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A COMPARATIVE LINGUOCULTURAL ANALYSIS OF PHRASEOLOGICAL
UNITS IN ENGLISH AND UZBEK LANGUAGES.

Fayzieva Nilufar Nemat kizi

PhD in Philology, Acting Associate Professor
english linguistics department
national university of Uzbekistan
named after Mirzo Ulug'bek, Tashkent
Email: lily_angel94@mail.ru

Muhammadiyeva Gulandon Abdivaliyevna

English teacher in English department
TIAME: National Research University
Email: muhammadiyevaguli1992@gmail.com

Abstract: This article presents a comparative linguocultural analysis of phraseological units in English and Uzbek. The study focuses on phraseological units expressing the interaction of two different codes : language and culture and identifies their semantic and evaluative characteristics. Particular attention is paid to cultural concepts such as time, good and evil, family and national-cultural elements. The common and distinctive features of phraseological units in English and Uzbek are examined through comparative analysis. The findings demonstrate that phraseological units not only describe some ideas of a particular language but also reflect the national worldview, cultural values, and collective experience of a particular linguistic community.

Keywords: phraseological unit, phraseological image, linguoculture, comparative analysis, semantic field, concept, cultural beliefs, morals, cultural metaphor, national-cultural features.

СРАВНИТЕЛЬНЫЙ ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ АНАЛИЗ
ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В АНГЛИЙСКОМ И УЗБЕКСКОМ
ЯЗЫКАХ

Файзиева Нилуфар Немат кизи

Кандидат филологических наук, исполняющая обязанности доцента
Кафедра английской лингвистики
Национальный университет Узбекистана
имени Мирзо Улугбека, Ташкент
Email: lily_angel94@mail.ru

Мухаммадиева Гуландом Абдивалиевна

Преподаватель английского языка кафедры английского языка
Национальный исследовательский университет «Ташкентский институт
инженеров ирригации и механизации сельского хозяйства»
Email: muhammadiyevaguli1992@gmail.com



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Аннотация: В статье представлен сравнительный лингвокультурологический анализ фразеологических единиц английского и узбекского языков. Исследование направлено на изучение фразеологических единиц, выражающих взаимодействие двух различных кодов — языка и культуры, а также на выявление их семантических и оценочных характеристик. Особое внимание уделяется таким культурным концептам, как время, добро и зло, семья, а также национально-культурным элементам. В ходе сравнительного анализа рассматриваются общие и отличительные особенности фразеологических единиц английского и узбекского языков. Результаты исследования показывают, что фразеологические единицы не только выражают определённые представления, характерные для конкретного языка, но и отражают национальную картину мира, культурные ценности и коллективный опыт определённого языкового сообщества.

Ключевые слова: фразеологическая единица, фразеологический образ, лингвокультура, сравнительный анализ, семантическое поле, концепт, культурные представления, моральные ценности, культурная метафора, национально-культурные особенности.

FRAZEOLIGIK BIRLIKLARNI INGLIZ VA O`ZBEK TILLARIDA QIYOSIY LINGVOMADANIY TAHLILI.

Fayziyeva Nilufar Nemat qizi

Filologiya fanlari doktori (PhD), dotsent vazifasini bajaruvchi

Ingliz tilshunosligi kafedras

Mirzo Ulug'bek nomidagi O'zbekiston Milliy Universiteti, Toshkent

Email: lily_angel94@mail.ru

Muhammadiyeva Gulandom Abdivaliyevna

Ingliz tili kafedras o'qituvchisi

“TIQXMMF” Milliy Tadqiqot Universiteti

Email: muhammadiyevaguli1992@gmail.com

Annotatsiya: Mazkur maqolada ingliz va o'zbek tillaridagi frazeologik birliklarning qiyosiy lingvomadaniy tahlili amalga oshirilgan. Tadqiqotda til va madaniyat kabi ikki xil kodning o'zaro munosabatini ifodalovchi frazeologik birliklar o'rganilib, ularning semantik va baholovchi xususiyatlari aniqlangan. Ayniqsa, vaqt, yaxshilik va yomonlik, oila kabi madaniy konseptlar hamda milliy-madaniy elementlarga alohida e'tibor qaratilgan. Qiyosiy tahlil asosida ingliz va o'zbek tillaridagi frazeologik birliklarning umumiy va farqli jihatlarini aniqlangan. Tadqiqot natijalari shuni ko'rsatadiki, frazeologik birliklar nafaqat muayyan tilga xos bo'lgan ayrim tushuncha va tasavvurlarni ifodalaydi, balki ma'lum bir til jamoasining milliy dunyoqarashi, madaniy qadriyatlari va jamoaviy tajribasini ham aks ettiradi.

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Kalit soʻzlar: frazeologik birlik, frazeologik obraz, lingvomadaniyat, qiyosiy tahlil, obrazlilik, semantik maydon, madaniy tasavvurlar, axloqiy qadriyatlar, madaniy metafora, milliy-madaniy xususiyatlar.



Cultural linguistics is a branch of linguistics that deals with the study of the relationship that arises between language and cultural concepts. Cultural linguistics acts as a catalyst for the theoretical and analytical development of such scientific areas as: cognitive science is a multidisciplinary scientific direction that unites sciences that study the process of cognition and the functioning of human thinking from different positions; anthropology is a multidisciplinary scientific field that unites sciences that study a person as such, his origin and development, as well as existence in natural (natural) and cultural (artificial) environments. The direct subject of cultural linguistics is the diversity of reflections of existing and pre-existing languages with the help of their inherent special features of cultural concepts, which include cultural metaphors, cultural categories and cultural models. Cultural metaphors are a powerful way to understand a society's soul. Instead of looking at dry statistics or history books, a cultural metaphor uses a well-known object, activity, or phenomenon from a specific culture to represent its core values, behaviors, and mindset. For example, India is famous for its Dance of Shiva and this dance means the cycle of creation and destruction, and finding rhythm within diversity. Cultural categories are fundamental concepts that show how people of a culture understand the world, and language is one of the main ways these categories are expressed ⁷:

Time- how a culture perceives past, present and future, and the idioms in English that include the word time convey meanings that are often figurative rather than literal.

“Time heals all wounds” is phraseological unit in English which means that emotional pain or suffering gradually disappears as time passes. It reflects the idea that time has a healing effect on human feelings: Ex: After the loss of her loved one, she believed that time heals all wounds. This expression suggests that although a person may experience deep emotional pain, with the passage of time, the intensity of that pain becomes weaker. It doesn't mean the pain disappears completely, but that people learn to cope and move forward.

“Hamma narsaga vaqt davo boʻladi” means emotional pain will eventually fade as time passes. Ex: U yaqin insonini yoʻqotganidan keyin, vaqt hamma dardga davo ekanini tushundi.

This phraseological unit shows that both English and Uzbek culture share a similar understanding of time as a healing force. It highlights a universal human experience: though pain is inevitable, time helps people recover and adapt emotionally.

Good and evil- shows how a culture expresses moral values- “Do good and good will come to you” is a phraseological unit (proverb) in English which expresses the idea that kind actions bring positive results. It reflects a moral principle that goodness is rewarded, either directly or indirectly. Example: She always helps others because she

⁷ Wierzbicka A. Understanding Cultures through Their Key Words: English, Russian, Polish, German, and Japanese. - New York: Oxford University Press, 1997. -107p

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believes that if you do good, good will come to you. This proverb suggests that acts of kindness, generosity, and honesty eventually lead to positive outcomes. It emphasizes a cause-and-effect relationship between moral behavior and future rewards.

“Yaxshilik qilsang yaxshilik qaytadi” good actions bring positive results in the end. Example: U har doim boshqalarga yordam beradi, chunki “yaxshilik qil, yaxshilik topasan” degan gapga ishonadi.

This phraseological unit shows that both English and Uzbek cultures share a common moral value: good deeds lead to positive consequences. It highlights a universal belief in justice and reciprocity, where kindness is ultimately rewarded.

Freedom- cultural understanding of independence and personal rights- “as free as a bird” is a phraseological unit (simile) in English used to describe a person who is completely free, without restrictions, responsibilities, or control from others. It expresses the idea of absolute independence. Example: After finishing university, she felt as free as a bird.

This expression shows that the person experiences a strong sense of independence and freedom, with no obligations or limits. The comparison with a bird highlights the ability to move and live without restriction.

“Erkin qushday” in Uzbek language means completely free, not restricted. Example: Imtihonlardan keyin u o‘zini qushdek erkin his qildi. “Qushdek erkin” describes a person who is unrestricted, independent and free. The image of a bird is used as a symbol of free flight and unlimited movement.

This phraseological unit shows that both English and Uzbek languages use birds as a symbol of freedom. It reflects a universal idea that freedom is associated with lightness, independence, and the ability to move without restrictions.

Family- cultural views about kinship, marriage and social roles- “The apple doesn’t fall far from the tree” is a phraseological unit (proverb) in English which means that children usually resemble their parents in behavior, character, or abilities. It reflects the idea of family influence on personal traits.

Example: His son is very talented in music- just like him. The apple doesn’t fall far from the tree. (James Joyce “Eveline”)

This proverb suggests that qualities, habits, or skills are often inherited or learned from parents in their family, so children tend to be similar to their family members.

“Olma tagiga olma tushadi” children often resemble their parents in character and behavior.

Example: O‘g‘li ham otasiga o‘xshab juda mehnatkash, erta tongdan dalaga chiqib ketadi- tun qorong‘usida qaytadi, “olmaning tagiga olma tushadi” deyishgani rostda! (O‘. Hoshimov “Dehqonning bir kuni”)

This expression means that a person’s behavior or ability is often similar to those of their parents. In other words, a child usually learn from their family and develops in a similar way to them.



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This phraseological unit shows that both English and Uzbek cultures recognize the strong influence of family on a person's character. It highlights the universal idea that children often reflect their parents in behavior and traits.

Life and death- cultural beliefs about existence, fate and morality- "Every dog has its day" is a phraseological unit (proverb) in English which means that everyone will have a moment of success, luck, or recognition at some point in life, even if they are currently unsuccessful or unlucky. It reflects the idea of eventual justice or opportunity.

Example: He struggled for many years, but finally got promoted- every dog has its day. (Kate Chopin "A respectable woman")

This proverb suggests that even people who are not successful for a long time will eventually experience success or recognition. It emphasizes hope and fairness in life.

"Har kimning kuni keladi" everyone is given a life with ups and downs. Under a cultural concept, it is customary to understand the content of a linguistic unit (as a rule, words or phrases), behind which there is a concept (meaning) reflected in thinking, relating to the cultural sphere of a person's life.

Example: "Hali mening ham kunim keladi va o'shanda hammaga ko'rsatib qo'yaman..." (O'. Hoshimov "Urushning so'nggi qurboni")

This phraseological unit shows that both English and Uzbek cultures share the belief that success eventually comes to everyone. It reflects a universal idea of hope, patience, and fairness in life.

Culture is a concept that covers a huge range of issues and categories. The most widespread and widespread definition of "culture" is the sum of the many manifestations of human activity. In a narrow sense, culture is understood as a set of creative works characterized by the presence of spiritual value in society. Culture is the subject of a separate scientific discipline called culturology. And in the case of the relationship between culture and language (which is studied by linguistics) at the junction of theoretical teachings about them, a new science was formed - cultural linguistics.

In the age of globalization, the study of linguoculturology has acquired particular relevance. The expansion of intercultural communication- whether through migration, tourism, education, or digital media- has highlighted the importance of understanding the cultural underpinnings of language. Misinterpretations often arise when communicators are unaware of the cultural connotations behind linguistic forms. For instance, idiomatic expressions, proverbs, or metaphors can lose their intended meaning or even cause offense when stripped from their cultural background. Moreover, linguoculturology addresses the concept of linguocultural competence, which refers to the ability to communicate effectively while respecting and understanding cultural nuances. Cultural linguistics sees language as something rooted in the cultural (and therefore also at the group) level of cognition.

E.I.Zinovieva and E.E.Yurkov defined cultural linguistics as a philological science, the main task of which is to study the diverse ways of representing knowledge about the world of speakers of a particular language. This research itself is the study of the language system and its units, speech activity and behavior of native speakers, as well as discourse.



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Consequently, cultural linguistics studies the culture of a particular society through the study of the language used in it. With all the differences in existing directions, the subject of modern cultural linguistics is the study of the cultural semantics of linguistic signs, which is formed by the interaction of two different codes - language and culture, since each linguistic personality is also a cultural personality.

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