

THE USE OF PHRASES IN ABDULLA QAHHOR'S STORIES AND ABDULLA ORIPOV'S POEMS

Hayitmurodova daughter of Marjona Bekzod

Samarkand State University, Kattakorgan Branch, Faculty of Pedagogy and Language Teaching, Philology and Language Teaching: Uzbek Language, 3rd Level Student

Scientific Supervisor: Anvar Sobirov Kuvandikovic

Doctor of Philosophy in Philology (PHD)

Abstract

In this article, the linguistic and cultural features of phrases in the work of master of words Abdulla Qahhor and how they are gaining meaning are revealed as examples. How phrases are used in the lyrics of our Uzbek national poet Abdulla Oripov is explained through fragments.

Keywords: phraseological unit, Abdulla Kahhor, Abdulla Oripov, linguistic and cultural feature, artistic function, phraseological meaning.

Phraseological unit is a lexically indivisible, stable according to its composition and structure, a ready-made speech unit, a lexical unit that is ready-made for speech. Phraseologisms are similar to a compound lexeme, phrase, and sentence according to their organization. However, they live ready and stable in the mind of the language community, like a compound lexeme. In other words, phraseologism has the nature of generality characteristic of all linguistic units in the language and appears as a feature in speech. Phraseologisms usually illuminate the thought in the linguistic mind of a person with beautiful evidence, and whether he is a listener or a reader, they are imprinted on the linguistic thinking faster than simple sentences. If we pay attention to the process of reading a book or pay attention to our speech, we can see that we use these units effectively. Phraseologisms usually reflect the subtle aspects of human relations, the diversity of one or another language.

The great representative of Uzbek literature of the 20th century, A. Qahhor, in addition to having great skill in using words in his works, used the types of

proverbs, maxims and idioms, which are the inexhaustible treasure of our motherland, in accordance with the plots of the work. He used it skillfully and even used a pen in some of them. It is also evident that A. Qahhor was a connoisseur and master of folk art. A. Qahhor gives his views on their origin based on some examples of folk oral creativity, enriching their surroundings with plots. Enriching some of them figuratively, it served to expand the scope of their application. The skillful use of proverbs and expressions at specific points and the creation of a high spiritual atmosphere is the beauty of A. Qahhor's work and the basis for his being a strong connoisseur of folklore. One of the works of this type is "Bribery", which is considered a fairy tale. In it, the phrase "If you give a bribe to so-and-so, he will swallow a live hedgehog upside down", which is considered an example of folk art, served as the basis of the fairy tale, and the plot of the work is gathered around it. In the stories of Abdulla Qahhor, there is a certain purpose in the meeting of proverbs. If you pay attention to the purpose of proverbs used in the writer's story "Thief", they serve a specific purpose. The proverbs used in the story about each official give the reader a complete picture of the official. In the course of the story, the bitter fate of Grandfather Kabul in the society of yulghuchs is revealed. If you pay attention to the use of the proverb "A cat does not rise in the sun for nothing", which is used in the story, it becomes clear that it was not used in vain. At the same time, applied to the centurion, "Did this person spend a little money to become a centurion?" It is known that a centurion gave himself seven hundred bunches of alfalfa and one cow." And for this reason, Abdulla Qahhor skillfully describes the centipede as "the centipede without a nose". In the course of the story, grandfather Kabul also refers to Amin. In the proverbs used in relation to Amin, "A dry spoon tears the mouth", "One is too much for a giver, ten is too little for a recipient", it is certainly defined that the Amin should not fall short of fifty, even if it is too much. In this hierarchical system, bribery was rampant to such an extent that the expression of Grandfather Kabul to the bailiff, "A person's back is bent until the Begim says it" is a clear proof of this. If you pay attention to the place where proverbs are used, each of them reveals the image of a certain official. Such a clear and succinct expression of proverbs and phrases gives the story charm, conciseness and completeness, a whole soul. In Abdulla Qahhor's works, he uses a phrase or proverb, it is used for the inner world of a specific character or for the accuracy

of the hero's dialogue. The heroes of the literary works are so important that their speech certainly contains examples of folk creativity. This makes every reader familiar with these rare sources of folklore, along with coming to clear thoughts and conclusions. At the same time, reviving some samples of folk art in society, that is, enriching them through plots, is, of course, renewal and enrichment of folk.

We know that poets are the translators of human hearts. In particular, national, universal, good feelings should be embodied in his "me". In this sense: "The creator should accept universal pain as a personal pain or raise his personal pain to the level of universal pain," writes Abdulla Oripov. The poet fully applied this requirement to his work. Abdulla Oripov's poetry has an important place and weight for both linguistics and literary studies. Phraseologisms, along with many language tools, play an incomparable role in the impressiveness, folk expression, and deep impact of the poet's poems on the human soul. First of all, it should be said that phraseologisms are created due to the need to figuratively express things, events, characters. They are used in an almost figurative sense and have emotionality and expressiveness as an artistic image. Therefore, phraseology has a great impact not only on people's minds, but also on their emotions. Despite the fact that there are several words in the structure of phraseology, they are united by a single common meaning and express an emotional-expressive meaning.

In the poems of our poet Abdulla Oripov, phraseological units are mainly used in the following meanings:

1) to figuratively express an event: many phraseological units serve for a concrete, visual image, are a figurative expression of a person-subject, an event-event. For example,

1. From a land that is not yet two,

I have come, help me, O Kabatullah.

From a country that has never laughed,

I have come, help me, O Kabatullah. (from the poem "Kabatullah")

2. You can see it on the surface every moment,

Be aware of your inner flame, man.

3. I walked the streets of Kyoto,

I thought on rainy nights.

Sira will live without care,

You give life to stone and iron. (from the poem "Japan")

4. I remembered you, my first love,

I remembered my first love. (From the poem "My first love")

2) to evaluate different situations: the function of naming an object or an event for different structural types of phraseology, as well as giving them a negative or positive evaluation, is distinguished by its importance in artistic works. Including

1. They say that one of your ten flowers has not opened.

They say that there are no guards on your roads. (From the poem "Let's live for the country")

2. The poet connects his days to the night,

The king praises existence. (From the poem "Yozgin, they said")

3) to express emotionality in the artistic text: in the phraseological system of the Uzbek language, the majority of this unit expresses not only the main meaning, but also the speaker's joy, anger, hatred, fear, sarcasm, disgust. expresses emotional relationships as well. Examples of this are the following verses:

I look like I'm lucky in this world

When I look at it, the whole world seems narrow to me.

In these verses, the human state of mind is beautifully revealed. Perhaps, if the poet did not use the phrase "the whole world is close to me" in these lines, the poetic lines would have been a little darker, in our opinion.

5) to create satire and humor in the artistic text:

Father says: "Don't deceive me, my child.

I feel everything you do.

If you don't pour after me,

Let me know that I will stand in my grave.

The child says: - Father, you know me.

Let's spend together from time to time.

What are you doing in that black pit?

Stay at home. (Poem "Yozgin, they said")

In the poems written by Abdulla Oripov, some phrases are replaced by their synonyms. Sometimes, the meaning of some words in its content is reduced and

used in abbreviated form. This situation serves to generalize, abstract, expand the meaning of phraseology. For example:...

A child's painful cry, "Non",

Sometimes he stuck him alive in the pits.

Lasting life's scar serum,

His hair was foaming like a sledgehammer. (Poem "Time with time in the mind of the fathers")

In the poem, the word gor is used interchangeably with the word choh. Or let's see in another example;

There is little need for good in the world,

The hands of the wicked are long.

In these verses, the word "hand" in the phrase "long-armed" has been replaced with its synonym. The meaning of the phrase has acquired a beautiful artistry.

In another poem:

Listen to me, good girl, just a little

I want to open my mouth to you.

One day a friend called me

He accused us of love. (Poem "Man without love")

Phraseologisms expressed by the base component verb:

You will not find comfort, neither friend nor maid

Slowly the grass grows from your threshold. (Poem "Qadr")

Unless he is a wolf, man to man,

They eat each other's heads all the time. (From the poem "Ka'batullah")

In conclusion, through this article, taking into account the general features of phraseologisms, we made a conceptual analysis of some specific and general phrases in the language of Abdulla Qahhor. In the course of this study, we also examined the characteristics of Uzbek linguo-culturalism through verbal units, as well as phraseologisms in the story. Also, we were sure that our sharp poet Abdulla Oripov used phraseologisms in his poems and was able to skillfully choose phrases related to the topic.

References:

1. Rakhmatullayev Sh. Phraseological dictionary of the Uzbek language. - Tashkent: Komuslar General Editorial Office, 1992. -B. 23-311.
2. Oripov A. Talosh circle. - Tashkent: Ma'naviyat, 2007. -B. 3-9.
3. THE CONCEPT OF LOVE IN THE WORKS OF ABDULLA QAHHOR (as an example of the story "Love") SSOGL Mahmudjonov, MTOQ Soibjonova - . : Innovative, educational, natural and social sciences, 2022
4. A. Qahhor. - Tashkent: Generation of the new century. -248b.