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ASSOCIATIVE FEATURES OF PHRASEOLOGISMS IN ARABIC AND UZBEK LANGUAGES

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ABSTRACT

The article considers the associative features of the phraseology of the Arabic and Uzbek languages. In order to find a solution to this problem, an associative experiment was conducted on native speakers of Arabic and Uzbek languages. Based on the analysis of the experiment results, the associative properties of phraseological units in both languages are revealed. Various and similar aspects of associations formed by carriers of phraseological units in Arabic and Uzbek were also analysed.

KEYWORDS

Phraseologies, association, verbal associations, response reaction, associate, associative connection, associative experience, component, linguistic factor, extralinguistic factor.

INTRODUCTION

The emergence of a new associative linguistics based on anthropocentric linguistics has attracted the attention of a number of linguists. It is known that in associative linguistics, language and its units are studied in their pure form, that is, their state is analyzed before they are used in speech. Although a number of studies are being carried out in this

direction, the study of associative features of linguistic units remains one of the pressing problems among linguists. In particular, research has not yet illuminated the associative features of phraseological units in the Arabic and Uzbek languages.

Phraseologisms play an important role in reflecting the national and cultural landscape of the world. Phraseologisms are anthropocentric in nature, and it is impossible to study them in isolation from the human factor. Naturally, the linguocultural, psycholinguistic and associative features of language are more clearly manifested in phraseology than in other linguistic units. From this point of view, this article is intended to highlight the associative features of phraseological units in the Uzbek and Arabic languages.

MAIN PART

The associative relationship in phraseological units occurs in the following two cases.

1. The meaning or meaning components of a phraseological unit are associatively restored in memory.

According to the associative experiment[11] conducted on the Uzbek language speakers, the phraseology of the Uzbek language to wink at is associative with units such as read, surprised person, thief, hadik, get angry, look with an evil eye. was found to be connected.

The results of this experiment show that associative units reveal the original meaning and meaning components of phraseology.

It is known that the phraseology of wink is multi-meaning and means “to read”, “to have the intention of subjugating someone to one’s advantage” [1.146] In

an associative experiment, the reading association given by one subject revealed the lexical meaning of this phraseology. And the associative units to be angry and to look with a bad eye restored the meaning component of the phraseology in the testee’s memory.

The associative relationship between language units can also be observed in Arabic phraseology. In particular, as a result of the experiment اسودت الدنيا في عينيه (to look dark in the eyes of the world) phraseology حصلت له حادثة، جعلته يكتئب (disappointment), الغم و الهم (grief), اغلقت كل الطرق في وجهه (to fall), (sad) مهموم و حزين (all roads are closed), انه محبط ولا يرى شئ جميل في الحياة و يأس (he has failed, nothing in life looks good to him and he is hopeless), لم يجد حلا (not finding any solution) it became known that he entered into an associative relationship with such units [12].

This phraseology expresses the dictionary meaning of فقد الرجل كل ثروته (strong disappointment). فاسودت الدنيا في عينيه (a person lost all his wealth and the world appeared dark to his eyes) [9:45]

It was understood that the dictionary meaning of this phraseology was revealed through the above reactions.

2. One phraseological unit associatively restores another phraseological unit in human memory.

The results of the associative experiment showed that some phraseology as stimulus words stimulate the recovery of other phraseology in human memory. For example:

- dunyo ko'ziga qorong'i ko'rinmoq - to be depressed;
- yengil tortmoq - a mountain falls from one's shoulders; to be calm;
- ko'ngli yozilmoq - to find comfort, to relax;
- qo'yi mingta bo'lmoq - to walk the market [13].

However, it was found that this situation is relatively rare in Arabic. In Arabs, it was found that the association occurs mainly in connection with the meanings of phraseology and meaning components.

For example, in the Arabic language, the phraseology of أثلج صدره (to freeze one's heart) expresses the meanings of being calm and agreeing. قال الأب لابنه: نجاحك. أثلج صدري (Father to his son: Your success has calmed my heart. [9:22]

In an experiment conducted among Arabic speakers, the following associations were given to this phraseology: أرضاه (to agree), سره أنه مطمئن (he is calm), الراحة وطمأنته (to make him happy and calm), طمأن و نال الرضيع من (pleasure and peace of mind), اي افرح (to be calm and agree with something), صدره وازيل همه (to keep his mind calm and to let go of his sorrows), ارتاح من بعد حدث (to be calm after an event).

The only way to determine the associative properties of language units is associative experience. As a result of associative experience, the characteristics of verbal associations, linguistic and extralinguistic factors causing their occurrence are determined. In recent years, the issue of conducting associative experiments in Uzbek linguistics has been established. In these works, an associative experiment was conducted among native speakers of some lexical units in the Uzbek language, and the associative relationship between the language units was determined.

In Arabic linguistics, conducting research aimed at studying the associative relationship of language units remains an urgent issue. This conclusion can be explained by the lack of research on the associative analysis of phraseological units, which is the object of our research.

The research of phraseologisms in the Uzbek and Arabic languages in the associative aspect makes it possible to study the associations of these two linguistic units in the human memory in a comparative aspect, to identify common and specific aspects in them. In this article, their associative features were noted through the analysis of some phraseology in Uzbek and Arabic based on associative experience. In particular, in the associative experiment conducted on the Arabic phraseology ارتسم على وجهه السرور (joy shone on his face), the following associations were identified:

فرح (joy) in 10 people, the Egyptian student Muhammad Kamil Fathyda ظهرت عليه ملامح السعادة أو الفرح أو ابتسم (happiness, manifestation of signs of joy, smiling), من (laughing after something happened), It was observed that 5 people الرضا (consent) agreed. The dictionary meaning of this phraseology means “to brighten the face, to be happy”. [9:35] Therefore, these response reactions belong to the type of associations depending on the semantics of lexemes of verbal associations. Because, in these associations, the semantics of phraseologism is mainly revealed. As an alternative to this phraseology in the Uzbek language, we can give an example of the phraseology of “interfere with life”. This phraseology has many meanings in the dictionary 1. To be saved from death; 2. It means to save from a difficult situation. In any case, the master was Abdukarim Temirchi, who came from Chashmamaron, who entered the soul of the age. [1:96] As a result of experience, to find help from this phraseology, the child helps the parents financially, spend time with my mother, get rid of difficult work, have fun, recover, relax, relax, my children grow up, get help, sleep with pleasure, associations such as something to work in my favor, drinking ice water in hot weather and hot water in cold weather, being happy, and being calm [14]. These responses do not correspond to the dictionary meaning of the phraseology. So, mainly extralinguistic associations are derived from the phrase.

التزم الصمت (keep silent) phraseologism conducted among Arabic speakers in 5 people سكت ولم يقل شيئا (stayed silent and did not say anything), in the rest لم اتخذ الصمت وسلة له (peace), الهدوء (did not speak), يتكلم بشيء (it is necessary to keep silent in a certain situation), الصدمة caused response reactions such as (shock). These associations are also formed under the influence of linguistic factors. However, it can also be said that the response reaction of الصدمة (shock) is formed due to an extralinguistic factor. Because it shows a person’s attitude to reality. The Uzbek language has a lot of phraseology in this sense. Phraseologisms to stay in the air, not to say lom-mim, to bite the wax, to put sawdust in the mouth are among them. The dictionary meaning of the phraseological phrase “to put in one’s mouth” is not to speak at all, not to participate in a conversation at all, [1:200] the resulting associations are as follows:

Be silent in 10 people, do not open your mouth in the rest, do not want to speak, silence, put sawdust in your mouth, my boss, remain silent, bite the wax, fear, do not speak when you are upset, Munisa, speak without understanding, speak poorly response reactions occurred. Be silent, do not open your mouth, do not want to speak, silence, put sawdust in your mouth, stay silent, bite the wax Linguistic factor for relevance to the semantics of phraseologisms not speaking, and its associates are examples of extralinguistic factors.

As a result of the experiment, the associative field of the Arabic phraseology of انقبض قلبه (to be heartbroken) is خوف (fear) in most recipients, and خاف من شيء (to be afraid of something), فزع او شعر بالخوف الشديد (to be afraid, strong fear) to feel), حزن وتأثر (to be sad, affected), الألم (pain), اصيب بهم وغم (something happened and he suffered), بدأ قلبه يخفق بشدة (his heart began to beat violently), was found to consist of such associates. This phraseology has two meanings in the dictionary: anxiety and fear after a certain scary situation. [9:152] So, the results of the experiment show that the second meaning of the phraseology is mainly restored in the memory of the test takers. From the above responses, it can be seen that they mainly belong to the type of linguistic associations.

The phraseology of being disappointed in Uzbek is a bad thing, my mother, my mother's complaints, losing my peace, my grandmother's upset, fearful, worried, worried, restless, hesitant, restless, not calm, caused reactions such as doubting, thinking, feeling bad, feeling bad. This phraseology expresses the dictionary meanings of anxious, disturbed, restless. [1:153] From the above experience, it was understood that associates correspond mainly to the dictionary meanings of phraseologisms. However, there are also associations caused by extralinguistic factors. For example, reactions such as bad work, my mother, my mother's complaints are caused by extralinguistic factors.

In Arabic, the phraseology of بل ريفه (to moisten the throat) is a multi-meaning phraseology, 1. To take it easy, to relax; 2. It means to taste a little of something. [9:175] However, as a result of an experiment [15] conducted among Arabic speakers, it was found that the response reactions caused by this phraseology are different from the dictionary meaning. توتر أو لم يستطع قول شيء (his condition was serious and he could not say anything), شرب مشروب او اكل شيء (consumption of a drink or something), متوتر وخائف (nervous and scared), شرب ارتاح (drink and relax), ارتوى من الظمأ (to quench his thirst), الأمان (safety), Examples of such responses are: In addition, it was found that nothing was restored in the memory of several testers. It was understood that this phraseology was not widespread among the Arabs.

The phraseology of the Uzbek language "to ease" is also a multi-meaning phraseology, and its 1. Mental suffering spreads; 2. There are dictionary meanings such as the disease has eased. [1:76] As a result of an experiment conducted among Uzbek speakers, from this phraseology, a conversation with my mother, a solution to my problems, a conversation with my parents, a mountain to fall from one's shoulders, to pour out one's pains, to be calm It was found that responses such as Imao, the completion of a difficult task, calm down, rest, catch up with everything, take a breath, and my children get well were restored in the memory of the test subjects [16]. It can be seen that

the above associations are mainly caused by extralinguistic factors. The associations of a conversation with my mother, a solution to my problems, a conversation with my parents, the completion of a difficult task, catching up with all work, taking a breath, and the recovery of my children are distinguished by their connection with time and space. The rest of the response reactions are considered to be associations arising under the influence of linguistic factors, as they express the lexical meaning of the phraseology.

The Arabic phraseology *tjmd aldm* تجمد الدم في عروقه (to freeze the blood in the veins) has the literal meaning of “to be very afraid”. [9:185] The response reactions resulting from the experience are as follows:

8 people have الخوف (fear), and the rest of the test subjects have وقع في موقف محرج (to be in a helpless state), شدة الخوف او الفزع الشديد (to be very afraid), شدة الخوف (strong fear), الغضب الشديد (to be very angry). These associations, like the above, restore the dictionary meaning of the phraseology in memory.

In the Uzbek language, there are phrases such as “getting out of breath” and “getting out of breath” that express a state of fear. Phraseologism to go crazy

1. To get really angry at the end;
2. To be exhausted and tired of living;
3. To be angry;
4. Finally, it means to be very afraid.

[1:101] According to the results of the experiment conducted among Uzbek speakers, 11

people of this phraseology have a very strong fear, the rest cannot say the words inside, anger, 2 It was found that a person has reactions such as death, anxiety, pain, unpleasant news. It turned out that the association of fear is located close to the core of the associative field, as well as expressing the lexical meaning of the phraseology. Because this reaction is repeated in most of the testers.

رأسه في السماء (his head is in the sky) in the memory of Arabic phraseologists شخص معزز (proud), متكبر (arrogant), الشهامة (courage), تكبر (arrogance), العلو (supremacy), ينظر ل فوق (look up), الفخر (pride) causing such associations. In fact, the dictionary meaning of this phraseology indicates arrogance and pride. [4:279] Because in the eyes of the Arabs, raising the head to the sky is a sign of arrogance. However, the Uzbek phraseology “head to the sky” and “head to the blue” have a completely different meaning, extremely happy. [1:52] The difference in the lexical meaning of phraseology also causes diversity in associations. For example, the results of an associative experiment on this phraseology among Uzbek speakers are as follows:

Happiness for 10 people, success of my loved one for the rest, getting a new book, happiness, cheering up, fulfillment of desired work, award, tall height, success of my students, giving someone a gift. The associations of joy, happiness, cheer up the dictionary meaning of the phraseology, the success of my loved one, my

getting a new book, the fulfillment of the desired work, the award, the success of my students, and the associates of giving someone a gift are the subject's time and place expresses the relationship. A long response means a connection between the object and its sign. Therefore, all but the first type of associations are restored in memory due to extralinguistic factors.

In Arabic, the phraseology *عض بنانه* (to bite one's finger) expresses the meaning of regret. [9:368] As a result of the experiment carried out with Arabic speakers, 8 people have associations arising from this phraseology *الندم* (regret), *الأسى* (pain), *الحسرة* (sorrow), *الغيظ* (anger) organizes such associations. All associations are formed under the influence of linguistic factors.

The same phraseology exists in the Uzbek language. Phraseologism to bite one's finger in Uzbek language

1. To be unable to do anything and not be able to achieve results;
2. It means to regret.

[1:32] Phraseologism as a stimulus word: regret in 8 people, a child biting his finger in 2 people, be ashamed in 2 people, speak wrongly in 2 people, hesitate, run out of something, put sawdust in his mouth, young child, excited, recalling associations in the subjects' memories as if they had missed something. Of these responses, regret is linguistic in nature, while the rest is extralinguistic in nature.

CONCLUSION

Based on the above experiments, it can be concluded that the association formed by a speaker of one language differs from the association formed by a speaker of another language. Because the environment, lifestyle and culture in which a person lives have a strong influence on his mind and thinking. The variety of human perceptions of the external world leads to changes in verbal associations and meanings associated with them. In particular, it was found that the associative properties of phraseological units are different in Arabic and Uzbek languages. In the memory of the Arab test subjects, mainly the lexical meanings of the phraseology, its description and associations with other linguistic properties close to it were restored, while among the Uzbek test subjects, it was observed that the associations were diverse. It was found that extralinguistic associations, which mainly depend on the subject's time, place, sign and other characteristics, have arisen in them.

Such experiments conducted in linguistics serve as an important source for elucidating the associative features and cultural signs of the language. Russian scientist A.A. In Leontev's words, the method that makes it possible to reveal the "cultural" sign of lexical units as truthfully as possible, to generalize the semantic relations specific to the word, to reveal its "semantic overtones" is the method of associative experience, which is An important resource in the direction is the dictionary of associative words. From

this point of view, it is appropriate to conduct associative experiments to clarify the associative features of the language.

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