

Article

Phraseologisms in Abdulla Oripov's Poetry

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Abstract: This article explores the use of phraseological units in the poetry of Abdulla Oripov, a renowned people's poet of Uzbekistan. It examines how Oripov skillfully incorporates phraseological expressions into his poems, enhancing their artistic value. The study also delves into synonymous phrases and lexical-phraseological synonyms, providing insight into their role in enriching poetic language. By analyzing the poet's use of these linguistic elements, the article aims to highlight the artistic and expressive potential of phraseological units in poetry. The research contributes to the understanding of phraseology in literary works and offers implications for further studies on the relationship between phraseology and poetic artistry.

Keywords: Abdulla Oripov, Phraseology, Phraseological conjunction, Phraseological unit, Phraseological synonym, Lexical-phraseological synonym.

1. Introduction

Phraseology is a study of the semantic and structural properties of phraseological units, the reasons for their appearance in the language system and in speech a special branch of linguistics that studies the features of use. Phraseological units are static compounds used in a figurative sense, the overall meaning of which is partly related to the semantics of their components: reach a dead end, go with the flow, take it into your own hands, like bite your tongue [1]. Since phraseologism is a lexical unit, it acts like an independent word in the sentence structure - it comes as a part of a sentence or as an expander: 1. Madamin was completely shocked by the accusation that was put on her neck. 2. He was dizzy until he reached the table. 3. There are still many incidents of this kind that raise eyebrows. 4. It is necessary to straighten the cavity. In the 1st and 2nd sentences, the phraseological units are in the position of the center of the sentence - participle, in the 3rd sentence, the word expander is a determiner, and in the 4th sentence, it is a whole sentence [2].

Phraseological units, different from word combinations, are idioms that express a figurative meaning are compounds. As they are used in the speech process, the meaning is colorful helps in increasing and figurative expression. About phraseological units Sh. In the literature, Rahmatullayev terms this language unit phraseologism, phraseological unit to be called a lexeme, and a phraseme as monad to the term's morpheme approves [3]. and Sh. Rakhmatullayev that the phrase consists of at least two lexemes emphasizes. According to Sh. Rakhmatullayev, a phrase is two or more lexemes They are connected semantically and syntactically, and the generalization occurs when a figurative meaning is discovered comes. Scientist A.A. Abduazizov divides phraseological units into three types, that is, phraseological compounds phrases in which one word is correct and the second word is figurative, for example, to have fun (literally) (figuratively); in phraseological units phrases

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that combine the meanings of words and the grammatical aspect to give a common meaning, for example, meat stuck to the bone (lean); of words in phraseological phrases No lexical connection was noticed between the meanings and the meaning expressed by the phrase are phraseologisms, an example of which is to rent a mouse's nest notes that.

2. Materials and Methods

Professor Shavkat Rahmatullayev, doctor of philology, is the founder of phraseology in Uzbek linguistics. In his scientific researches, he studied the similar and different characteristics and grammatical nature of expressions with linguistic phenomena, and for the first time compiled an explanatory dictionary of Uzbek idioms. This dictionary explains the meaning of the phrases.

A number of his articles, manuals and monographs devoted to the grammatical, lexical, semantic features of phraseological units in the Uzbek language have been published. For example, "About the main semantic types of phraseological units in the Uzbek language"(1956), "Working on phraseological units in syntactic analysis"(1956), "About the assimilated phraseological units in the modern Uzbek language"(1957), "Current About the change in the grammatical construction of phraseological units in modern Uzbek language"(1963), "Adaptation of verbs in phraseological units"(1964), "Some issues of Uzbek phraseology", "Let's see our speech"(1970) , Shavkat Rahmatullayev's research has rightfully elevated him to the founder of the study of Uzbek phraseology in our country.

Russian linguist Polivanov was the first to analyze it as a separate branch of linguistics, and he justified that phraseology is not a component of lexicology or stylistics, but an independent branch of linguistics [4].

3. Results and Discussion

Abdulla Aripov is a poet who has earned the respect and recognition of the people. The fact that he has won the respect of the people and the country testifies that the poems and epics of the artist have become an expression of the spirit and soul of the nation. "Both the school of writing and higher educational institutions of a poet are one. It's about being alive for a lifetime, sympathizing with your people, and serving truth and justice." [5].

After all, Abdulla Aripov is a poet who lived and worked with his people all his life. Because for this poet, people are not an abstract concept, it has a clear meaning. As he says in his poem "Why do I love Uzbekistan", "My people, if the judgment of history had taken you to the eternal glaciers, if you had inhabited the snows, would I not have mercy on those icebergs?" In these thoughts there is a pathos that defines the national spirit of the poet's poetry.

Also, we can see that Abdulla Aripov effectively uses phraseological units in his poems.

Umrimdan ming marta roziman, biroq
Gohida ko'ksimni ortiq keribman.
Yoshlik – g'o'rlik ekan, anglamay, ko'proq
Katta shaytonlarga salom beribman.
I agree a thousand times in my life, but
Sometimes I cut my chest too much.
Youth is a cave, not realizing it
I salute the great devils.

The phrase "ko'ksini kermoq" in this poem is synonymous with the phrase "ko'krak kermoq", and it means to push one's shoulders to the side and put one's chest forward, expressing one's pride. Then he can claim that I contributed to this construction. M. Muhamedov. Heart words [6].

Bir qarasam, do'st-u yordan ko'nglim to'qday,
 Bir qarasam, atrofimda hech kim yo'qday.
 Bir qarasam, bu dunyoda baxtim borday,
 Bir qarasam, butkul olam menga torday.
 Bir qarasam, murodimga yetgandayman,
 Bir qarasam, ko'zim ochiq ketgandayman.
 When I look at it, my heart is full of friends.
 When I look, it seems that there is no one around me.
 When I look at it, I seem to have the happiness in this world,
 When I look at it, the whole world seems narrow to me.
 When I look at it, I'm at my heart's content,
 When I look at it, my eyes are wide open.

We can witness that the poet used every expression in the verses of the poem "Bir Qarasam" to enhance the artistry of the poem and skillfully used them. The expression "ko'ngli to'q" (who? from what? or from whom?) is used in this poem as a verb phrase in the poem "Diet".

Bemor tushib qoldi g'alati holga,
 So'ngra izoh berdi ushbu ahvolga:
 — Do'xtirjon, ko'ngilni qilabering to'q,
 Bunday taomlarni ko'rganim ham yo'q.
 The patient fell into a strange state,
 Then he commented on this situation:
 "Doctor, don't worry,
 I have never seen such dishes.
 Let's pay attention to the phrases in the poet's poem "Uzbekman" below:
 O'zbekman, inshoolloh, iymonim butun
 Tilim qisiq emas bashariyatdan...
 ...Dunyoni olsam-da jahongir bo'lib,
 Go'dak yig'isiga yo'qdir toqatim.
 O'zbekman, qanchalik jafo chekmayin,
 O'zinga haq bo'ldim, o'zinga haqman.
 Yashadim yovlarga bo'yin egmayin,
 Bu kun o'z erkiga erishgan xalqman.
 I am Uzbek, God willing, my faith is complete
 My tongue is not short of humanity...
 ... Even if I take the world, I will be a world lover,
 I can't stand crying babies.
 I am Uzbek, no matter how much I suffer,
 I was right, I am right.
 Don't bow down to the evils of my life,
 Today, I am a nation that has achieved its will.

To be tongue-tied (tili qisiq bo'lmoq) - to be forced not to speak, not to object; can't stand it (toqati toq) - impatience; to suffer (jafo chekmoq) - to suffer for the benefit of others; to bend one's neck (bo'yin egmoq) - to be obedient. Synonym: bow 1 who? to whom Who is going to bend the neck? [his] to whom? (obsolete).

Synonymous phrases. Phrases that are close to each other in meaning are called synonymous phrases (phraseological synonyms). In order for two expressions to be synonymous, they must mean the same thing. Without it, it is impossible to talk about synonymy. Unambiguity should not be understood as equivocality. Each synonym has its own edge of meaning in addition to the general meaning for this synonymy nest. For example, the phrase to be razed to the ground - to be razed to the ground is a synonym of

the phrase to scatter the ashes to the blue - the ashes are scattered to the blue: it has the same meaning ["to completely destroy, to destroy"]. These synonyms differ in terms of meaning: in the latter, the meaning is slightly stronger [7].

Synonymous phrases should be distinguished from variants of the same phrase. For this, it is necessary to pay attention to the words in the phrase. If the phrase includes different words, they will be mutually synonymous phrases. For example, the expressions "from thread to needle", from thread to thread, from hair to tail, which means "in every detail, to the smallest detail", are synonyms, they do not contain common words.

A part of the lexical structure of synonymous phrases can be represented by the same word. However, parts of it expressed by different words should not be mutually synonymous. To touch one's heart, to touch one's heart are variants of the same phrase, they are not considered synonyms, because. One lexical component is the same word itself, and the other lexical components are mutually synonymous. If words and phrases have the same meaning, they are called lexical-phraseological synonyms. For example: when oil falls, it is like a lick - clean; like licking a snake's neck - like a trickster.

Ko'ngli bu dunyodan sovigan odam
Kasalga chalingan tulporga o'xshar.
Odam qiyo boqmas siym-u zarga ham,
Tulpor arpasiga tashlamas nazar.
A person whose heart has cooled from this world
Like a sick vulture.
A person can't support money and money,
Don't throw a glance at the vulpor barley.

If we pay attention to these verses taken from A. Oripov's poem "Man and vulture", the poet skillfully used phraseological synonyms by using the phrases "to look" (qiyo boqmoq) and "to observe" (nazar tashlamoq) in consecutive verses.

4. Conclusion

To sum up, the phraseological layer of each language reflects the customs, life, and worldview of the people who own that language. In addition, figurative, meaningful, impressive and colorful expressions are the wealth of our language. This is the reason why Abdulla Oripov, the People's Poet of Uzbekistan, winner of the Navoi Prize, found his way into the hearts of the people and deserved their love. Abdulla Oripov's work has a unique position not only in Uzbek literature, but also in the context of all-Turkish literature. In this study, the extent to which language tools that reveal and reveal this uniqueness, originality, and poet's skill were tried to be researched shows its relevance.

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