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PHRASEOLOGICAL UNITS USED ON THE BASIS OF THE LEXEMA "VOLUNTEER" IN THE WORK "QISASI RABGHUZI"

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ABSTRACT

This article analyzes the basis of formation of phraseological units used in "Qisasi Rabguzi". Phrases formed on the basis of somatisms in the work are analyzed.

KEYWORDS

Phraseologism, phraseological unit, phraseme, lexeme, somatism.

INTRODUCTION

Phraseological units based on the lexeme "heart" in "Qisasi Rabguzi"

When expressing the mental and emotional state of a person, the lexeme of mind is an active member of phraseological units, "figuratively speaking". Through this word, expressions with positive, negative, neutral usage are united around the lexeme of mind. In the work "Qisasi Rabguzi" expressions related to the lexeme of the heart were also used, which served to increase the artistry of the work. There are a lot of

phraseological units formed on the basis of the heart lexeme in the work:

The expression kongul kesti is now used in the form of kongul(i) and it expresses the meaning of "deciding to part with someone or something close to one's heart". As a variant, to disappoint; the expression "to be discouraged" [O'TFL. p. 299] is used. From these expressions, the shades of meaning of "getting lost, giving up hope" can be felt, which express a negative attitude:

Sara lived a hundred years and tried to discourage her son;

I missed Musa, my heart burned, I was disappointed in my life.

The expression of two volunteers is used in the sense of "not being able to decide on something", "hesitating":

Judah and the clan were two volunteers in killing Yusuf.

The expression kongul berdim taken from a work with a positive meaning, kongul bermak - to love, which appeared in O'TFL. Variant: it is a variant of the phrases to please - not to please:

I was honored, encouraged, and connected to him.

Malik encouraged her, and the girl agreed.

In the work, the phrase "to get involved" is used. Variant: means not to be disappointed. Today, this phrase is included among the historical phrases, and mainly this phraseological unit is referred to in an artistic style:

They were interested in the world, but Mavla did not wish them. You have taken care of me, I will make you a noble, I will create a noble nation, I will give this property to others;

When Ibrahim, peace be upon him, paid attention to the greatness of his footsteps, he cried out: "Oh, cool the grass, stay safe, Ibrahim."

The expressions "I'm happy" and "I'm happy" are among the phraseological units that express a positive meaning. These expressions have expressed such meanings as "to feel better, to be happy":

Yusuf's heart was very happy, he was commanded to do the right thing, the world was enlightened;

Gabriel came and said: O Moses, take heart, the torment is over.

Soft-hearted - soft-hearted expressions express such meanings as "pleasant, compassionate":

He said to Eve: "The tooth will be soft-hearted".

The expression konglum bolmans in the dictionary is not kongl(i) - not being able to sleep because of boredom. Variant: did you like it?; I didn't like it. Synonym: kongl(i) expresses such meanings as:

I will make a netak that will not disappoint anyone?".

A hard-hearted phrase is "no mercy." Option: stone heart; stone volunteer; stone heart [is]; Synonym: stone heart - stone heart. Antonym: empty heart, soft heart - soft heart. In the work, as a result of the replacement of the lexemes in this phrase, the phrase "hard-heartedness" is used:

"O Azrael, you are very sad;

His people are more religious than others.

In the sentences of the work, the phrase "to wish" is used, and it expresses such meanings as "to want, to desire":

They said: "They saw the world, their hearts longed for the world, they stayed in the moment";

Kitam said to the person who went: "I can do what my heart desires."

The phrase "Konglum tinsun" is a historical variant of the phrase "Kongli zasho" This phrase explains the meaning of "to be calm - to calm down":

He exclaimed: Oyo, don't you believe? Aydi said: "Kertunurman, I know that you have accepted me as your friend, so my heart will be calm";

Musa's heart was filled with water, and Pharaoh's dead body was thrown out.

The expression "to hurt" means "to be offended". This phrase is used in the work in the form of heartache, heartache:

Don't hurt our hearts, don't spoil our desires;

Yusuf missed: if I get off the horse, Rayyan Malik will be heartbroken.

The phrase kongli bor, which is actively used in the ordinary speech of the Uzbek language, means "benevolent, benevolent". There is also an antonym for this phraseological unit:

He said: "O Zaum, if you have the heart to see Kosur, invite me";

It was a pleasure to hear Malik Sora before seeing him.

The phrase Ko'ngli to'landi is a historical variant of the phrase ko'ngl(i) to'ldi and expresses such meanings as "to be satisfied":

Ibrahim saw Sarah and was satisfied.

In the work, the expression "to spread one's heart and make one happy" expresses such meanings as:

Let him see the wild summer, let him see the lambs, and let him be scattered, let his heart be opened, let him lie to his fathers with a false tongue and pollute the peaceful minds, send him away with us soon. and let them play, they came to hand;

He said, "My brothers, let me see the beautiful summer of the wild, let me see the lambs, and let my heart be opened."

The expression Konglun kopardilar is considered a synonym of the expression Konglun ogritmak, "to hurt". Variant: heartache expresses such meanings as:

When they found out that Ya'qub was not looking for Yusuf, they came to Yusuf and gave him a word, and they upset Yusuf's heart with tricks and tricks.

The existing words in the language are constantly updated. With the passage of time, actively used lexemes in the language give way to new ones. The same situation can be observed in the phraseological fund of the Uzbek language. Problem: the expression "Kongli Ossun" used in the work belongs to such expressions. This phrase was replaced by kongl(i) [encourage. Option: uplifting (-); encouraging(-). Synonym: kongl(i) grew - to grow one's heart(i). Antonym: kongl(i) chokdi - to sink one's heart]

This is the day, my relative, - he said, be happy and be happy.

As a result of the above-mentioned process, the phrase "Konglum yyokh erdi" has entered the ranks of "archaic" phrases. Today, this phrase is replaced by kongl(i) [reluctance. Antonym: kongl(i) bor] phrase is used:

Musa said: "I killed, but I did not want to kill."

The phrase "Kongli soft" means "soft hearted, cheerful, compassionate". This expression is comprehensive in meaning, soft-hearted (variant); empty mind (synonym); hard-hearted - hard-hearted; stone heart - stone heart (antonym) also comes in forms such as:

Yalavochlar responded with a soft-hearted prayer and the moth died.

The expression kongl(i boldami) in the work expresses the meaning of "not being able to sleep because of happiness". As an option, did you like it?! I was not disappointed; Synonym: There are also forms such as конгл(и) бормади. These phrases are actively used mainly in artistic speech, and sometimes in ordinary conversation:

That is to say, is not the heart of the region ugly? "

The expression to come to mind is "to think for oneself" [Variant: to come to mind - to bring to mind. Synonym: to think] explains the meaning:

I want them to be Muslims.

By introducing another lexeme into the component of the phrase with the skill of the writer, the effectiveness of this phrase increases again. The expression "Kongl(i) sovidi" is used in the work as a gift from my relatives. This phrase means "the former good relationship is gone":

My father gave me a gift from my relatives.

Sometimes, with the skill of the writer, a lexeme in the phrase is left out. This process serves to increase the impact of the phrase used in the work and attract the reader's attention. The expression "disappointed" used in the work belongs to such expressions. In fact,

this phraseological unit is angl(i) [to worry about oneself. Variant: disillusionment. Synonym: to worry] is used in the form:

Mavla the Great put the Copts to sleep: not a single Copt woke up. In that case, Musa was very upset.

The expression kongli bor is used in two different meanings: 1. Willing, benevolent. 2. Prone to love. The following example uses the first meaning of this phraseology:

The Aymish wanted Bilqis to become a Muslim.

The expression "to entertain" means "to please one's self by giving pleasure".

May you welcome the hearts with kindness.

In short, in Rabguzi's work "The Story of Rabguzi" there are a lot of phraseologisms formed on the basis of somatisms. Including eye, tongue, mouth, face, head, hand, finger, heart, lung. , eyebrow, ear, foot, and neck lexemes formed by phraseological units served to express a person's imagination, behavior, physiological and mental states.

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