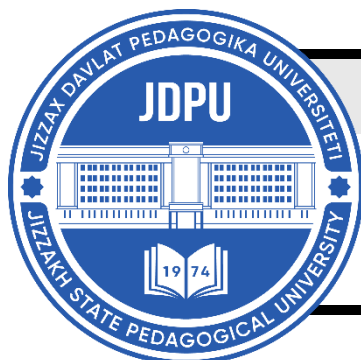


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A PRAGMATIC ANALYSIS OF LANGUAGE AND CULTURE UNITY

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ABOUT ARTICLE

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Abstract: This article is devoted to the issue of the interaction of language and culture in linguistics, the influence of culture on language or the influence of language in culture, in which their interdependence and connection are interpreted and described as an ontological unit. Since the beginning of the 20th century, many scientific theories in science began to be based on the idea that language and culture are an inseparable unity, that culture is not just a side field with linguistics, but that the mystery of humanity, the mystery of language and words cannot be understood without deep analysis, and it began to be researched as a linguistic and cultural phenomenon. The issue of the interaction between language and culture is not new in the history of linguistics. The impact of culture on language or the impact of language on culture and their interdependence and connection confirm their ontological unity.

INTRODUCTION

There are three different approaches in studying the problem of language and culture. The first of them was developed by philosophers (S. A. Atanovsky, G. A. Brutyan, E. S. Markaryan) taking into account the one-sided harmony of language and culture. Due to the change in reality, the language and the cultural and national stereotypes in it are also changing. As time passes, cultural-national patterns and the language itself also change. The second approach shows the influence of language on culture (V. Humboldt, A. A. Potebnya,

Y. L. Weisgerber). The third approach is caused by the interaction of language and culture, on the one hand, language is the main component of culture, and culture is the main unit that is part of language. Does language live in the bosom of culture or does culture live in the bosom of language?

According to linguists, language and culture have an ontological harmony. This harmony can be seen in human activity, in the ontological landscape it is possible to research the harmony of language and culture. As a result of any part of human activity, harmony between language and culture can be determined. It is in this activity that the influence of language and culture is combined, and an opportunity for research is created. According to the current ontology, integrity can be observed only in a person who performs a certain activity and occurs only as a form of the result of activity, that is, the object of activity is represented by the form in the process of influencing it. In order to understand the nature of the relationship between language and culture, it is necessary to clarify the concept of culture. The concept of culture is fundamental, important terminologically undefined, broad, ambiguous and among such concepts. Anthropologists have given different definitions to the concept of culture. Culture includes behavioral patterns inherited from a certain group of people, with specific artifacts that distinguish them from representatives of another group. Culture is a combination of formed or inherited patterns of behavior that define groups of people, distinguish them from other groups or nations, and are expressed in special artifacts. They argue about the mandatory description of each culture and its symbolic nature.

MATERIALS AND METHODS

There is also much debate about the mandatory and symbolic nature of culture. Cultural scientists also divide the concept of culture into two levels:

1. Specific historical development of society, historical development of creative possibilities;
2. A set of behavior, values, and national traditions characteristic of a certain state, people, nation, group of people.

But it should also be noted that there is no such thing as a culture that does not belong to anyone. National superiority is the superiority of culture, and culture is always national. This is not a reason to say that the concept of universal culture does not exist, but universal culture does not have aspects related to nationality. The meaning of culture is manifested in human language, behavior, psychology (spirit). Culture is the information that is passed from generation to generation, the methods of its organization and preservation and development. Knowing the culture is seen in how close the representative of this culture is to his own culture.

It is difficult to call a person as Russian, who does not know who M. Lomonosov is or who has not read the book "Evgeny Onegin", and it is difficult to call a person as Uzbek, who does not know Alisher Navoi, who has not heard "Doppi Tikdim".

A person's behavior, morals, psychology, language determine the content of national culture. There are also ideas that buildings, devices, clothes, cooking methods, social attitudes, verbal and non-verbal communication, child caring, education, religion, aesthetics, philosophy, that is, objects that are not included in nature are called culture.

Components of culture, events, a wide range of signs, symbols and objects, rubricated by Nexia, Sirdarya, Soum, tiyin, Republic of Uzbekistan; Jadids' movement; mastava, manti, soup; Uzbekistan Airways, National University of Uzbekistan; "Do'ppisini osmonga otmoq" can also be included, because those mentioned are directly related to the Uzbek national culture.

From a linguistic point of view, such words and their referents are non-equivalent units and can be composed of connotative words and phraseology. Cross-cultural learning difficulties are particularly challenging for territorial and other reasons, as the researcher may also be a representative of another culture. For example, for a person from Tashkent to learn Khorezm culture, it is not enough to read a book about it, it is also important to be in its environment and live. This does not allow us to confirm the opinion that it is easy to learn the culture of a group by a representative of this group. Because it takes skill to shed light on the specifics of one's own culture as an outside observer. When studying another culture, serving as a source of comparison with one's own national culture is also ineffective. Even though our culture is reflected in our language, it is difficult enough to study and appreciate our own culture.

In different cultural groups, different ideas are concentrated in the layers of the same concept. For example, for the Chinese, family is a symbol of "happiness and harmony", while money is valued as "important, abundant, little, good and valuable". For the representatives of Uzbek culture, the family is sacred, equated to a place of worship, and money is considered a luxury.

So, differences between different cultures, different aspects of life are valued differently. Food is also prepared differently everywhere. It is for this reason that in order for people to understand each other all over the world, it is not enough to know the language, it is also necessary to learn each other's culture. Harmony of culture and language is the main factor for people, representatives of different nationalities to understand each other.

The process of understanding is multifaceted and takes place consciously (epistemologically) and historically-culturally (hermeneutically). Understanding is usually achieved as a result of knowledge and skills based on prior experience. The subject of the scope

of understanding can be not only information from which skills are formed, but also information that is new to the mind. In cognitive psychology, understanding is understood as received information and prior knowledge. But recent research has disproved the notion that knowing is in proportion to understanding, because understanding can exist without knowing, and knowing without understanding. Culture and language perform a communicative function that ensures the transmission of information. With emphasis on the communicative function, the position of the person participating in the dialogue is evaluated as the information transmitter. It is also very important to know which social and cultural group the listening companion belongs to and what values he was brought up in order to convey information clearly. Given the same factors, communication will not be purposefully effective if the listener does not try to understand the speaker properly. Theoretical foundations of linguistic culture. Linguistics (linguculturalology) is one of the directions of modern linguistics and is studied within the anthropocentric paradigm. Linguistics is a field that studies the intersection of linguistics and cultural studies, and includes as a subject the cultural realities of the nation, which are imprinted and reflected in the language. Linguistics as an independent field of linguistics emerged as a science in the 90s of the 20th century, and the term "linguistics" was first appeared in V.N. Telia's Scientific Works, who is representative of the Moscow Phraseological School.

All representatives of the scientific direction of linguistics and culture remember with special importance that the nature of this direction is connected with many disciplines. (Vorobev, Maslova). To clarify the name of this science, in the science of cultural studies, one studies the social and cultural networks of a person in nature, society, history, art, and other fields, while linguistic and cultural studies study the linguistic version of the mental model of culture in the linguistic representation of the world. Language and culture units reflected in dialogue, mutual communication are the main subject in linguistic culture. In linguistic and cultural traditions, language is a tool of culture, a part of it, as well as a source of preservation of culture from generation to generation in the form of information. Accordingly, linguistics studies language as a cultural phenomenon. Culture is self-evident that the historical memory of the people, the nation, "according to its cumulative function, serves to preserve the cultural connection between generations, allows to preserve the coded information of culture not only from history to the present, but also from today to tomorrow.

The stages of development of the science of linguistics and culture are expressed as follows: the first, the first steps in the stage of development of the science (scientific works of V. von Humboldt, E. Benvenista, L. Weisgerbera, A.A. Potebni, E. Sepira); the second is the

development of linguistics and cultural studies as an independent field from linguistics and cultural studies, and now the third stage of the development of this field is passing, and a multidisciplinary independent field of linguistics and cultural studies is developing.

In the initial stages, the science of linguistics and culture was distinguished as a branch of ethnolinguistics in an exceptional manner. For example, V. N. Telia considered this field as a branch of ethnolinguistics. In the concept of V.N. Telia, the tasks of linguistic and cultural studies are considered close to the tasks of ethnolinguistics. The difference between these two fields, ethnolinguistics and linguosemantics, is that ethnolinguistics studies the material in historical retrospect, while linguistics studies the simultaneous interaction of language and culture. It is really easy to explain the research tasks of linguistic and cultural studies with the triad created by E. Benevist: "language - culture - human personality".

Nowadays, linguistics is considered not as a branch of ethnolinguistics, but as an independent scientific field. Trying to determine the different characteristics of ethnolinguistics and linguistics, as a result of research, ethnolinguistics is engaged in searching for and analyzing historical features in today's information and sources of information. Ethnolinguistics analyzes features related to the historical and cultural life of a certain ethnos in modern materials. In linguistic and cultural studies, historical and modern linguistic facts are analyzed through the prism of spiritual culture. Issues of synchrony and diachrony are also investigated in linguistic and cultural studies. V.N. Telia considers the synchronic connection of language and culture to be the subject of linguistic and cultural studies, and studies the communicative processes existing in the synchronic mentality of the people. V.A. Maslova linguocultural studies means the reflection of historical and modern linguistic facts through the prism of spiritual culture, therefore, she considers diachronic linguocultural studies to be the main field of linguocultural studies. Regarding the status of linguistic and cultural studies and its object, V. N. Telia believes that the object of linguistic and cultural studies is not only national cultural information, but also universal. For example, the information given in the book of the Bible may refer to different nations, not just one nation.

V.A. Maslova understands the object of linguistic and cultural studies in a narrower sense and believes that the object of this science includes not only cultural information belonging to a specific nation, but also cultural values related to a specific nation and sister nations.

V.N. Telia on behalf of the internal observer of linguistic and cultural analysis. V.A. Maslova, as an external observer, believes that it is better to carry out the analysis in the sphere outside the language, while G.G. Slyshkin proved that it is correct to study the linguistic and cultural characteristics of the concepts from the language unit to the speech unit, and at the

same time to study from the culture unit to the language unit. Within the framework of the second paradigm, the main task of linguistics and cultural studies "requires, firstly, the study of adequate language units that express this or that cultural unit in the discourse, and secondly, the main pragmatic functions in different communicative situations in relation to a certain culture.

Currently, according to the linguistic and cultural paradigm, V.N. Telia, V.A. Maslova, V.V. Vorobev, A.T. The effective works of linguists such as Khrolenko, various approaches and approaches are attracting great interest in the study of the linguistic and cultural image of the world. In the research center of linguistic and cultural studies "representation of national forms of daily life of society based on cultural values in the linguistic field of communication".

RESULT AND DISCUSSION

Reflection of culture in language. As a native speaker, a lot of information is hidden in the words of the speaker, such as social and individual associations, adaptation between children and adults, everyday realities, literary reflections. The elements of material culture have a wider scope than human imagination. Linguistic and cultural analysis is also actively used in the study of language reflection of the level of social life, for example, in the Uzbek nation, having a large house, having many children, and watching weddings are an integral part of nationality, while in the representatives of the English nation, almost no attention is paid to this. Perceptions of social life and situations are characterized by their change over time. There are two ways to determine the cultural component of a word: 1. Accumulation of knowledge of a modern representative of a language (proof to confirm that a person belongs to a certain culture); 2. To have existing knowledge (their conception as a normative criterion); As a result, the directions form a commonality. in order to become a representative of a cultural society, it is necessary to have knowledge about this culture, and language knowledge is necessary to acquire such information. For this, it is necessary to create an idea about such processes. For a child, this process takes place in a natural (school, family) way, and for a representative of another nation, it takes place on the basis of comparison with his own culture. To learn one's own culture, it is enough to grow up in this cultural environment, to interpret this or that cultural reality. Linguistic dictionaries and encyclopedias are created to study another culture. For a representative of a certain culture, the process of learning his culture takes place in the process of reading fairy tales, proverbs, proverbs, proverbs, riddles, school textbooks. There are also types of knowledge that pass through the environment in which a person is educated. For example, the value can serve as a basis for determining the verbal linguistic and cultural

characteristics. Linguistic units, for example, phraseology, idioms, etymologically and in terms of their functional properties, provide a reflection of culture in the language.

At the current stage of the development of linguistic science, the lexicographic fixation of the cultural component of word meaning is in the first place in the analysis.

There is a great desire to include all the words and lexemes of the language in explanatory and encyclopedic dictionaries of the language, because historical and cultural data are stored in such lexemes. It is for this reason that dictionaries of obsolete words are increasing in recent times. For example, the meaning of the words "raykom" and "obkom" is understandable for the generation forty years before the modern generation, but it is difficult for the current generation to understand the meaning of these words. In addition, the fixation of meaningful cultural components is important for the reflection of not only cultural information, but also dynamic changes in language. Social and individual associations, children's and adults', everyday and artistic concepts, are important for the lexicographical existence in the concepts of language owners. The elements of material culture also include the speakers. For representatives of European culture, a chair is just a piece of equipment to sit on, in African peoples, a chair is an integral part of the spirit of the leader. The presence of a car and a yard meant a certain social status in our country, especially during the Soviet Union, and in Scandinavian countries it is an ordinary level of life, although the type of house and the brand of car indicate its social level. Perhaps the concept of social importance, status is historically variable. The social significance of the concept of the automobile and the word that represents it arose from perceptions of real life in northern Sweden at the beginning of the 20th century. Large distances by European standards, low population, lack of developed communication systems, which caused great problems in people's living, and these problems were easily solved by means of road transport. The word "car" of social significance changes its essence in the 20s-40s of the 20th century. Today, in Sweden, a car is not a luxury, but a means of life. Swedish families own a car, and in some cases two. Swedish youth prefer a good computer and mobile phone because of the high tuition fees for driving schools. In conclusion, it should be noted that the interaction between language and culture, in our opinion, is shown through the following image: language exists with symbols that people use to communicate, and culture is a historical model of the expression of meanings that arise in language.

The balance of language and culture is based on the following factors:

1. Language and culture are forms of understanding that reflect the human worldview;
2. Language and culture are inextricably linked;
3. The subject of language and culture is always a person (individual) or society (society);
4. The emergence of both is characterized by a desire

for normativity and historicism; 5. Language and culture, on the one hand, are always changing, and on the other hand, they strive for stability.

Language and culture are closely related to the process of communication (communication between people) and the formation of the human personality and the whole society. Language is a self-evolving phenomenon, that is, language is used by a large number of people, but at the same time, human beings cannot change the language at will. Culture is related to the active participation of mankind, it is created by mankind. Culture develops under the influence of new theories and new phenomena of reality. In particular, the 21st century - the age of high technologies - changes human culture, including lifestyle, art, structure of society, family relations. Language is the property of any person, the mass nature of language as a phenomenon is quite natural.

The culture of the 21st century is created for a large number of mass users, however, it does not reduce the high level of dignity and high value. For example, the best works of art can be an example of this. The harmony of language and culture is manifested in:

1. During the communication process;
2. Ontogeny – in the formation of human language skills;
3. Phylogeny - in the formation of a generational and social personality.

At the same time, language is a component of culture that is passed down from generation to generation, and is the main tool for understanding and researching culture. Understanding science, religion, literature can only be done through language. The reflection of the spiritual-educational style in the language lexicon and changes in it, lexemes, proverbs, phrases expressing the spirituality of a person, the linguistic category of spirituality and its composition, genetic and structural features of language units, improving the lexicographic interpretation, the system, structure, genetic, cognitive of noun units with a general theme of spirituality description of features is relevant in linguistics. The manifestation of national-cultural characteristics in the language expresses the commonality of language and culture and is closely related to the national, personal mentality and worldview. In the era of globalization, ideological and ideological protection of this or that society is one of the most urgent problems facing mankind, and it is important to identify the micro and macro systems of these concepts in the language system and scientific research. In world linguistics, issues of the relationship between language and culture are being researched in such areas of linguistics as ethnolinguistics, linguoculturology, anthropology, sociolinguistics, ethnopsycholinguistics. Also, it is of scientific and practical importance to use language opportunities to reflect the style of a particular people, to reflect national spirituality, and to describe them in semantic-

structural, conceptual and lexicographic aspects. It should be noted that linguistic relativity hypothesis and communicative competence, the place of language in intercultural communication, language and spirituality, reflection of language categories in thinking, social linguistics, language deficit hypothesis, linguocultural and sociolinguistic research are being carried out in linguistics.

In Uzbek linguistics, nouns representing the concepts of spirituality are studied scientifically and practically in the philosophical-epistemological aspect. The problem of spirituality in linguistics and spirituality (B. Mengliev), linguistic and linguo-spiritual study of nouns expressing the spiritual qualities of a person (Yu.N. Hojiev), typology of spirituality nouns (M.B. Ahmedova), the commonality of language and spirituality, language units expressing the spirituality of a person, their Linguistic category and composition and genetic, structural, lexicographic features (G. Tojjeva) was specially studied. In the current period, the reflection of the spiritual-educational style in the language lexicon and its changes, lexemes, proverbs, phrases expressing the spirituality of a person, the linguistic category of spirituality and its composition, genetic and structural characteristics of language units, improving the lexicographic interpretation, the system, structure, genetics of lexical units with a general theme of spirituality, it is important to describe the cognitive characteristics. The combination of language and spiritual science, the interpretation of literary language in linguistics, the problems of language lexicon research, the description of changes in the spiritual-educational lexicon, the analysis of the factors and sources of the development of the lexicon of the Uzbek language and its interpretation are relevant. creation of general standards of language (languages), study of phonetic, lexical-grammatical features and scientific justification, description of the social and spiritual significance of the language, served to form the linguistic practice. In particular, in the history of Uzbek linguistics, the first half of the 20th century is considered to be the period of development and popularization of the standards of the current Uzbek literary language, and within 50-60 years, the development and popularization of the standards of the Uzbek literary language were carried out and significant progress was made.

Also, unique methodological foundations and research methods were formed in linguistics of the last quarter of the last century. The action of restoring the original state of the language (practical task) and describing the original state of the language (theoretical task) gained priority. Today in Uzbek linguistics, the formation and development of ideographic and linguocultural lexicography in Uzbek lexicography, the increasing demand for the national corpus of the Uzbek language, the need to study the semantic structure of words based on this point of view and demand has become of priority. Also, in the system studies of Uzbek

linguistics, the description of the place and role of a specific semantic group of lexeme and noun units, the activation and lexicalization of units that fill lexical gaps and become compound words in the development of the language remain relevant. Classification of lexemes, phrases, proverbs expressing the spirituality of a person, the issue of tools expressing the concepts of a person's spirituality in general is also being researched. During the years of independence, fundamental changes in the attitude to the national outlook, national spirituality and heritage took place. In the Uzbek national thought, a new attitude towards the interpretation of the concept of spirituality was formed, and the concepts expressing these attitudes were reflected in the language. In this sense, spirituality is an integral part of humanity, and the content of the lexeme of spirituality is becoming active and priority in Uzbek social consciousness, language materials explain. Conscience of the category of spirituality based on the analysis of the dictionary and other sources; love; prudence; dedication; morality; restraint of lust; sincerity; components such as improvement, basic spiritual concepts, and each of them forming separate microsystems, representing hundreds of concepts. On the basis of expressions of spiritual values, lexemes with the general meaning of "spirituality" are: intelligence, perfection, Islam, book, disgrace, kiblah, school, goal, arrogance, advice, work, hardworking, loving, kind, Muslim, intercession, honor, happiness forms a system of lexemes such as happiness, mischievousness and faith.

We acknowledge that folk epics, fairy tales, songs, proverbs and works of dozens of other genres serve to enrich the spirituality of the young generation, that the place of folklore is incomparable, and that folklore forms the basis of folk pedagogy. "Teng tengi bilan, tezak qopi bilan." We emphasize that the folk proverb "Suv soyga oqar, boy boyga boqar" is aimed at expressing the spiritual image of a person, and the content of meaning has shifted to express the reality of the present time. Phraseological units are also important in the formation and expression of a person's spirituality, moral qualities, and spiritual qualities. We emphasize that expressions such as one-wordness, keeping one's promise, bravery, one word, boy, one-word word, stand by one's words have become more effective in the years of independence, and are aimed at expressing the spirituality of the Uzbek people. In the years of independence, there was an increase in the content of spiritual concepts. Along with recognizing that the spiritual growth of the people's life and worldview has increased significantly, lexicographical interpretations also assigned tasks to linguists in the matter of describing the concept of "spirituality" and related concepts. Now it is necessary to develop their linguistic and lexicographic criteria, to improve lexicographic descriptions. Comparative, sociolinguistic, sociopragmatic, linguo-cultural research and classification of paremiological units of the

language, presenting them in an encyclopedic form in alphabetical order has a positive effect on the solution of some theoretical and practical problems.

CONCLUSION

It is considered urgent to study and analyze the system of units representing the spirituality of a person, its structural and genetic characteristics, the essence of the category of spirituality, the conceptosphere that is the basis for the formation of the category of spirituality. Spirituality has a strong conceptual essence in Uzbek social consciousness. The concept of spiritual foundations is much broader than the concept of spirituality. The concept of spirituality is the core, generalization of the conceptosphere of spiritual foundations. Also, cultural and sociological methods - concept analysis, frame, narrative analysis, classification and description, linguistic reconstruction methods, macrocomponent and microcomponent model of meaning, psychosociocultural experiments, linguistic and spiritual analysis of texts - hermeneutic method, serve as important tools for the effective solution of the problems. It is also important to describe the units expressing the concepts of personal spirituality, the issues of presenting the units expressing the concepts of personal spirituality in linguistic-cultural dictionaries, the linguistic-cultural dictionary of spirituality and conceptual lexicography. During the period of independence, Uzbek national lexicography reached a new stage of its development. First of all, the emergence of new property relations in the society, the occurrence of updates led to a sharp change in the lexicon of the Uzbek language, not only quantitatively, but also qualitatively. Secondly, Uzbek national lexicography acquired its own methods of interpreting words in the new stage of development. And the creative assimilation of advanced theoretical conclusions, methods and methodologies of world lexicography played an important role in further improvement of Uzbek lexicography from the theoretical and practical point of view. As a result of a brief analysis of the conceptual field of spirituality, the following conclusions were reached based on nouns (words, phrases, phrases) and mental units (frames, concepts) with different contents. It is desirable to study and describe the anthropocentric paradigm (set of directions, system) in linguistics in relation to the principle of language and human commonality, the problem of language and spirituality commonality, language and human problem. The fact that Uzbek linguistics worked with its own methodological bases and research methods on the basis of social necessity and need, that a sharp turn in the life of our society, which achieved independence and chose its own path of development, made a big change in the lexical level of our language, as a result of developments in the economic, socio-political, and spiritual spheres, in our language recognition of the emergence of new conceptual, linguistic units, terms possible. During the independence of Uzbekistan, the term spirituality

became popular and became one of the most active terms in their social consciousness. The conceptual sphere of the concept of "spirituality", such as "spiritual source", "spiritual policy", "spiritual tool", "spiritual threat", "national will" has its own elements and has been scientifically substantiated. The fact that the linguistic and cultural dictionary of the Uzbek language is of great importance in expanding the national-cultural worldview and developing mentality, it is necessary to develop the principles of creating linguistic and cultural dictionaries, and to research the theoretical bases of the lexicographical description of linguistic and cultural languages. The stated conclusions are the research of the Uzbek language in relation to language and culture, the analysis of the historical-etymological microsystems of language units, their own and acquired layers, spiritual specialization, lexical development, the problems of describing lexemes, phrases and proverbs with a linguistic and spiritual essence, scientific significance in illuminating the linguistic aspect of creating educational dictionaries.

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