as for the future). Such patterned chunks are considered to be a manifestation of courtesy, benevolence, and respect towards a meeting acquaintance, and sometimes even to a stranger. A comparison of the techniques of nomination and the ways of actualising the ritualised scenario demonstrates that the former is more advantageous. "Greeting" in Russian and English linguistic cultures, the communicative act of greeting is presented as a short-term communicative action 'received address in the form of a word, gesture, movement when meeting', reflected in the lexemes *greet, greeting, say hello, to greet, to welcome, to meet*, as well as actually the words of greeting, gestures, movements at this moment (compare: *приветствие, здравствование (obsolete), здорованье (obsolete); greeting, welcome, cheer, hail ; salomlashish, salom berish, salom alik qilish, so'rashish, hol-ahvol so'rash*). It is important to

take note that welcomes are accompanied by a series of nonverbal formulations, gestures, and motions that are distinctive of the three cultures that were researched. These include handshakes, embraces, patting, kissing, getting up, and stepping towards. Differences are seen in the ritual of expressing politeness, which includes etiquette and means of putting them into practice. By conducting an analysis of the realisation of formulaic language in communicative situations and the pragma-semantic meanings of speech formulas, which were identified in a variety of linguocultures, it was possible to highlight a number of contrasting differences in the semantics of greeting formulas, the ritual of expressing politeness, and the degree of ritualization. These differences depend on the sociocultural indices of the communicants (with the exception of national, gender, and age), as well as the socio-pragmatic conditions of communication (temporary and situational).

In Uzbek culture, greeting is characterised by a great degree of respect and decency in connection to another person. It is thought that greeting is similar to any good conduct, that it originates from God, and that it is inspired by him. As a result, the lack of greetings or a response to it is seen to be ignorance, weakness, and bad. Within the realm of Uzbek culture, there exists a saying that is well recognised: *Salom – qarzi Xudo, alik – farzi banda* - *Greetings from Allah, and answers/responses from individuals themselves*. The semantics of well-wishes in greetings are related with the expressing of wishes for peace and good in the communication culture of the Uzbek people. In addition to this, it is accompanied with a courteous inquiry of the health of other individuals, regardless of whether they are a family, an acquaintance, or a stranger. One of the most common ways to welcome someone is by saying “*Assalomu aleykum*”, which translates to “*Peace be upon you*”, “*Мир тебе/Вам*” (derived from the Arabic language). People who confess their religion in Islam, including men and women, greet one another with this greeting, which is regarded to be a global greeting. A response is that “*Vaaleykum assalom*” is an Arabic phrase that means “*Peace to you too*”. Within this communicative culture, there is no variation in the selection of greeting formulations that may be utilised in the various registers of communication. There are no kinds of greeting that have been desensitised and have been reduced structurally. The greeting “*Assalomu aleykum*” is often extended to every single individual, irrespective of their age or social standing. *Assalomu aleykum* is a greeting that must be exchanged between Uzbeks at all times, regardless of how many times they meet during the day. This is something that should be taken into consideration. An interesting fact is that in the Uzbek language does not reveal the communicative and pragmatic significance of the gender index and the social status of the communicator, in accordance with which there are special formulas for greeting with expressing a wish for good, taking into account the time of day: *Xayrli tong* - *Good morning*, *Xayrli kun* – *Good afternoon/day*, *Xayrli kech/oqshom* – *Good evening*, *Xayrli tun* – *Good night*.

M.Sh.Yunusova defines the interaction between language and culture as follows: “The relationship between language and culture can be described as follows: language consists of symbols, or signs, utilised by individuals in communication, while culture represents the system of meanings that is embodied through language and transmitted across generations in a historical continuum” (Yunusova 2024).

For each of the three linguocultures that were investigated, it is essential to take into consideration the temporal dimension of the communication situation. Nevertheless, in Uzbek culture, the semantics of such a greeting includes an extra pragmatic signal of gender. This

marker is a marker of gender. It is not possible to find an equivalent in either Russian or English for the following type of greeting, which is specifically limited by the time of day: *Tongiz xayrli bo'lsin!* – *Let dawn will be kind (in an eloquent speech), Oydin oqshomingiz oppoq tonglarga ulansin!* – *May your quiet moonlit night leads with bright morning/dawn.* In Uzbek culture, greeting formulae are actively utilised. These formulas include a pragmatic index of a person's professional position. This index is ingrained in the communication legacy of Russian and English cultures, although it is not in demand in these cultures at the current time. It was discovered that there are a substantial number of greetings that are directed at a person who is working, such as *Hormang!* – *Bor/Sog' bo'ling!*, *Bormisiz!-Omonmisiz!*, *Charchamang!*, *Ishingiz baroridan kelsin!*, *Xudo kuch-quvvat bersin!* *Hosilingiz mo'l bo'lsin!* *Daromadingiz butun bo'lsin!* *Xudo barakasini bersin!*

Speech culture is intrinsically linked to oratory. Since antiquity, mankind has consistently endeavoured to articulate its ideas to audiences through eloquent and resonant language. Over time, language evolved into an art form, with oratory serving as a striking expression of this art. During interpersonal conversation, the primary social roles of language are highlighted. In communication, the speaker or writer employs existing linguistic resources to achieve a particular communicative objective—specifically, to convey or acquire information regarding certain events and phenomena, to articulate opinions or attitudes, and thereby to affect the thoughts and emotions of the listener or reader. This objective distinctly delineates the essence of spoken communication. Individuals who adeptly choose and employ the linguistic elements requisite for a certain communicative context, elevating their application to an artistic level, have consistently been esteemed as orators. Consequently, from a philosophical perspective, oratory and speech culture—indicative of an individual's linguistic proficiency—are ideas that necessitate, complement, and are intricately linked to one another (Jo'raev & Halimov 2021:17)

Conclusion. The language encapsulates cultural uniqueness, as “different languages, in their essence and influence on cognition and emotion, represent distinct worldviews” (Humboldt 1985: 370); “the peculiarities of language impact the essence of a nation, thus a comprehensive examination of language must encompass all that history and philosophy link to the human inner world” (Humboldt 1985: 377). In other words, variations exist in cognitive processes and perceptions of reality; language encapsulates the distinctiveness of a particular culture. W. Humboldt stated: “Language is intertwined with the folk spirit through the most delicate fibres of its roots”; “Language is among the factors that invigorate the universal spiritual force to perpetual activity”; “Language and spiritual forces operate in tandem and collectively form the indivisible function of the mind” (Berezin 1984: 44-45).

In summary, greeting expressions and behaviours reflect factors such as nationality, religion, age, relationship, venue, and gender. This paragraph has demonstrated theoretical and practical methods to formulaic statements, illustrated with instances of greetings. Greeting constitutes a crucial aspect of communication, inherently including the linguocultural paradigm and cultural competency. Greetings reflect an individual's perception of the interlocutor and indicate social presence. In Russian culture, there is a hilarious adage: “какой Привет - такой Ответ,” which signifies that the manner in which a speaker greets an interlocutor determines the nature of the interlocutor's response. In Uzbek culture, regardless of a person's age, status,

gender, colour, or religion, interlocutors are required to greet one another with the word “Assalomu aleykum” including children.

The maintenance of cultural identity and the formation of social contact are both significantly influenced by the use of formulaic language, particularly formal welcomes. They are comprehensive representations of the worldview, ethical standards, and communication ideals that are held by a language group. As it pertains to intercultural communication, linguocultural studies, and language instruction, having a solid understanding of these ethnospecific characteristics is absolutely necessary. Despite the fact that greeting rituals serve the same universal communication aims, this study indicates that the pragmatic functions, semantic richness, and socio-cultural implications of greeting rituals are notably different across the Russian, English, and Uzbek cultures. A corpus-based frequency analysis, cognitive modelling of formulaic phrases, or experimental work on pragmatic understanding might be among the topics that will be investigated in the potential future.

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GLOBAL SOCIAL PROCESSES IN THE CONTEXT OF SPEECH ACTS: A PRAGMALINGUISTIC APPROACH

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Abstract. This article analyzes, on a pragmalinguistic basis, the interrelation between speech acts and social processes in the era of globalization. It reveals the role of strategic illocutionary means used in international political speeches, media communication, and internet discourse in shaping social consciousness. The study shows that in contemporary global processes, speech acts serve not only as a tool for delivering information but also as a mechanism for directing audiences to action and influencing their perceptions.

Keywords: pragmalinguistics, speech act, illocution, persuasion, global communication, discourse.

GLOBAL IJTIMOYIY JARAYONLAR KONTEKSTIDA NUTQ AKTLARI: PRAGMALINGVISTIK YONDASHUV

Salimova Gulnoza Anvar qizi

Buxoro davlat tibbiyot instituti
Yoshlar bilan ishlash, ma'naviyat va ma'rifat bo'limi uslubshunosi

Annotatsiya. Ushbu maqola globallashuv davrida nutq aktlarining ijtimoiy jarayonlar bilan o'zaro bog'liqligini pragmalingvistik asosda tahlil qiladi. Xalqaro siyosiy nutqlar, media kommunikatsiyasi va internet diskursida qo'llaniladigan strategik illokutsion vositalarning ijtimoiy ongni shakllantirishdagi roli ochib beriladi. Tadqiqot shuni ko'rsatdiki, nutq aktlari zamonaviy global jarayonlarda faqat axborot yetkazish emas, balki auditoriyani harakatga yo'naltirish va qarashlarini boshqarish funksiyasini bajaradi.

Kalit so'zlar: pragmalingvistika, nutq akti, illokutsiya, persuaziya, global kommunikatsiya, diskurs.

Global kommunikatsiya tizimining kengayishi insonlar o'rtasidagi muloqot shakllariga tubdan ta'sir ko'rsatmoqda. Hozirgi davrda nutq jarayoni faqat axborot yetkazish vositasi emas, balki ijtimoiy ongni shakllantirish, jamiyatni safarbar qilish va ma'lum ijtimoiy harakatlarni boshqarishning asosiy mexanizmlaridan biri sifatida namoyon bo'ladi. Shuning uchun nutqning ta'sirchan funksiyasini aniqlashda uning pragmatik strukturasi markaziy o'ringa ega.

Nutq aktlari nazariyasi tilning amaliy qo'llanishini harakat sifatida talqin qiladi. J. Ostin nutqni "harakat bajaruvchi hodisa" sifatida izohlagan bo'lib, nutq aktini **lokutsion**, **illokutsion** va **perlokutsion** tarkiblarga ajratadi[1]. Illokutsion komponent esa so'zlovchining kommunikativ maqsadini va auditoriyaga qaratilgan ta'sir strategiyasini ifodalaydi. J. Syurl ushbu nazariyani rivojlantirib, nutq aktlarining jamiyatdagi ijtimoiy vaziyatga bog'liqligini, ya'ni tilning kontekstga mos ravishda ma'no hosil qilish xususiyatini ta'kidlaydi[2].

Shu sababli nutq aktlarini global jarayonlar kontekstida tahlil qilish hozirgi lingvistika, siyosiy kommunikatsiya va ijtimoiy psixologiya fanlarining kesishgan dolzarb ilmiy yo'nalishlaridan biridir. Ushbu maqolaning maqsadi — nutq aktlarining ijtimoiy ta'sir mexanizmlarini pragmalingvistik yondashuv asosida ochib berishdir.

Tadqiqot metodologiyasi. Ushbu tadqiqotning metodologik asosini pragmalingvistik yondashuv tashkil etadi. Tadqiqot doirasida nutq jarayonining mazmuniy emas, balki **kommunikativ maqsadga yo'naltirilgan** xususiyatlarini aniqlashga e'tibor qaratildi. Shuning uchun avvalo nutqning harakat sifatidagi tabiati haqidagi nazariy qarashlar asos qilib olindi. Xususan, nutqning ijtimoiy vaziyatga bog'langan maqsadli me'yorlarda qo'llanishi tilni tushunishning markaziy nuqtasi ekanligi ta'kidlanadi[3].

Tadqiqot materiali sifatida global kommunikatsiya maydoniga kiradigan nutq shakllari — siyosiy chiqishlar, xalqaro rasmiy bayonotlar, ommaviy axborot diskursi hamda ijtimoiy tarmoqlardagi muloqotlar tanlandi. Ushbu matnlar nutq aktlarining **ta'sirchan, yo'naltirilgan** va **baholovchi** funksiyalarini ochib berish uchun yetarlicha mazmuniy xilma-xillikka ega.

Analiz jarayoni bir necha ketma-ket bosqichlarda amalga oshirildi:

1. **Kontekstual-semantik tahlil:** matnning yuzaki mazmuni emas, balki undagi yashirin kommunikativ niyatlar aniqlanadi.
2. **Diskurs tahlili:** nutqning jamiyatdagi ijtimoiy vazifasi va ongga ta'sir qilish mexanizmlari baholanadi.
3. **Illokutsion strategiyalarni aniqlash:** so'zlovchi tomonidan qo'llanilgan ta'sir vositalari — talab, da'vat, ishontirish, ogohlantirish, rad etish kabi maqsadlar tahlil qilinadi[4].
4. **Taqqoslama tahlil:** turli vaziyatlardagi nutq aktlarining ta'sir kuchi solishtiriladi.

Mazkur tadqiqotda sifat tahlili usuli ustuvor bo'lib, natijalar **mavhum umumlashtirish** emas, balki **aniq induktiv kuzatishlar** asosida shakllantirildi.

Natijalar va tahlil. Tahlillardan ma'lum bo'ldiki, global kommunikatsiya makonida nutq aktlari faqat axborot yetkazish emas, balki **ijtimoiy ongni boshqarish**ning faol mexanizmi sifatida ishlaydi. Bu jarayon ayniqsa siyosiy nutqlarda, xalqaro platformalarda e'lon qilinadigan bayonotlarda va ommaviy media diskursida yaqqol ko'rinadi. Nutqning ta'sirchanlik kuchi uning **illokutsion maqsadining** aniq tashkil etilishiga bog'liq.

1. *Siyosiy nutqlarda safarbar qiluvchi illokutsiyalar:* **siyosiy yetakchilarning murojaatlarida da'vat, birlashtirish, ixtilofni yumshatish kabi illokutsion strategiyalar ustuvorlik qiladi.** Misol uchun, global inqirozlar (pandemiya, energiya tanqisligi va boshqalar) yuzasidan rasmiy nutqlarda "birgalikda yengamiz", "mas'uliyat bizning qo'limizda" kabi konstruksiyalar qo'llanilishi auditoriyani faol ijtimoiy pozitsiyaga yo'naltirishga xizmat qiladi. Bunda nutqning asosiy vazifasi emotsional birdamlikni shakllantirish bo'ladi.

2. *Media diskursida ta'sir kuchini kuchaytiruvchi baholovchi birliklar:* OAV matnlarida baholovchi leksika yordamida voqelik biryozlama talqin qilinishi kuzatiladi. **Bunda voqea "xavfli", "keskin", "barqarorlikka tahdid" kabi semantik yuklamalar bilan tavsiflanadi.** Bu strategiya axborot qabul qiluvchining hissiy fonini boshqarishga imkon beradi[5]. Shunday qilib, media diskursi ko'pincha real voqelikning lingvistik modelini yaratadi, voqelikning o'zi emas. OAV (media) sarlavha misoli: Sarlavha: "Narxlar keskin oshdi: fuqarolar xavotirda". → *keskin, xavotirda* kabi **baholovchi birliklar** o'quvchining hissiy fonini boshqaradi.

3. Ijtimoiy tarmoqlarda tezkor perlokutsion ta'sir: internet muloqotida nutqning perlokutsion komponenti — ya'ni reaksiya chaqirish mexanizmi kuchli. **“Trend” bo'luvchi fikrlar, ijtimoiy aksiyalar chaqiruvi, bo'hton va provokatsion bayonotlar** qisqa vaqt ichida katta auditoriya xulqini o'zgartira oladi. *Bu jarayon tarmoq kommunikatsiyasining tezkorligi va tarqalish ko'lamidan kelib chiqadi.* Ijtimoiy tarmoq (Telegram/Twitter) misoli: **Post: “#Adolat uchun ovoz ber!” Xeshteg** perlokutsion ta'sir **orqali** bevosita harakatga chaqiradi.

Bu yerda nutq akti faqat so'z emas, balki ijtimoiy harakatni boshlovchi signal sifatida ishlaydi.

4. Global nutq makonida kontekst hal qiluvchi omil: bir xil nutq akti turli madaniy va ijtimoiy kontekstdagi auditoriyalarda turlicha ta'sir ko'rsatadi. Shu sababli nutqning mazmuni emas, qaysi vaziyatda, kim tomonidan, kimga nisbatan aytilgani muhim hisoblanadi. Bu esa pragmalingsvistik yondashuvning markazida kontekst tushunchasi turganini tasdiqlaydi. Bundan kelib chiqadiki, nutq aktlari global kommunikatsiyada ijtimoiy ta'sir vositasiga aylangan. Siyosiy, media va internet diskurslari turli illokutsion strategiyalar orqali auditoriya xulqini boshqaradi. Ta'sir kuchi kontekstga, muloqot subyektining mavqeiga va qabul qiluvchining kognitiv holatiga bog'liq.

Natijalar o'zbek lingvopragmatika tadqiqotlari bilan uyg'un ravishda shuni ko'rsatadiki, nutq aktlari kommunikatsiyada ijtimoiy ta'sir ko'rsatish vositasi sifatida namoyon bo'ladi. N. Mahmudov nutqning shaxsning jamiyatdagi o'rnini belgilovchi ijtimoiy harakat ekanligini ta'kidlaydi[6], bu siyosiy nutqlarda birdamlikni shakllantirish strategiyalarida yaqqol ko'rinadi. A. Nurmonov esa nutqning ta'sir kuchi kontekstga bog'liqligini qayd etadi[7], bu OAVda baholovchi sarlavhalar orqali auditoriya ongiga yo'naltirilgan ta'sirda ifodalanadi. Z. Abdurahmonova media nutqida yashirin baholash auditoriyani tezkor hissiy reaksiya va harakatga chorlaydi, deb ta'kidlaydi[8]; bu ijtimoiy tarmoqlarda xeshteglar orqali safarbarlik qilish hodisasida tasdiqlanadi.

Xulosa. Tadqiqot natijalari shuni ko'rsatadiki, nutq aktlari global kommunikatsiya jarayonlarida faqat til birliklarining mazmuniy ifodasi emas, balki **ijtimoiy ong va xulq-atvorni boshqarishga qaratilgan maqsadli ta'sir mexanizmi** sifatida namoyon bo'ladi. Siyosiy nutqlarda safarbar qiluvchi illokutsion strategiyalar ijtimoiy birdamlikni kuchaytirish va auditoriyani faol pozitsiyaga yo'naltirishda xizmat qiladi. Media diskursida esa voqelik baholovchi birliklar orqali shakllantiriladi va shu tariqa voqelik modeli yaratiladi. Ijtimoiy tarmoqlarda perlokutsion ta'sirning yuqoriligi nutqning tezkor harakat chaqirish quvvati bilan bog'liq.

Tahlil shuni tasdiqladiki, nutq aktlarining samaradorligi **kontekstga, kommunikatorning ijtimoiy mavqeiga, auditoriyaning kognitiv tayyorgarligiga va kommunikatsiya kanalining xarakteriga** bog'liq. Shu sababli nutqni lingvistik tuzilma sifatida emas, balki ijtimoiy amaliyot sifatida o'rganish dolzarb hisoblanadi[9]. Pragmalingsvistik yondashuv nutqning yashirin maqsadlarini, ta'sir strategiyalarini va muloqot jarayonining boshqaruvchan tabiatini ochib berishga imkon beradi.

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13.00.00 – PEDAGOGIKA FANLARI – PEDAGOGICAL SIENCE**Received:** 15 November 2025**Accepted:** 25 November 2025**Published:** 30 November 2025*Article / Original Paper***THE IMPORTANCE OF THE TALIS PROGRAM IN EVALUATING TEACHER PERFORMANCE IN THE EDUCATIONAL PROCESS****Feruza Nurilloleyevna Abdullayeva**Doctor of Philosophy (PhD) in Pedagogical Sciences,
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Abstract. This study examines the role of teachers in the educational process, the key factors influencing their professional performance, and the significance of the TALIS international survey in evaluating pedagogical practices. The findings show that teacher effectiveness is shaped not only by instructional methods but also by deeper internal processes such as professional support, collaborative culture, leadership style, and digital competence. The study also reveals that teachers who actively participate in professional networks demonstrate higher lesson quality, adaptability, and motivation. TALIS provides a reliable international framework for identifying strengths and weaknesses within the educational process and for evaluating teacher performance systematically.

Keywords: educational process, TALIS, teacher performance, professional development, collaborative culture, digital competence, teaching quality.

TA'LIM JARAYONIDA O'QITUVCHI FAOLIYATINI BAHOLASHDA TALIS DASTURINING AHAMIYATI**Abdullayeva Feruza Nurilloleyevna**

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Annotatsiya: Ushbu tadqiqotda o'qituvchining ta'lim jarayonidagi o'rni, uning kasbiy faoliyatiga ta'sir qiluvchi omillar va TALIS xalqaro dasturining pedagogik jarayonni baholashdagi ahamiyati tahlil qilindi. Tadqiqot natijalari o'qituvchi samaradorligi nafaqat metodik yondashuv bilan, balki kasbiy qo'llab-quvvatlash, hamkorlik muhiti, rahbarlik yondashuvi va raqamli kompetensiyalar kabi chuqur ichki jarayonlar bilan bog'liq ekanini ko'rsatdi. Shuningdek, professional tarmoqlarda faol ishtirok etayotgan o'qituvchilarda dars sifati, pedagogik moslashuvchanlik va motivatsiya sezilarli darajada yuqori ekanini aniqlandi. TALIS dasturi ta'lim jarayonining kuchli va zaif jihatlarini aniqlashga imkon berib, o'qituvchini tizimli baholash uchun ishonchli xalqaro mezon vazifasini bajaradi.

Kalit so'zlar: ta'lim jarayoni, TALIS, o'qituvchi faoliyati, kasbiy rivojlanish, hamkorlik muhiti, raqamli kompetensiya, pedagogik sifat.

Kirish. Zamonaviy ta'lim tizimida o'qituvchining professional kompetentligi nafafaqat dars jarayonining samaradorligini, balki butun ta'lim tizimining taraqqiyot sur'atini belgilovchi asosiy omil sifatida e'tirof etilmoqda. Dunyodagi eng yirik xalqaro baholashlardan biri bo'lgan TALIS tadqiqoti o'qituvchilarning malaka darajasi, metodik yondashuvlari, pedagogik madaniyati va kasbiy muhit sifati haqida chuqur ilmiy ma'lumot berishi bilan alohida ahamiyat kasb etadi. Mazkur tadqiqot o'qituvchining o'z kasbiga bo'lgan munosabati, zamonaviy ta'lim texnologiyalaridan qay darajada foydalanishi, sinfda muloqot jarayonini qanday tashkil etishi va kasbiy rivojlanish ehtiyojlari qay darajada ta'minlanayotganini aniqlashga imkon yaratadi.

O'zbekiston ta'lim siyosatida ham o'qituvchilar malakasini uzluksiz rivojlantirish masalasi ustuvor yo'nalish sifatida belgilanmoqda. Xususan, Prezidentning 2023-yil 27-martdagi "Pedagog kadrlarning kasbiy rivojlanishini qo'llab-quvvatlash tizimini takomillashtirish chora-tadbirlari to'g'risida"gi PQ-105-son qarori o'qituvchilarning metodik madaniyatini yuksaltirish, xalqaro baholash natijalari asosida ularga zarur ko'nikmalarni shakllantirish va ta'lim sifatini barqaror oshirish uchun mustahkam normativ asos yaratdi [1; B.4-5.]. Ushbu qarorda o'qituvchilarning raqamli savodxonligi, dars jarayonida AKTdan foydalanish malakasi, innovatsion metodlarni qo'llash bo'yicha amaliy ko'rsatmalar berilgani bilan u TALIS tadqiqotida ta'kidlangan kompetensiya talablariga hamohangdir.

Bugungi kunda o'qituvchi faqat bilim beruvchi emas, balki o'quvchilarni mustaqil fikrlashga, izlanishga, muloqotga va hamkorlikka yo'naltiruvchi murabbiy sifatida maydonga chiqmoqda. Shu bois pedagogik kompetensiya endi metodik mahorat bilan cheklanmay, kommunikativ, raqamli, refleksiv, ijtimoiy va madaniy kompetensiyalarni o'z ichiga olmoqda. TALIS natijalari turli davlatlarda o'qituvchilarning kasbiy madaniyati qanday shakllanayotgani, ta'lim siyosati ularga qanday ta'sir ko'rsatayotgani va o'qituvchilar o'rtasidagi farqlar nimaga bog'liqligini ilmiy asosda ko'rsatadi. Shu jihatlardan kelib chiqqan holda, ushbu maqolada TALIS tadqiqoti natijalari asosida o'qituvchilarning professional kompetentligini baholash mexanizmlari, ularga ta'sir etuvchi omillar, milliy ta'lim siyosatida qo'yilgan ustuvor vazifalar va xalqaro tajribadan kelib chiqadigan metodik xulosalar ilmiy tahlil qilinadi.

Adabiyotlar tahlili va metodologiya. TALIS xalqaro baholash dasturi o'qituvchilar faoliyatini o'rganishga qaratilgan eng katta platformalardan biri bo'lib, u ta'lim sifatini biror mamlakatning o'z ichki mezonlari bilan emas, balki dunyodagi umumiy standartlar orqali baholash imkonini beradi. So'nggi yillarda TALIS bo'yicha chop etilgan tadqiqotlar shuni ko'rsatadiki, o'qituvchining kasbiy rivoji, dars jarayonidagi sifat va maktabdagi pedagogik muhit bularning barchasi bir-biri bilan chambarchas bog'langan jarayonlar ekan.

X. Qarshiboyeva olib borgan tadqiqot ishida aynan shular haqida fikr yuritiladi. U TALISni o'qituvchini "kimdir baholayotgan tizim" emas, balki o'qituvchining real faoliyatini, uning darsdagi yondashuvini va o'quvchiga bo'lgan munosabatini aniqlab beradigan kuchli diagnostika vositasi sifatida talqin qiladi [2; B.122-124.]. Muallifning asosiy xulosasi TALIS natijalari O'zbekiston ta'limi uchun yo'naltiruvchi kompas vazifasini bajarishi mumkin.

Xuddi shu yo'nalishda tadqiqotchi A.Sh.Husenovanning tadqiqot ishida xalqaro baholash dasturlari qiyoslanadi. U PISA, PIRLS yoki TIMSS kabi baholashlar o'quvchi natijalariga e'tibor qaratishini, TALIS esa o'qituvchining o'ziga xos portretini yaratishini ta'kidlaydi [3; B.28-31.]. Uning fikricha, o'qituvchining metodik tayyorgarligi, darsga munosabati, AKTdan foydalanish malakasi, bularning barchasi ta'lim sifatiga bevosita ta'sir qiladi va ularsiz o'zgarishlar sodir bo'lmaydi.

TALIS bo'yicha eng yirik manbalardan biri J.Veletic, R.V.Olsen va A.M.Rodriguezning tizimli sharhi. Ular o'n yildan oshiq davr mobaynida chop etilgan o'nlab ilmiy ishlarga tayanib, o'qituvchi faoliyatiga ta'sir qiladigan to'rtta asosiy yo'nalishni ajratib berishgan ya'ni, o'qituvchining kasbiy motivatsiyasi, maktab liderligi sifati, psixologik muhit va raqamli kompetensiya [4; B.26-28]. Ularning fikricha, TALISning eng katta yutug'i u o'qituvchini faqat dars beruvchi shaxs emas, balki ta'limda murakkab ijtimoiy tizimning faol ishtirokchisi sifatida ko'rishi.

Shuningdek, D.R.Husanovning tadqiqot ishida TALISning texnik jihatlari, tanlanma tuzilishi, statistik standartlarini va xalqaro validatsiya jarayonini batafsil o'rganilgan[5; B.97-102.]. Husanovning fikricha, TALIS natijalarining ishonchliligi aynan shu qat'iy metodologiya sababli yuqori bo'lib, bu natijalar asosida qabul qilingan har bir siyosiy qaror real holatga mos keladi.

Shu bilan birga, Michael Ralphning 2025-yildagi tadqiqoti boshqa adabiyotlardan farqli o'laroq, o'qituvchilar o'rtasidagi hamkorlikning ta'siriga e'tibor qaratadi. U TALIS 2018 ma'lumotlaridan foydalanib, professional tarmoqlarga qo'shilgan o'qituvchilarda dars sifati, metodik yangiliklarni qo'llash, hatto ishga bo'lgan mehr va mas'uliyat sezilarli yuqori bo'lishini aniqlagan [6; B. 8-11.]. Bundan tashqari, Ralph biznes sektori bilan hamkorlik qilgan maktablarda o'qituvchilarning motivatsiyasi ham oshishini ta'kidlaydi. Bu holat shuni ko'rsatadiki, ta'lim faqat darslik bilan cheklanib qolmaydi maktab atrofidagi hamjamiyat qanchalik faol bo'lsa, o'qituvchilar ham shunchalik kuchli qo'llab-quvvatlanadi.

Yuqoridagi barcha adabiyotlar bir nuqtada birlashadi ya'ni, TALIS o'qituvchini tushunishning eng ishonchli xalqaro oynasi. U o'qituvchining darsi qanday o'tayotgani, qanday muammolarga duch kelayotgani, qanday imkoniyatlarga ega ekani, maktab rahbariyati uni qanday qo'llab-quvvatlayotgani va uning qanday professional ehtiyojlari borligini ob'ektiv ko'rsatib beradi. Shuning uchun TALIS bugungi ta'lim islohotlarida oddiy statistika emas, balki strategiya belgilab beruvchi ilmiy yo'l xaritasiga aylanib bormoqda.

Muhokama. Bugungi ta'lim jarayoniga diqqat bilan qaraganda, o'qituvchining kundalik faoliyati ko'pincha ko'zga ko'rinmaydigan, ammo butun tizimning sifatini belgilab beruvchi chuqur omillarga tayanishini ko'ramiz. Darslik, reja yoki nazorat ishlari o'qituvchi ko'radigan vazifalarning tashqi qismi xolos. Asl ta'lim jarayoni esa o'qituvchining o'zini qanday his qilishi, uning kasbiy qadriyatlari qanchalik qo'llab-quvvatlanayotgani va ta'lim tizimi ichida qanday munosabat shakllangani orqali namoyon bo'ladi.

Adabiyotlar tahlili shuni ko'rsatadiki, o'qituvchining darsdagi samaradorligi avvalo uning ta'lim jarayonida yolg'iz emasligiga, tajribasi va fikrlari e'tiborga olinayotganiga, kasbiy muloqotning mavjudligiga bog'liq. Agar o'qituvchi ortiqcha yuklamalar, ruhiy bosim yoki yetarli ko'makning yo'qligi bilan yuzma-yuz kelsa, eng yaxshi metod ham kutilgan natijani bermasligi mumkin. Biroq ta'lim jarayonida qo'llab-quvvatlovchi, hamkorlikka tayyor muhit shakllangan bo'lsa, o'qituvchi o'zining haqiqiy salohiyatini ko'rsatadi.

Shu jihatdan TALIS natijalari ta'lim jarayoni qayerda kuchli, qayerda zaif ekanini ko'rsatadigan aniq manzara yaratadi. U o'qituvchining dars berish uslubini emas, balki bu uslubga ta'sir qilayotgan ichki mexanizmlarni kasbiy o'sish imkoniyatlari, hamkorlik muhiti, raqamli kompetensiya va motivatsion omillarni chuqur o'rganadi. Bu esa o'zgarish talab qilinayotgan yo'nalishlarni aniq ko'rish va sifatni oshirish uchun zarur shart-sharoitlarni belgilashga yordam beradi.

Natijalar. O'tkazilgan tahlillar shuni ko'rsatdiki, ta'lim jarayonida o'qituvchining samaradorligi ko'pincha uning ishlayotgan muhitiga bog'liq bo'ladi. Turli manbalarda qayd etilishicha, o'qituvchi o'zini qadrlangan deb his qilgan ta'lim jamoalarida dars samaradorligi o'rtacha 20-25% oshadi, chunki bunday sharoitda pedagog o'z fikrini erkin bildiradi, tashabbus ko'rsatadi va yangi metodlarni sinashdan qo'rqmaydi. Shuningdek, kasbiy hamkorlik mavjud bo'lgan guruhlarda o'qituvchilarning yangilikka ochiqqligi 30% ga yuqori bo'lishi ta'lim jarayonining sifatiga sezilarli ta'sir ko'rsatadi. O'zaro tajriba almashish, dars tahlili, umumiy muammolarga yechim izlash o'qituvchining ruhiy tayanchini kuchaytiradi va u darsga nafaqat majburiyat, balki qiziqish bilan kiradi. Aksincha, qo'llab-quvvatlash sust bo'lgan ta'lim muhitida pedagoglarning motivatsiyasi keskin pasayib, dars jarayonida ijodiy yondashuv 40% gacha kamayishi mumkinligi ta'kidlanadi.

Shuningdek, tahlillarda raqamli savodxonlikning ta'lim jarayoniga ta'siri ham yaqqol ko'rindi. AKT vositalaridan muntazam foydalangan o'qituvchilarda o'quvchilar faolligi 15-20% oshishi, darsni o'zlashtirish sur'ati esa an'anaviy darslarga nisbatan 2-2,5 baravar yuqori bo'lishi ilmiy adabiyotlarda qayd etilgan. Ta'lim jarayonini boshqaruvchi rahbarlarning roli ham muhim natija sifatida ajralib turadi: adolatli, ochiq muloqotga tayyor rahbarlar ishlayotgan jamoalarda o'qituvchilar tashabbus ko'rsatish darajasi 35% ga oshadi, bu esa umumiy ta'lim sifatining barqaror o'sishiga olib keladi. Natijalar shuni ko'rsatadiki, TALIS ta'lim jarayonini baholashda faqat o'qituvchining qobiliyatiga emas, balki unga ta'sir qilayotgan ijtimoiy, psixologik va tashkiliy omillarga e'tibor qaratadi. Bu esa ta'lim sifati qanday sharoitda oshishini aniq ko'rsatib beradi.

Xulosa. Yig'ilgan ilmiy manbalar va kuzatuvlar shuni anglatadiki, ta'lim jarayonida o'qituvchining roli nafaqat bilim berish bilan cheklanmaydi, balki u butun o'quv muhitining markazida turadi. O'qituvchining ruhiy holati, motivatsiyasi, kasbiy qo'llab-quvvatlanishi va hamkorlikka ega bo'lishi ta'lim sifatiga bevosita ta'sir qiladigan asosiy omillar qatoriga kiradi. Shu sababli o'qituvchini faqat metodlar orqali baholash yetarli emas; uni inson sifatida tushunish, mehnatini qadrlash va rivoji uchun qulay sharoit yaratish ta'lim tizimining eng muhim vazifalaridan biri bo'lishi zarur.

Tadqiqot natijalari o'qituvchi qanday muhitda ishlasa, darsning sifati ham shunga mos shakllanishini ko'rsatadi. Jamoaviy fikrlash, ochiq muloqot, rahbarlikning qo'llab-quvvatlovchi uslubi va zamonaviy texnologiyalardan foydalanish imkoniyati bularning barchasi pedagog mehnatini yengillashtirib, uning dars jarayonidagi ishtiyoqini oshiradi. O'zini qadrlangan va eshitilgan deb his qilgan o'qituvchi o'quvchilarga ham mehr bilan, ishonch bilan yondashadi. Natijada o'quvchilarning o'zlashtirish darajasi, darsga bo'lgan qiziqishi va ta'limning umumiy sifati sezilarli o'sadi.

Umuman olganda, ta'lim tizimini kuchaytirishning eng samarali yo'li avvalo o'qituvchini qo'llab-quvvatlashdan boshlanadi. Uning ehtiyojlarini inobatga olish, kasbiy rivoji uchun imkon yaratish va ta'lim jarayonini insoniylik tamoyillariga asoslash sifatli natijalarga olib kelishi tabiiydir. TALISga tayangan holda aytish mumkinki, har qanday islohotning asosiy nuqtasi o'qituvchining o'zi bo'lib, unga yaratilgan sharoit qanchalik qulay bo'lsa, ta'lim natijalari ham shunchalik barqaror va yuqori bo'ladi.

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