

THE CLASSIFICATION OF EXPRESSIONS IN THE STORIES BY ABDULLA QAHHOR

Abdullayeva Beğubor Ruxillayevna

*Buxoro shahri Olot tumani MMTB ha qarashli 19-maktab Ona tili va adabiyot fani
o'qituvchisi*

abdullayevabegubor@gmail.com Tel:+998-99 710-98-11

Annotation: *In this article, the role, importance of phraseologisms and their structures are discussed and it helps readers to connect these expressions with the characters and it can create a way to build string vivid imagination. In the following stories, it is aimed to analyze expressions, idioms through these stories.*

Key words: *phrases, phraseology, semantic system of words, lexemes and meaning.*

ABDULLA QAHHOR HIKOYALARIDAGI IBORALAR TASNIFI

Abdullayeva Begubor Rukhillayevna

Bukhara city, Olot district, 19th school, mother tongue, teacher of literature.

abdullayevabegubor@gmail.com Tel:+998-99 710-98-11

Annotatsiya: *Ushbu maqolada frazeologizmlarning o'rni, ahamiyati va ularning tuzilmalari muhokama qilinadi va bu o'quvchilarga ushbu iboralarni belgilar bilan bog'lashda yordam beradi va jonli tasavvurni yaratishga yordam beradi. Keyingi hikoyalarda bu hikoyalar orqali iboralar, idiomalarni tahlil qilish maqsad qilingan.*

Kalit so'zlar: *Frazalar, frazeologizm, so'zlarning semantic sistemasi, leksemalar va ma'no.*

КЛАССИФИКАЦИЯ ВЫРАЖЕНИЙ В РАССКАЗАХ АБДУЛЛЫ КАХХОРА

Абдуллаева Бегубор Рухиллаевна

город Бухара, Олотский район, 19 школа, родной язык, учитель литературы.

abdullayevabegubor@gmail.com Tel:+998-99 710-98-11

Аннотация: *В этой статье обсуждаются роль, значение фразеологизмов и их структуры, что помогает читателям связать эти выражения с персонажами и может создать способ формирования яркого воображения. В следующих рассказах целью является анализ выражений, идиом через эти рассказы.*

Ключевые слова: *словосочетания, фразеология, семантическая система слов, лексемы и значения.*

Introduction. Phraseology is he two or more words comes together and gives only one meaning and it can be given one question to the two words or more. Also, it is used

with figurative meaning not the actual meaning and utilized in the same function simultaneously. They can be used in different ways. Phraseologisms are ready-made figurative words and phrases that have meaning integrity. Using much phrases indicates a high level of language knowledge and speech potential. Phrases do not have an exact equivalent in another language. For this reason, words and phrases close to its meaning are utilized in translating foreign language.

Literature review. The scientific researches of literary scholars such as M. Koshjanov, O. Sharafiddinov, M. Sultonova, H. Abdusamatov, U. Normatov, S. Sadiq can be included among the major fundamental studies in the study of Abdulla Qahhor's work.

Also by our scientists such as U. Hamdam, R. Kochkor, D. Torayev, V. Borolina, I. Haqqul, H. Boltaboyev, Y. Solijonov, A. Sabirdinov, Sh. Normatova, O. Joraboyev literary works are studied on the basis of various theoretical problems. Works related to the topic have been analyzed by a number of literary experts in the aspect of image and character creation.

Phrases in Abdullah Qahhor's works have also been studied by linguists, but their English meaning and alternative have not yet been studied.

Research Methodology. In the course of the research, using the methods of comparison, comparative analysis, comparison, analysis, and synthesis, samples of phrases in the stories of Abdulla Qahhor were analyzed.

Analysis and results. “Aka ukalar bir yoqadan bosh chiqarishdi” in this sentence the words aka-ukalar means brothers and the second words give the meaning of work together, do something with the group of people and it functions the place of verb like Brother worked together.

Ko'z ko'rib quloq eshitmagan hodisa sodir bo'ldi. in this sentence the meaning is totally different its original words meaning and it is a figurative meaning. This phrase is equal to the word exciting and unexpected, like unexpected event was happened.

Ular bu vazifani xamirdan qil sug'urganday bajarishdi in this part the meaning is different its original meaning and it is given this word easy which is describing easy situation or something does not require any effort. They did the task easily, such as it is a piece of cake.

They are used in a variety of ways. Phrases are mainly used in colloquial and artistic styles, however cannot be shown in scientific and formal styles. Phraseologisms have wide range of features because they own the characteristics of synonyms and antonyms. If the meaning of the phrases may close to each other they are called similar phrases. As the meaning is opposite each other they are antonym phrases. Also, phrases come in an alphabetical order in dictionaries. If the person is looking for a phrase firstly find the word and read the definition of the word carefully in order to know they have similarities or difference between the types of phrases.

Behad sevinmoq (very happy) is close to **boshi ko'kka yetmoq** (be over the moon) in this phrases it may be understand the same concept the simply because usage of this phrase equals the word this very happy.

Kayfiyati yaxshilanmoq (being in a good mood) is near the **bahri dili ochilmoq** (improve the mood). According to their similarities they are synonyms.

Gapida turmoq (keep one's word) (give a promise) and **gapidan qaytmoq** (to go back one's word), (break the promise). They indicate opposite words so they are antonym phrases.

Some of the phraseologisms shows national customs. So when they are translating from one language to another one is appropriate way to change it with its suitable meaningful word. Phraseologism are distinguished with its grammar structure. It covers noun, adjective, verb and other morphological words. In some cases, it can be shown with imitation words.

Yuragi duk-duk bo'lmoq (frightened or loved) this phrase shows the emotions and feelings.

We will try to discuss the stories of Abdulla Qahhor.

Abdulla Qahhor is well-known writer. He was the master of writing stories and he was second to none. He wrote over forty works during his creative life. There are about thirty stories among these books which are significant for expanding the narrative genre in Uzbek literature. His stories can show the Uzbek's traditions and they are full of anecdotes. Despite his stories were short they were full of anecdotes and meaningful parts. In his stories the best aspects of the Uzbek people are shown – a healthy mind, life, wisdom adapted to humor. Here are some phrases are used in Qahhor's stories. For example: "Anor", "Bemor", "Mahalla" and "Adabiyot muallimi" have full of meaningful circumstances. Linguistic and grammatical branches are high level as well. Used lots of things that can make his stories evocative and rich. He tried to use phrases to open the events in a creative way. In most cases, he utilized ordinary, simple words instead of academic words. That why it is easy to get the meaning from his stories and books. In his stories there were lot of phrases, idioms so these types were put to use because of making the stories more understandable and easy to absorb words by the readers.

Kishining yuragini qon qilib yubormoq means touching the souls or being bothered from the same difficult position. In "Anor" story the main protagonist said this sentence in order to show his feelings with this expression.

Shashti qaytmoq means have no passion or having no interest for something again. In this narrative part the person suddenly was not into something.

Yuragi achimoq means like regret from happening something was bad or care about something. In this Anor story the main character bought a new cloth. When he looked at his cloth it had torned so he cared it.

Boshi g'ovlamoq this means that can not think clearly about anything because of overworking or thinking deeply. In this position the person do not know to do or how to overcome the issue and can not come up feasible solution.

Achchig'idan tushmoq - this expression means being calm after anxious situation. In this short story the man who was Turobjon became quiet after he shouted his wife.

Avzoyi buzilmoq it means being angry or decrease mood the reason of the bad situation. He was sad and in a bad mood after the conversation.

Ko'zi qizarmoq means crying or getting nervous. In this part the woman cried after making lunch with his family members.

Tepa sochi tikka bo'lmoq is close to the word which being annoyed from the awful

situation. Turobjon was annoyed his wife's behaviour to him and in this part this phrase was mentioned in the search of making the sentence more compelling the readers.

Ko'zi tinmoq means that to be dizzy or fall down in the story one of the character was dizzy because he heard unexpected words.

Azob tortmoq means that to be in the hard time. In the story of "Bemor" the woman who is ill was suffering from the serious disease. So this expression is mentioned for showing the person's situation.

Talvasaga tushmoq the meaning is close to the word being worried about something. In the story of "Bemor" the man was concerned from his wife illness.

Joni uzilmoq pass way or die. This expression was utilized by the writer for illustrating the woman passed away in the morning.

Aqliga sig'dirolmaslik in this sentence it is for not realizing what is happening or not imagining This expression came in the sentence of story "Mahalla"

Qattiq iztirob tortmoq is near to the meaning of feeling the pain like splitting pain. The man who was retired person felt the pain after his wife's death and it opened the stories meaning clearly with the help of this expression.

Dami ichiga tushib ketmoq the feeling of embarrassment or embarrassing the unexpected situation. The old man could not say anything that was embarrassing moment.

Osmon yiroq, yer qattiq is the meaning of hopeless without no hope. In the "Bemor" story it is quote of the actions and narrative story.

When it comes to his stories like word Anor pomegranate was the communicative language for strike up the conversation between two people and the story was based on the conditions which were related to the fruit and Turobjon who worked long hours for earning money in of order to provide his family members with daily needs. Although he worked hard it was impossible to make much money in that times. His wife waited to eat this fruit every day and asked his husband about the pomegranate and he live in a hope patiently. She did not want to eat it for passing the time or for interest that was the necessity for her. Despite Anor was the essential thing for this family it was considered to the richness of some people in the story like one person was popular because of his garden which included lots of pomegranates. The writer utilized many expressions in the same time too .So readers can understand that this fruit was over- priced in the previous years. This can influence to the readers because it shows hard moments of life in the past and the discriminations were happened because people were divided into two groups rich and poor background families. The characters in this story lived in a poor condition because even if Turobjon did his best to make money it was so low and could not purchase the fruit which was pomegranate to his wife.

Furthermore, Anor was the symbol of the time because everything was occurred in one day and the story was hold in the same time. The woman spent her time waiting and the man thought about how to buy the fruit. As a result, he made crime like he stole the pomegranates from the oher person's yard. At that moment residents did not have enough money for buying bread on a daily basis. The fruits and other foods were more expensive as opposed to bread. It was hard to get the bread even if it was not as expensive as the other

foods. In that case, it was mentioned the price of the fruit with different expression so that it easy to catch the story's actual meaning. From societal perspective eating a bread is the symbol of gratitude and buying pomegranate had been just a dream to them. However, the woman lived with the hope of getting his fruit. In this story pomegranate plays the integral part of hope.

Also, "Bemor" story there can be seen lot of phrases that were utilized for describing events specifically and captivating learners' attention to the story. In this story so many circumstances happened and had lots of meaningful expressions. It is aimed to show the society's condition and the main character had no money for the doctor, so he cannot take her wife to the hospital and they lived in a poverty. They made everything for his wife in order to better in comparison with her ill. However, it was not the cure for her and after that she died at the end of actions.

When it comes to the story which was named "Mahalla" the hopes of nations, thoughts of them and their life habits were shown by the author. In this part, also, the character who was Hikmat cared his wife. After his death he felt like he lost everything and there was no hope for living. He did not make conversation with anybody even with his grandparents too. He always thought about his wife and glanced the picture of her. However, the one thing was occurred and pushed him for going on his life. There were wide diversity of phrases and readers amazed from these sentences.

Another story "Adabiyot muallimi" the teacher was not well-educated and he could not reply the little girl's question immediately and he tried to change the topic and talked other topics. The girl tried to ask again but he spoke unnecessary information. She was not satisfied from his response. Readers came across with the point that even some teachers were not knowledgeable.

In conclusion, nearly most of his stories aim for expressing these kind of situations. Expressions were given step by step to show events' climax. If the phares are translated word by word in the narrative story it can be strange and readers misunderstand. For this reasons it is recommended to use the dictionary or link the sentences that were used in the story. By this way writer managed to use such meaningful phrases which were expressed by author Uzbek's lifetime in the past. Also, the writer managed to connect the language with the culture of nations and tried to write meaningful phrases, proverbs and status.

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