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“Uzbekistan: Language and Culture” is an academic journal that publishes works in the field of linguistics, history, literature, translation studies, arts, ethnography, philosophy, anthropology and social studies.

The purpose of the journal is to publish the results of the latest research that are rich in new, innovative ideas and has its own concept, which stimulates debate on topical issues in these areas.

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“Qadam+ fe’l” komponentli birliklarning ma’no tizimi va tezaurusi

Sabohat Qahharova¹

Annotatsiya

Mazkur maqola o‘zbek tilidagi “qadam+fe’l” komponentli birliklarning semantik tizimi va tezaurusini lingvosemantik hamda kognitiv yondashuvlar asosida tahlil qilishga bag‘ishlangan. Unda bu birliklarning ma’nosini o‘rganishda ichki konseptual asoslari, semantik rivojlanishi va metaforalari yoritilgan. Maqolada “qadam” leksemasining asosiy leksik ma’nosi bilan bir qatorda, u ishtirok etgan fe’l modellarining konnotativ, uslubiy va mantiqiy-majoziy xususiyatlari ham ko‘rib chiqilgan. Xususan, “*qadam tashlamoq*”, “*qadam bosmoq*”, “*qadam qo‘ymoq*” kabi birliklar inson harakati bilan bog‘liq semantik maydonni tashkil etadi. Ushbu birliklar tildagi harakat, maqsad, boshlanish, jarayon va natija kabi semantik kategoriyalar bilan bevosita aloqador. Shuningdek, “qadam+fe’l” qolipi ishtirokidagi birliklar frazeologiyada va metafora holatida muhim stilistik vazifalarga ega.

Maqolada tezaurus tahlil metodi asosida “qadam+fe’l” komponentli birliklarining leksemalararo paradigmatic, sintagmatik va assotsiativ bog‘lanishlari aniqlangan. Natijada o‘zbek tilining fe’l so‘z turkumi doirasida “qadam+fe’l” komponentli birliklarning konseptual modeli ishlab chiqilgan hamda uning leksikografik tavsifi shakllantirilgan. Shu sababdan ushbu maqola o‘zbek tilining leksik-semantik tizimi, frazeologik boyligi va kognitiv model masalalarini yanada chuqurroq o‘rganish bilan bir qatorda elektron shakldagi semantik hamda tezauruslar yaratish jarayonida amaliy ahamiyat kasb etadi.

Kalit so‘zlar: *qadam+fe’l, fe’l komponenti, semantika, tezaurus, leksik birlik, kognitiv model, paradigmatic aloqa, frazeologiya, metafora, konsept.*

O‘zbek tilida “qadam tashlamoq” fe’li sintaktik qurilishi nopredikativ sintagma (birikma)ga teng frazemalar qatoriga mansub bo‘lib, uning etimologiyasiga nazar tashlaydigan bo‘lsak, turkiy tilga mansub “adim” so‘zining sinonimi hisoblangan “*qadam*” asli arab

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tilidan kirib kelgan soʻz boʻlib, “oyoq kafti, tovon; oyoq, odim” maʼnolarini anglatadi [ЎТИЛ, 2008: 202-203]. “Qadama” (قَدَمَه) feʼlining “oldinga bordi” maʼnosi asosida hosil qilingan [Раҳматуллаев, 2000: 520]. Arab tilidan “oyoqni old tomonga tashlab qilingan har bir harakat” maʼnosi bilan qabul qilingan [ЎТИЛ, 1981]. Hozirgi oʻzbek adabiy tilida “qadam” soʻzi son turkumiga oid soʻz bilan yonma-yon qoʻllanganda numerativ va alohida kelganda mustaqil leksema ot turkumiga mansub birlik sifatida tahlil qilinadi. Tilimizda **“qadam”** soʻzi bilan bogʻliq frazeologik birliklar mavjud boʻlib, ularni quyidagicha ikki guruhga ajratish mumkin:

1) Ikki aʼzoli feʼl-frazemalar: *qadam tashlamoq (qadam otmoq), qadam bosmoq, qadam qoʻymoq, qadam olmoq, qadam(i) yetmoq, qadam uzmoq;*

2) Uch aʼzoli feʼl-frazemalar: *qadam ranjida qilmoq.*

Oʻzbek tilshunosligida “qadam” soʻzi bilan bogʻliq frazeologik birliklar talaygina boʻlsa-da, ammo bu kabi birliklar yaqin yillargacha frazeologik birlik yoki izohli lugʻatlarda uning turli maʼno qirralari alohida soʻzlik sifatida berilmagan edi, faqat izohli lugʻatdagina “qadam” leksemasi ichida *qadam otmoq (tashlamoq), qadam ranjida qilmoq, qadam bosmoq, qadam qoʻymoq* lugʻaviy birliklar izohiga misollar keltirilib tahlil qilingan [ЎТИЛ, 2008: 203]. Ammo 2022-yilda bir guruh tilshunos olimlar va tadqiqotchilar tomonidan qayta nashr etilgan izohli frazeologik lugʻatining qayta toʻldirilgan nashri bosmadan chiqishi va yuqorida tilga olingan “qadam” soʻzi bilan bogʻliq birliklarning barchasi frazema tarkibiga kiritilishi mazkur muammoning yechimiga asos boʻldi [Rahmatullayev, 2022: 395-397].

Keltirilgan feʼl-frazemalar bir sinonimik qatorni tashkil etsa-da, ekvivalent sifatida birining oʻrniga ikkinchisi doimo almashinib kelavermaydi: har biri nutq qurshovida alohida turlicha maʼno nozikliklariga ega. Mazkur guruhdagi “qadam tashlamoq” feʼli boshqalariga qaraganda uslubiy betaraf (neytral) leksik birlikdir. *“Qadam ranjida qilmoq”* frazemasi asosan ijobiy semada badiiy, publitsistik uslubda, qisman soʻzlashuv uslubida qoʻllanadi [Qahharova, 2024: 287-296]. Baʼzan soʻzlashuv uslubida qoʻllanganda kinoya, kesatq kabi salbiy maʼnolarni ifodalab keladi. *Qadam tashlamoq, qadam bosmoq, qadam qoʻymoq* feʼllari deyarli barcha uslublarda qoʻllanishi jihatdan bir paradigmatic qatorga mansub sanaladi va “yurmoq” harakat feʼlining boshlanish nuqtasini anglatadi. Buni quyidagi jadvalda koʻrish mumkin:

	“yurmoq” leksemasining denotativ ma’nolari	qadam tashlamoq	qadam bosmoq	qadam qo’ymoq
1	Gorizontal harakat	+	+	+
2	Chiqish va manzilga yetish nuqtasi aniq bo’lmagan harakat	+	+	+
3	Aksional jihatdan tugallanmagan, davomli harakat	+	+	+
4	Vaqt, makoni chegaralanmagan harakat	+	+	+
5	Predmetga nisbatan yo’nalishi ko’rsatilmagan harakat	+	+	+
6	Insoniyatning oyoq yordamida qilgan harakati	+	+	+
7	Hayvon va hashoratlarning oyoq bilan bog’liq harakati	-	-	-
8	Butun tana, gavda bilan bog’liq harakat	-	-	-
9	transportlar (mashina, avtobus, poyezd, metro kabilar), mexanizmlar (masalan,soat) harakati	-	-	-

Ko’rinadiki, uchala birlikning ham ma’nolari deyarli bir xil, ammo ba’zi hollarda uning tarkibiy qismi “qadam” so’zi nutq jarayonida egalik va kelishik affikslarni olib kelishi ham kuzatiladi: *qadamingizni sekin tashlang, qadamingni o’ylab bos, birinchilardan bo’lib qadam(imni) qo’ydim* kabi. Aytish mumkinki, nutqda ot+fe’l modelidagi qo’shma fe’l tarkibiy qismlari o’rin almashinib qo’llanishi va ot turkumiga mansub birlikka otga xos sintaktik shakl yasovchi affikslar qo’shib kelish holatlari kuzatilishi tabiiy hol, ammo *qadam tashlamoq, qadam bosmoq, qadam qo’ymoq* fe’llari frazeologik birliklar sanalar ekan, frazemani tashkil etuvchi birliklarga grammatik shakllarni qo’shib yoki qismlari orasiga biror leksemani kiritib bo’lmaydi. Xususan, bu holat quyidagi misollarda yaqqol ko’rinadi: *Umr bo’yi qilgan mehnatingiz rohatini ko’rish naqadar baxt! Har bir tashlagan qadamingiz muvaffaqiyatga sababchi bo’lsin!* (Gazeta. uz.dan). *Joning tekinga kelgan bo’lsa ham qadamingni o’ylab bos.* (T. Malik). Bu kabi birliklar nutqda qay tartibda qo’llanmasin, morfologik va sintaktik tahlilda bir so’z, yaxlit bitta gap bo’lagi sifatida olinadi. Q.Sapayev ot va otlashgan so’zlar bilan *qo’ymoq, chiqarmoq, olmoq, bog’lamoq, tutmoq, kechirmoq, tashlamoq* kabi fe’llarning birikishidan asli frazeologik birliklar hosil bo’lishini, bunday birliklarni ot + fe’l tuzilishli qo’shma fe’llar qatoriga kiritish to’g’ri bolmasligini qayd

etgan: *ko’ngil qo’ymoq, nom chiqarmoq, dam olmoq, umid bog’lamoq, yo’l tutmoq, qo’lga olmoq, kun kechirmoq, qadam tashlamoq, ko’zdan kechirmoq*. Bu xil birliklarning ma’nosi uning tarkibidagi qismlarning to’g’ri ma’nosidan kelib chiqmaydi. balki har ikki qism yaxlitligicha ko’chma ma’no anglatadi [Sapayev, 2009: 71].

Ma’lumki, nutqda frazema tarkibidagi birliklar o’rnini ham, ularga qo’shib kelgan grammatik shakllarni ham boshqasiga o’zgartirib bo’lmaydi: *ko’ngil qo’ymoqni qo’yilgan ko’ngil yoki dam olmoqni olingan dam; qo’lga olmoqni qo’lda olmoq* deyish noto’g’ri. “Tashlamoq” fe’li quyidagi frazemalar tarkibida yaxlitlik hosil qiladi: *luqma tashlamoq, chek tashlamoq, engak tashlamoq*.

Qadam tashlamoq shu tipdagi frazemalar qatoriga kiradi. *Tashlangan qadam* birikmasi keltirilgan frazemaning o’rin almashgan ko’rinishi emas, alohida sintaktik birikuv hisoblanadi. Qayd etilgan frazema komponentlarining o’rin almashuvi *tashlamoq qadam* tartibida bo’ladi va bunday tartib mantiqan muvofiq emas. Bunda ot turkumiga mansub birlikka otga xos sintaktik shakl yasovchi affikslar qo’shib keladi. *Ba’zida tashlagan har bir qadamingiz hayotingizda ko’pgina narsalarni izga tushirish mumkin.*(*Gazeta.uz.dan*) *Uning isitmasi kuchli, boshi og’rir edi, tashlagan qadami xohlagan yeriga tushmasdi.* (A.Qahhor). Aytish joizki, bunda nafaqat mazkur fe’l tarkibidagi birliklar o’rni alamshinibgina qolmasdan, balki ular orasida muayyan bir leksema qo’llash holati ham uchraydi.

“*Qadam tashlamoq, qadam bosmoq*” fe’llari barcha tirik jonzot (inson, hayvon kabi)larga nisbatan ishlatiladi, biroq “*qadam qo’ymoq*” fe’li denotativ semada faqat insonning oyoq yordamida amalga oshirilgan harakatini ifodalaydi. Ammo uchala fe’lning arxisemasi birxil: “oyoq yordamidabir joydan boshqa joyga qarab harakatlanishni boshlash, oldinga tomon yurish” kabi denotativ ma’nolarni anglatib keladi: *Faqatgina bir qadam tashla, uch, besh yoki o’n qadam emas, bir qadam.* (Kun.uz.dan). *Qadam tashla – pul ishla!* (“Sog’lom turmush tarzi” platformasidan). *Qadam tashla – mag’rur, taomlan – oz-ozdan, nafas ol – chuqur, uxla – keragini, liboslan – sodda...* (gazetadan). *Mana bir qadam bosdim sen tomon, Sen ham bir qadam tashla men tomon.* (gazetadan). *Oyga qadam qo’ygan ilk inson Nil Armstrong bo’ldi.* (Kun.uzdan). *Bahri xola oldinda Risolat bilan birga borar va otning qadam tashlashi maqomiga ashula aytar edi.* (A. Qahhor). *Tuyaqushlar salobatli qadam tashlab o’tishadi. Sher shu joylarning hukmdoridek, beparvo va dadil qadam tashlab, savlat to’kib kelaverdi.* (“Qiziqarli geografiya” kitobidan). *Orqadagi eshaklar beparvo qadam tashlaydilar.* (T. Malik). *Eshak dik-dik qadam*

bosadi. (O'. Hoshimov).

Endi har bir frazemaning konnotativ semalariga to'xtalib o'tamiz:

"Qadam tashlamoq" frazemasining konnotativ semalari quyidagicha:

"Qadam tashlamoq"² – "bir holatdan boshqa holatga o'tish, ma'lum bir pozitsiyani o'zgartirish" ma'nosida: *Sog'liqni saqlash vazirligi Jahon sog'liqni saqlash tashkiloti bilan hamkorlikda Toshkentda "Sog'lom hayotga qadam tashla!" aksiyasi o'tkazadi. Shundagina komillik yo'liga yana bir qadam tashlagan bo'lasiz.* (Kun.uzdan).

"Qadam tashlamoq"³ – "shiddat bilan harakatlanish, odimlash, tezkorlik bilan olg'a intilish" semasini anglatadi: *Kelajak sari qadam tashla" shiori ostida davra suhbatlari tashkil etmoqda. Hech kimdan kam emasmiz, doim yonib, yashaymiz, Kelajakka mardona, shaxdam qadam tashlaymiz.* ("Konchlar hayoti" gazetasidan). *Ertangi go'zal hayoting uchun bugun o'rningdan tur va qadam tashla.* (Qalampir.uzdan). *Bobom bo'yi kalta bo'lganiga zarda qilgandek katta-katta qadam tashlab loy kechib ketyapti* (O'. Hoshimov). *Shuning uchun biz konservatoriyada ijodiy muhit yaratish bilan bir qatorda hammamiz bitta maqsad sari ildam qadam tashlab, jips oila sifatida, hamfikrlar sifatida harakatlanishimiz kerak degan maqsadni qo'yganman.* (Kun uz.dan).

"Qadam tashlamoq"⁴ – "davlatni boshqarish, hukmronlik qilish" ma'nosida ishlatiladi: *Qo'r tuzgan vaqtingdan boshlab, shuni bilki, tangri senga adolat qilib, ko'pchilik mulklarni senga berdi. Endi sen yalovingni baland ko'tarib, odil qadam tashla.* ("To'rt ulus tarixi" kitobidan).

"Qadam tashlamoq"⁵ – "tanatanavorlik, ko'tarinkilik, o'ziga xos uslubda yurish" semasida qo'llanadi: askar va harbiylarning yurishi: *"Shaxdam qadam tashla" komandasi berilganda shaxdam qadam bilan, "Qadam tashla" komandasi berilganda esa oddiy qadam bilan harakat qilinadi.* (Gazeta.uz.dan)

"Qadam bosmoq" fe'lining konnotativ semalari quyidagicha:

"Qadam bosmoq"² – "ma'lum bir yoshga to'lgan, kirgan" ma'nosini anglatadi: *Kumushbibi endi o'n yettini qo'yib, o'n sakkizga qadam bosganlikda bo'yi ham onasiga yetayozgan, jussasi onasidan ko'ra to'laroq edi.* (A.Qodiriy).

"Qadam bosmoq"³ – "shiddat bilan harakatlanish, tezkorlik bilan olg'a intilish" semasini ifodalagan: Boshi devorga urilganini anglangan inson zamonga qasdma-qasd **qadam bosadi** (gazeta

uzdan).

“**Qadam bosmoq**”³ – “nojo’ya xatti-harakat” ma’nosida qo’llanadi: *Chakki qadam bosgani yo’q. Tinchgina yuribdi. Uning qadam bosishi g’alati...* (T. Malik).

“**Qadam qo’ymoq**” fe’llarining konnotativ semalari quyidagicha:

“**Qadam qo’ymoq**”² – “ma’lum bir yoshga to’lgan, kirgan” ma’nosini ifodalaydi: *Bekxo’ja o’n to’rt yoshga qadam qo’yganida to’satdan shol bo’lib qoldi.* (A.Obidjon). *Oltmishqa umr qo’yg’onda qadam, Qush tilin sharh etgali yo’ndum qalam.* (“Lison ut-tayr” dan).

“**Qadam qo’ymoq**”³ – “ulg’ayish, o’sish, aql-idrok sohibi bo’lish” semasida qo’llanadi: *Oq-qorani ajratish pallasiga qadam qo’ygan chog’laridanoq...* (Qalampir.uzdan)

“**Qadam qo’ymoq**”⁴ – “bir holatdan boshqa holatga o’tish, ma’lum bir pozitsiyani o’zgartirish” ma’nosini anglatadi: *Shaytanat olamiga qadam qo’ygan har bir tirik jonga laqab beriladi. Ular oilaviy turmushga qadam qo’yishdan oldin bu xonalarda nafaslarini rostlashlari lozim.* (Qiziqarli geografiya” dan). *Iste’dodli shoira Zulfiya Mo’minova ham shu yillarda she’riyat ostonasiga qadam qo’ydi.* (Gazeta. uzdan). *Ma’rifat vodiysig’a urdung qadam. Chun Talab vodiysig’a qo’ysang qadam. Bu mahal yo’lg’a qachon qo’ysam qadam. Ishq chun qildi vujudingni adam, Ollingg’a har dam kelur yuz ming alam. Munda chun qo’ydi qadam ahli ravish, Onga hayronlig’din o’zga bo’lmas ish.* (“Lison ut-tayr” dan).

Keltirilgan misollardan ko’rinadiki, har uch fe’l-frazema oyoqni yerga turli usulda tekkizib harakatlanish, masalan, “*qadam tashlamoq*” so’zida oyoqni yerga qattiq zarb bilan tashlash; “*qadam bosmoq*”da oyoqni yerga mahkam o’rnashtirib olish; “*qadam qo’ymoq*” fe’lida esa oyoqni narsani yerga qo’ygan kabi oddiy qo’yish va shu holatda barcha harakatlarni davom ettirish semalari mujassam. Shu sababdan *shaxdam, gurs-gurs, tap-tap, ildam* leksemalari “*qadam tashlamoq*” fe’lining valentligini namoyon qiladi: *Uning shaxdam qadam tashlashi, alpday kelishgan qomatiga qarab yosh deb o’ylagandim, yo’q...* (S. Anorboyev). “*Qadam bosmoq*” fe’lida biroz qo’pollik, salbiylik bo’yog’i mavjud: *..endi uyimga qadam bosa ko’rma!* (T. Malik). “*Qadam qo’ymoq*” fe’li esa boshqa birliklardan farqli o’laroq ohistalik, sokinlik semasi mujassamligi sabab she’riyatda ko’proq ishlatiladi: *Qo’y qadam odob bilan yerda insonlar yotar* (Ashuladan). *Har sori boqsang tamosho aylagung asbobi aysh, Har taraf qo’ysang qadam ishratg’a bo’lg’ungdur duchor.* (Ogahiy). *Kimki qimor yo’liga qo’ysa qadam, Oqibat sharmanda-yu rasvo*

bo'lor. (Sh. Zunnun). *Yo'lga ermastur qadam qo'ymoq ravo. Manga ham ayon et, zoti muhtaram* ("Lison ut-tayr" dan).

O'zbek tilidagi "qadam tashlamoq, qadam qo'ymoq, qadam bosmoq" fe'llarining turk tilidagi ekvivalenti "adım atmak" dir. "Türk Dil Kurumu" (TDK), "Büyük Türkçe Sözlük" kabi izohli lug'atlarda bu fe'lining quyidagi ma'nolari berilgan:

1. Yurish uchun oyog'ini oldinga qarab bosish
2. Bir ishga ilk marta kirishish.

Turk tilida "adım atmak" ("qadam qo'ymoq") fe'li vaqt o'tishi bilan o'zining denotativ ma'nosidan uzoqlashib, idiomaga aylangan: yangi davrga kirish yoki muayyan harakatni boshlash semalarida ishlatiladi. Bu idiomaga nutqda ishlatilganda turli xil ma'nolarga ega bo'lib, turk va o'zbek tillaridagi semalari deyarli o'xshash: ham yurish, ham yangi tajriba orttirish ma'nolarini ifodalaydi.

2-jadval. "Qadam tashlamoq" iborasining ma'nolari (TDK)

	Ma'nolari	Misollar
1	Yangi ishni boshlash yoki ilgari sinab ko'rilmagan narsani sinab ko'rish	<i>Men bilmagan ishga qadam tashlagan bo'lsam ham, bu yo'ldan orqaga qaytmayman.</i>
2	Yangi davrga kirish	<i>Bugun o'n olti yoshni qarshilagan Serkan kelajak sari qadam tashladi.</i>
3	Yurish	<i>Bugun bozor shu qadar gavjumki, qadam tashaydigan joy yo'q.</i>

"**Qadam tashlamoq**" fe'lining tezaurus lug'atlarda quyidagicha ifodalash mumkin:

1. Morfologiya va sintaksisda: "qadam" va "tashlamoq" so'zlarining qo'shilishidan yangi leksema hosil bo'lgan.

Fe'l so'z turkumiga mansub, tuslanadi: *qadam tashladim, qadam tashlamoqda, qadam tashladiqadam tashlasak, qadam tashlaysiz, qadam tashladingiz;*

2. Talaffuz qilinishi: qadam tashla

3. Ma'no tarkibi: *odimlamoq* - "bir joydan boshqa joyga qadam tashlab harakatlanmoq, kelmoq, yurmoq, intilmoq" ma'nolarini anglatadi.

A) sinonimlari: *yurmoq, qadam tashlamoq, qadam qo'ymoq, intilmoq, rivojlanmoq;*

B) antonimi: *to'xtamoq, bir joyda qotib qolmoq*

D) giperonimi: *yurmoq* - giperonim, *odimlamoq* - giponim (troponim)

E) giponim (troponim)i: *qadam qo’ymoq* – giponim (troponim), *odimlamoq* - giperonim

H) yaqin ma’nodagi so’zlari: oyoq yordamida harakatlanmoq, qadam (odim), makon, tomon, vaqt.

4. Etimologiyasi: *“odimla”* asli turkiy tilga mansub so’z bo’lib, “qadamla” ma’nosini anglatgan *a:d- fe’liga -(i)m, -la* affikslarini qo’shish bilan yasalgan, *“ikkala oyoqni ketma-ket siljitish orqali oldinga yoki orqaga chekinish, uzluksiz harakat”* ma’nolarini anglatadi;

5. Turli xil lug’aviy birliklar (leksemalar) o’rnida qo’llanilishi: *qadam tashlamoq (qadam otmoq), qadam bosmoq, qadam qo’ymoq, qadam olmoq, qadamlamoq;*

6. Boshqa tillarda qo’llanishi, Ingliz tilida *“step”*, nemis tilida *“schreiten (schritt, geschritten)”*, rus tilida *“шагать”*, turk tilida *“ayakla, adım atmak”*

Aytish mumkinki, “qadam + fe’l” qoliqli birikmalarning semantik tuzilishi, ularning ma’no qatlamlari hamda tezaurusi tahlil qilindi. Aniqlanishicha, bu turdagi birliklar o’zbek tilining frazeologik boyligini namoyon etuvchi muhim til hodisasi bo’lib, ular insonning harakat, niyat, ruhiy holat va ijtimoiy munosabatlarini ifodalashda faol qo’llaniladi.

Tahlil natijalari shuni ko’rsatadiki, “qadam” komponenti turli fe’llar bilan birikib, metaforik, metonimik va kontekstual ma’nolarning keng spektrini hosil qiladi. Ushbu birliklarning semantik tarmoqlanishi ularning tezaurus tizimini shakllantirib, nutqda ma’no rang-barangligini ta’minlaydi. Shuningdek, “qadam” so’zining milliy-madaniy mazmuni, ramziy ma’nosi va xalq dunyoqarashidagi o’rni ham frazeologik birikmalarning semantik mohiyatini belgilashda muhim ahamiyat kasb etadi. Natijada “qadam + fe’l” komponentli birliklar o’zbek tili leksikasining dinamik qatlamini tashkil etib, tilning ichki tizim imkoniyatlarini kengaytiradi.

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- Qahharova S. 2024. “Qadam ranjida qilmoq” frazemasining semantik

“Qadam + fe’l” component unit’s semantic system and thesaurus

Sabohat Qahharova¹

Abstract

This article was dedicated to the analysis of the semantic system and thesaurus of “qadam + fe’l” component units in the Uzbek language, based on linguistic-semantic and cognitive approaches. It explores the conceptual foundations, semantic development, and metaphors of these units. Alongside the core lexical meaning of the lexeme *qadam* (“step”), the article also examines the connotative, stylistic, and logical-figurative features of verb models in which it appears. In particular, expressions such as *qadam tashlamoq* (to take a step), *qadam bosmoq* (set foot in/on), and *qadam qo’ymoq* (to step) form a semantic field related to human movement. These units are directly connected with semantic categories such as action, purpose, initiation, process, and result. Furthermore, expressions with the “qadam + fe’l” pattern play important stylistic roles in phraseology and metaphorical usage.

The article employs the thesaurus analysis method to identify paradigmatic, syntagmatic, and associative connections among the lexical units formed by “qadam + fe’l” components. As a result, a conceptual model of these units within the Uzbek verb category has been developed, and its lexicographic description has been formulated. Therefore, this article not only deepens the study of the Uzbek language’s lexical-semantic system, phraseological richness, and cognitive modeling but also holds practical significance in the creation of electronic semantic and thesaurus databases.

Keywords: *qadam + verb, verb component, semantics, thesaurus, lexical unit, cognitive model, paradigmatic relation, phraseology, metaphor, concept.*

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MAQOLA TAQDIM QILISH TALABLARI

O'zbekiston: til va madaniyat (O'zTM) – zamonaviy O'zbekiston (sobiq Turkiston) bilan bog'liq bevosita Markaziy Osiyo mintaqasini birlashtiradigan til, tarix, san'at, etnografiya, madaniyat va ijtimoiy fanlar sohalarini qamrab olgan ilmiy jurnaldir. O'zTM munozarali, zamonaviy, innovatsion, konseptual jihatdan qiziqarli, original mavzudagi ilmiy tadqiqotlarni nashr qiladi. Jurnal lingvistika, adabiyotshunoslik, tarjimashunoslik, din, falsafa, ilohiyot, fan, ta'lim, metodika, sotsiologiya, psixologiya, tarix, madaniyat, san'at, etnologiya, etnografiya, antropologiyaga oid ilmiy yo'nalishdagi maqolalar va taqrizlar hamda konferensiya hisobotlarini qabul qiladi.

I. Maqola taqdim etish uchun umumiy talablar

Qo'lyozmalar o'zbek, ingliz, rus, fors, shuningdek, boshqa turkiy tillarda ham qabul qilinadi. Agar muallif o'z maqolasini jurnalning muayyan sonida nashr ettirmoqchi bo'lsa, unda qo'lyozma jurnal nashridan kamida besh oy oldin taqdim etilishi lozim.

Qo'lyozmalar MS Word (.doc) formatida (uzlangcult@gmail.com) elektron pochtasiga yuboriladi. Iqtiboslar va izohlar uchun MS Word menejerini qo'llash mumkin.

Barcha qo'lyozmalar tahririyatga muallif (mualliflar) haqidagi qisqacha ma'lumot bilan taqdim etiladi.

Asosiy matn *Times New Roman* shrifti, 14 hajm, satr oralig'i 1 interval, hoshiyalar chapdan 3 sm, o'ngdan 1,5 sm, yuqori va pastdan 2 sm bo'lishi kerak.

Maqolalar *The Chicago Manual of Style, 16th Edition* formatida shakllantiriladi. Maqola matni 3 000–5 000 so'zdan iborat bo'lishi kerak.

O'zbek va ingliz tillarida 100–150 so'zdan iborat abstrakt (Abstrakt) va 5–10 so'zdan kam bo'lmagan kalit so'zlar (o'zbek va ingliz tillarida). Abstraktda maqolaning qisqacha mazmuni va dolzarbligi, tadqiqot natijalari aks etishi lozim.

Adabiyotlar ro'yxati 5 sahifadan oshmasligi kerak.

Kitobga taqriz (ingliz yoki boshqa tillarda bo'lishi mumkin) 1500 so'zdan oshmasligi talab etiladi.

Taqriz formati: 1) sarlavha: kitob nomi, muallif (mualliflar), nashr qilingan shahar: nashriyot nomi, nashr yili, sahifasi soni. Narxi, ISBN raqami, (qattiq/yumshoq muqova); 2) taqriz so'ngida: taqrizchining F.I.O., ish joyi, pochta manzili.

II. Maqola bo'limlarini rasmiylashtirish

Maqola nomi – normal harflarda, to'q bo'yoqda, 16 hajm.

Maqola nomi o'zbek va ingliz tillarida (agar maqola boshqa tilda yozilgan bo'lsa, maqola yozilgan til va ingliz tilida) beriladi.

Maqola kirish, asosiy qism bo'limlari va xulosadan tashkil topadi.

Maqola bo'limlari sarlavhasi – to'q bo'yoqda, 14 hajm.

III. Maqolada tarjimalardan foydalanish

Boshqa tillardagi matn yoki boshqa manbalar tarjimoni aniq ko'rsatilishi kerak. Agar matn maqola muallifi tomonidan tarjima qilingan bo'lsa, u holda "tarjima muallifniki" shaklida beriladi.

Rasmiy nashrdan olingan tarjima-matn tahrir qilinmaydi.

Zarur holatda tarjima matnga sana, turli diakritik belgilar va boshqa elementlar kiritilishi mumkin.

Tarjima qilingan matn olingan manba nomi asl holicha beriladi. Zarur deb topilsa, uning nomi qavs ichida berilishi mumkin.

Geografik nomlar tarjima qilinmaydi va asl shaklida beriladi.

Tashkilotlar nomi tarjima qilinmaydi va asl shaklida beriladi.

Davr nomi rasmiy qabul qilingan shaklda beriladi.

IV. Ko'chirma va tarjima parchaning berilishi

Manbadan olingan ko'chirma parcha asosiy matndan 1 qator tashlab ajratiladi, satr oralig'i 1 interval, markazda, 12 hajmda yoziladi.

Ko'chirmaning tarjimasi qavs ichida () satr boshidan yozilishi kerak. Bunday ko'chirma *Times New Roman* shrift, 12 hajm, normal yozuvda beriladi.

V. Havola va izohlar berish

Manbaga havola matn ichida to'rtburchak qavsda [] beriladi. Havola qilingan manbalar bir nechta bo'lsa, ular nuqtali vergul (;) bilan ajratiladi.

Izohlar tegishli sahifa pastida, tartib raqami bilan joylashtiriladi.

VI. Qo'lyozma (toshbosma) manbalar va nashr etilgan asarlar bibliografiyasi

Bibliografiyada muallif yoki asar nomi satr boshidan, boshqa barcha qatorlari xatboshidan yoziladi. Adabiyotlar *bibliografiyada* o'zbek lotin alifbosi tartibida ko'rsatiladi.

V.1. Qo'lyozma va toshbosma manbalar bibliografiyasi

Qo'lyozma yoki toshbosma manbalarni bibliografiyada o'zi yozilgan grafikada berish maqsadga muvofiq. Lotin alifbosidagi transliteratsiyasini berish ham mumkin. Ba'zan qo'lyozma asarning nomi muallif ismidan oldin yozilishi ham mumkin.

Muallif nomi. Ko'chirilgan asr (agar mavjud bo'lsa). Asar nomi. Qo'lyozma (toshbosma): saqlanayotgan joy, inventar raqam.

Xondamir. XV asr. Makorim ul-axloq. Qo'lyozma: O'zFASHI, № 742.

Matnda qo'lyozma (toshbosma)ga havola berish:

[Xondamir, Makorim, 17^a]

VII.2. Kitoblar uchun

Bibliografiyada:

Familiya, ism. Nashr yili. *Kitob nomi*. Shahar: Nashriyot nomi.

Qudratullayev, Hasan. 2018. *Boburning adabiy-estetik olami*. Toshkent: Ma'naviyat.

Matnda kitobga havola:

[Familiya kitob nashr yili, sahifa raqami]

[Qudratullayev 2018, 99]

Agar bir muallifning bir yilda nashr qilingan kitoblaridan foydalanilgan bo'lsa, bibliografiyada kitobning nashr yili o'zbek lotin alifbosi harflari bilan ajratilib ko'rsatiladi.

Sirojiddinov, Shuhrat. 2011 (a). *Alisher Navoiy: manbalarining qiyosiy-tipologik, tekstologik tahlili*. Toshkent: Akademnashr.

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Matnda kitobga havola:

[Sirojiddinov 2011 (a), 99]

[Sirojiddinov 2011 (b), 67]

Ikki muallif tomonidan yozilgan kitobni bibliografiyada berish tartibi:

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi.

Abdurahmonov, G'anijon, Alibek Rustamov. 1984. *Navoiy tilining grammatik xususiyatlari*. Toshkent: Fan.

Matnda kitobga havola:

[Familiya va Familiya nashr yili, sahifa raqami]

[Abdurahmonov, Rustamov 1984, 52]

Agar kitobning uch va undan ortiq muallifi bo'lsa, bibliografiyada barcha mualliflarning ismi to'liq yoziladi. Bunday kitobga havola qilinganda, birinchi muallifning ismi yozilib, davomida *va boshqalar* deb ko'rsatiladi:

[Familiya va boshqalar nashr yili, sahifa raqami]

[Vohidov va boshqalar 2010, 847]

Kitob yoki to'plam maqolasini bibliografiyada berish tartibi:

Familiya, ism. Nashr yili. "Maqola nomi." *Kitob yoki to'plam nomi*, Ism Familiya, Ism Familiya muharrirligida, maqola sahifasi raqamlari. Shahar: Nashriyot.

Abdug'afurov, Abdurashid. 2016. "Badoye' ul-bidoya"ning tuzilish sanasi". *XX asr o'zbek mumtoz adabiyotshunosligi*, Olim To'laboyev muharrirligida, 174–184. Toshkent: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti.

Matnda kitob yoki to'plam maqolasiga havola:

[Familiya nashr yili, sahifa raqami]

[Abdug'afurov 2016, 176]

Elektron shaklda nashr qilingan kitoblar uchun:

Elektron kitobning bir nechta formati bo'lsa, bibliografiyada foydalanilgan format ko'rsatiladi. Elektron kitobning internet manzili (URL) hamda shu manba olingan sana ko'rsatilishi lozim.

Elektron kitobni bibliografiyada berish:

Familiya, Ism. Nashr yili. *Kitob nomi*. Shahar: Nashriyot nomi. URL. Foydalanilgan sana.

Mamatov, Ulug'bek. 2018. *O'zbekiston madaniyatida tarixiy janrdagi tasviriy san'at asarlari*. Toshkent: Mumtoz so'z. <https://kitobxon.com/uz/catalog/sanat/>. 12.03.2019.

Matnda elektron kitobga havola:

[Familiya nashr yili, sahifa raqami]

[Mamatov 2018, 11]

Ikki mualliftomonidan yozilgan elektron kitobni bibliografiyada berish tartibi:

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi. Internet adres (URL).

Sirojiddinov, Shuhrat va Sohiba Umarova. 2017. *O'zbek matnshunosligi qirralari*. Chikago: Chikago universiteti nashriyoti. <http://press-pubs.uchicago.edu/founders/>.

Matnda elektron kitobga havola:

[Familiya nashr yili, sahifa raqami]

[Sirojiddinov 2017, 19-hujjat]

VII.3. Jurnal maqolasi uchun

Chop etilgan jurnal maqolasini bibliografiyada berish tartibi:

Familiya, Ism. Nashr yili. "Maqola nomi". *Jurnal nomi* jurnal soni: maqola sahifalari.

Mahmudov, Nizomiddin. 2013. "Termin, badiiy so'z va metafora". *O'zbek tili va adabiyoti* 4: 3 – 8.

Matnda jurnal maqolasiga havola:

[Familiya nashr yili, sahifa raqami]

[Mahmudov, 2013, 5]

Elektron jurnal uchun:

Elektron jurnal uchun jurnalning DOI manzili ko'rsatiladi. Agar DOI manzili mavjud bo'lmasa, internet adresi ko'rsatilishi kerak (URL). DOI – bu o'zgarimas ID bo'lib, internet tarmoqlarining elektron adreslari tizimiga ulangan, ya'ni manbani boshqaruvchi <http://dx.doi.org/> manzildir.

Elektron jurnal maqolasini bibliografiyada berish:

Familiya, Ism. Nashr yili. "Maqola nomi." *Jurnal nomi* jurnal soni: maqola sahifalari. DOI adres (yoki URL).

Aminov, Hasan. 2018. "O'zbekiston san'atida temuriylar siymosi". *O'zbekistonda xorijiy tillar* 2: 246 – 253. doi: 10.36078/1596780051.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Aminov 2018, 248]

7.4. Gazeta yoki ilmiy-ommabop jurnal uchun

Gazeta yoki ilmiy-ommabop jurnal maqolasiga havola matn shaklida beriladi (masalan, Muhammadjon Imomnazarovning 27.02.2005dagi "O'zbekiston adabiyoti va san'ati" gazetasida chop etilgan maqolasida

aytilganidek...); odatda, bunday manbalar umumiy adabiyotlar ro'yxatida keltirilmaydi. Agar keltirilsa, kitoblarga qo'yiladigan talablarga asosan beriladi.

Agar onlayn maqolaga havola berilayotgan bo'lsa, uning internet manzili (URL), maqola olingan sana ko'rsatilishi kerak.

Gazeta yoki ilmiy-ommabop jurnal maqolasini bibliografiyada berish tartibi:

Familiya, Ism. Nashr yili. "Maqola nomi." *Gazeta-Jurnal nomi*, nashr sanasi. Imomnazarov, Muhammadjon. 2005. "Jomiy "Xamsa" yozganmi?." *O'zbekiston adabiyoti va san'ati*, January 25.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Imomnazarov 2005, 4]

Elektron gazeta yoki ilmiy-ommabop jurnal maqolasini bibliografiyada berish:

Familiya, Ism. Nashr yili. "Maqola nomi." *Jurnal nomi*, nashr sanasi. Internet adres.

Jabborov, Rustam. 2019. "Navoiyning Tabrizda yashagan xorazmlik kotibi". *UZA: O'zbekiston Milliy axborot agentligi*, 08.12. <https://uza.uz/uz>.

Matnda maqolaga havola:

[Familiya nashr yili, sahifa raqami]

[Jabborov 2010, 17]

Maqola so'ngida foydalanilgan adabiyotlar o'zbek lotin alifbosi tartibida beriladi. Adabiyotlar ro'yxati ikki qismdan iborat bo'lishi, birinchi qismda foydalanilgan adabiyot chop etilgan grafikada yuqorida ko'rsatilgan shaklda rasmiylashtirilishi, ikkinchi qismda esa barcha foydalanilgan adabiyotlar o'zbek lotin alifbosida berilishi talab qilinadi. Misol uchun:

Adabiyotlar

Баранов, Х.К. 1958. Арабско – русский словарь. Москва: Наука.

Adabiyotlar

Baranov, X.K. 1958. Arabsko – russkiy slovar. Moskva: Nauka.

Maqolani rasmiylashtirish talablarining ingliz tilidagi variantini "*The Chicago Manual of Style, 16th Edition*" qo'llanmasi yoki <https://www.chicagomanualofstyle>. havolasidan ko'rib olishingiz mumkin.

GUIDELINES FOR CONTRIBUTORS

Uzbekistan: Language and Culture is an academic journal, publishing research in linguistics, history, literature, translation studies, arts, ethnography, philosophy, anthropology and social studies. We aim to publish cutting edge, innovative, conceptually interesting, original case studies and new research, which shape and lead debates in multifaceted studies. We do not publish economic analyses or policy papers. Any opinions and views expressed in publications are the opinions and views of

the authors, and the publishers are not responsible for the views/ reviews of the contributors.

The journal is published four times a year. The language of articles can be English, Russian and Uzbek. Other Turkic languages are also welcomed. In addition to research articles, the journal welcomes book reviews, literature overviews, conference reports and research project announcements.

1. General

- Submission Guideline

1. Manuscripts may be submitted at any time during the year. However, if the author wishes to have his/her manuscript published in a certain issue of the journal, the submission should be made at least five months in advance of the proposed publication date.

2) Manuscripts should be submitted by email (uzlangcult@gmail.com) as an attachment in MS Word document (.doc) format and use MS Word Source.

3) All manuscripts should be submitted with a cover page including an email address, a mailing address and a short introduction about the author(s) /contributor(s)'.
'

2. Manuscript format

1) The main texts should be written in Times New Roman font, 12 point, and single-spaced in 44 pagination with 1-inch margins.

2) Submissions must follow the author-date system of The Chicago Manual of Style, 16th Edition.

3) Quotations are given in brackets in the text.

4) A research article should normally be no more than 9,000 words in length, including the following contents:

- an abstract of 150-200 words (in English, Russian, and Uzbek) and seven to ten keywords;

- a list of references of no more than five (5) pages;

- tables and figures, if any.

5) A book review should generally be about 1,500 English words (or other languages) in length, and must include the heading and closing in the following format:

- Heading: Title of the Book. By Author's Name(s). City of Publication: Publisher Name, Year. pp. Price, ISBN:, (hardcover/paperback).

- Closing: Book reviewer's name, affiliation and postal address at the end.

6) Style Points Headings. Limit: Four levels.

Level 1. Title Style (e.g. the first letter of each word upper case, except prepositions), Bold, and 14 point.

Level 2. Title Style, Italics, 14 Point.

Level 3. Modified "down" style (first letter upper case, or first letter of first two words if the first word is an article), Bold, and 12 point.

Level 4. Modified down style, Bold, 11 point.

3. Style and Usage

1) Translation

- Translated excerpts from classical texts or non-English sources should be annotated with clarification of its original/published language and translator. Likewise, "Author's own" translations of quoted texts should be noted as such.

- The author is expected to provide an English translation of key terms in the work, rather than a translator without expertise in the subject.

- Excerpts or quoted texts from published translation will not be edited. However, UzLC editors may query or modify translations of key terms or texts provided by the author.

- Where necessary, short supplementary information such as dates, an item in its original characters, or the Romanized form of a non-English item, may be included.

- Names of foreign publishers, and titles of sources published in a foreign language should primarily appear in Romanized form without translation. However, if necessary, a translation may be added in brackets ([]).

2) Names and Terms

- Place Names (foreign):

Designation for division of areas should be either translated or hyphenated after the given area name.

Designation for geographical/structure names are not hyphenated, and appear without the equivalent English term.

Institutional names are considered proper nouns. Their names should appear following the preference of the individual institutions.

3) The descriptive designation of a period is usually lowercase, except for proper names or traditionally capitalized terms.

4. Quotation

1) Block Quotations:

- A block quotation should start with double line spacing and an indentation from the left margin. From the second paragraph of the block quotation, additional paragraph indentation is needed.

Texts in block quotation should be written in Times New Roman 10 pts., and not be entirely italicized.

5. Others

1) There is one space after sentence punctuation and not two.

2) The end parenthesis, closing quotation mark, and footnote numbers come after the sentence punctuation.

3) For parentheses within parentheses, use brackets ([]).

6. Basic Citation Format

The following examples illustrate citations using the **author-date** system. Each example of a reference list entry is accompanied by an example of a corresponding parenthetical citation in the text. For more details and many more examples, see chapter 15 of *The Chicago Manual of Style*.

BOOK

Reference List (hanging indent):

Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of How Eating Has Evolved*. New York: Penguin.

In Text Cite:

[Pollan 2006, 99–100]

Reference List (hanging indent):

Ward, Geoffrey C., and Ken Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf.

In Text Cite:

[Ward and Burns 2007, 52]

For four or more authors, list all of the authors in the reference list; in the text, list only the first author, followed by et al. (“and others”):

[Barnes et al. 2010, 847]

Reference List (hanging indent) book chapter:

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

In Text Cite:

[Kelly 2010, 77]

Chapter of an edited volume originally published elsewhere (as in primary sources):

Reference List (hanging indent) book originally published elsewhere:

Cicero, Quintus Tullius. 1986. “Handbook on Canvassing for the Consulship.” In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of University of Chicago Readings in Western Civilization, edited by John Boyer and Julius Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

In Text Cite:

[Cicero 1986, 35]

BOOK PUBLISHED ELECTRONICALLY

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your discipline. If no fixed page numbers are available, you can include a section title or a chapter or other number.

Reference List (hanging indent):

Austen, Jane. 2007. *Pride and Prejudice: A Novel in Five Books*. New York: Penguin Classics. Kindle edition.

In Text Cite:

[Austen 2007, 101]

Reference List (hanging indent):

Kurland, Philip B., and Ralph Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. <http://press-pubs.uchicago>.

edu/founders

In Text Cite:

[Kurland and Lerner, chap. 10, doc. 19]

JOURNAL ARTICLE

Article in a print journal

In the text, list the specific page numbers consulted, if any. In the reference list entry, list the page range for the whole article.

Reference List (hanging indent):

Weinstein, Joshua I. 2009. "The Market in Plato's Republic." *Classical Philology* 104:439-58.

In text cite:

[Weinstein 2009, 440]

Article in an online journal

Include a DOI if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL. Include an access date only if one is required by your discipline.

Reference List (hanging indent):

Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115:405-50. doi:10.1086/599247.

In text cite:

[Kossinets and Watts 2009, 411]

Article in a newspaper or popular magazine

Newspaper and magazine articles may be cited in running text ("As Sheryl Stolberg and Robert Pear noted in a New York Times article on February 27, 2010..."); they are commonly omitted from a reference list. The following examples show more formal versions of the citations. If you consulted the article online, include a URL; include an access date only if your discipline requires one. If no author is identified, begin the citation with the article title.

Reference List (hanging indent):

Mendelsohn, Daniel. 2010. "But Enough about Me." *New Yorker*, January 25.

In text cite:

[Mendelsohn 2010, 68]

Reference List (hanging indent):

Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27. <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

In text cite:

[Stolberg and Pear 2010, 12]

WEBSITE

A citation to website content can often be limited to a mention in the text (“As of July 19, 2008, the McDonald’s Corporation listed on its website . . .”). If a more formal citation is desired, it may be cited as in the examples below. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation.

Bibliography (hanging indent):

Google. 2009. “Google Privacy Policy.” Last modified March 11. <http://www.google.com/intl/en/privacypolicy.html>.

In text cite:

[Google 2009]

Reference List (hanging indent):

McDonald’s Corporation. 2008. “McDonald’s Happy Meal Toy Safety Facts.” <http://www.mcdonalds.com/corp/about/factsheets.html>.

In text cite:

[McDonald’s 2008]

Jurnal 2017-yil 26-oktyabrda O'zbekiston Respublikasi Matbuot va axborot agentligi tomonidan № 0936 raqam bilan ro'yxatdan o'tgan. Tahririyatga kelgan maqolalar mualliflarga qaytarilmaydi.

Jurnal O'zbekiston Respublikasi Oliy Attestatsiya Komissiyasi tomonidan filologiya fanlari bo'yicha falsafa doktori (PhD) va fan doktori (DSc) dissertatsiyalari asosiy ilmiy natijalari chop etilishi lozim bo'lgan ro'yxatga kiritilgan (30.10.2021. № 308/6).

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