

SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS (ON THE EXAMPLE OF ALISHER NAVOI'S POETRY)

ADASHULLOEVA GULNOZA MUKHAYBINOVNA

Doctor of Philosophy in Philology (PhD), Samarkand State University, Faculty of Philology,
Associate Professor of Tajik Language and Literature

ABSTRACT:

The article provides a semantic analysis of phraseological units of the Tajik language. Phraseologisms are studied structurally-semantically and methodologically. Alisher Navoi's poetry in Tajik was chosen as the object of the article.

KEYWORDS: Phraseology, sema, monosemantism, polysemantism, semantic field, idiom, phrasema, linguistic features, options, equivalence.

INTRODUCTION:

In the second half of the twentieth century, the interest in the problems of phraseology in world linguistics increased. This has been the subject of numerous international and regional conferences on phraseology, defended PhD and doctoral dissertations, numerous published monographs and textbooks testify to a number of scientific collections. Since phraseology has been studied in lexicology for many years in linguistics, in the 50s and 60s of the twentieth century, the methodological and other descriptions of the word were mechanically applied to phraseologies as well. Rather than equating a phrase with a word, it is expedient to talk about its functional, methodological, and lexical-semantic conformity to the word, and to analyze this situation more on the basis of artistic and journalistic style materials.

Alisher wrote his poems in Turkish (under the pseudonym Navoi) and Persian (under the pseudonym Foni Navoi). Navoi compiled his poems in Persian under the name

"Devoni Foni". Navoi also compiled his Persian poems, he created two collections, "Sittai Zaruriya" ("Six Necessities") and "Fusuli Arbaa" ("Four Seasons").

THE MAIN PART:

Throughout his life, Alisher Navoi combined literary works with politics. Being a high-ranking official, he made a great contribution to the socio-economic improvement of the life of the country; sponsored the development of science, science, and art always strived for peace and harmony.

Alisher Navoi's work has been thoroughly studied. In the article we want to talk about the skill of our ancestor Navoi, the sultan of the word property, in the use of phraseology. Navoi's poetry paid special attention to the semantic analysis of phraseology in "Devoni Foni", its purposeful use both in the speech of semantic characters and in the speech of the author-narrator. Therefore, in this play we do not encounter any inappropriately used, excessive phraseology.

Over the next half century, Uzbek linguistics has developed a structural-grammatical structure of phraseology, Significant achievements have been made in the field of semantic-methodological and functional-pragmatic, comparative-typological studies, a number of new monographs, pamphlets, textbooks, created scientific articles, phraseological dictionaries, several PhD and doctoral dissertations were defended.

A.Khojiev divides phraseologies into own and mastered layers and interprets them as follows: Just like in lexicon, phraseology has

its own and mastered layer. The main part of phraseology consists of phraseologisms belonging to its own layer; the absorbing layer is a small amount. But, firstly, the acquisition of phraseology is much less than the acquisition of words, and secondly, the acquisition of phraseology from another language is not exactly the same, but mainly assimilated. For example: The phraseology of the brick moved from the mold to the Tajik language *хишт аз қолиб бархестан* phraseology is a masterpiece. There are so many phraseologies with the same meaning in Tajik and Uzbek languages that it is difficult to say exactly which language they are derived from: how the wind blew – *кадом шамол парронд*, let the head be of stone – *сараш аз санг шавад*, orate – *гап фурӯхтан* and others.

In literary language, the principles of saving units, using their short forms are common. Any national language is constantly enriched and developed not only on the basis of its own internal capabilities, but also under the influence of other languages. Such progress can also be observed in the process of mastering the phrase.

For any true poet, writer, phraseology is manifested not only as a means of expression, of expression of experiences, but also as a way of life, a way of life. Like any phrase, phraseology acquires a certain meaning according to the ideological and aesthetic purpose of the work of art reveals its new facets of meaning through the content at the base. We have tried to elucidate this idea mainly on the basis of examples taken from Navoi's poetry.

RESULTS AND DISCUSSIONS:

We want to comment on some linguistic features of semantic, structural-grammatical analysis of phraseological units.

Чун ба ёди лаъли ӯ майли май гулгун кунам,

Соғари даврон зи хуноби ҷигар пурхун кунам.

Translation:

When I lean into the rose wine with its ruby memory,

I fill the Davron bowl with liver blood.

The second line of the above byte is represented by a complete phraseological unit “соғари даврон зи хуноби ҷигар пурхун кунам”. Navoi 3 phraseological units in the expression of a single content “соғари даврон”, “хуноби ҷигар”, “пурхун кунам” - he once again proved the magic of words.

Most of the phraseological resources are phraseological units based on somatisms. In the following byte, the word “чашм” (eye) is used 3 times, one semantically not repeating the other. First “чашм” (eye) “чашми раҳмат афканӣ” is this phrase has a figurative meaning, the second comes as a component of the phrase “гӯшаи чашме” and also which retains its lexical meaning, the third word “чашм” (eye) has a figurative meaning in the phrase “чашм дорад” :

Чу ҳар сӯ чашми раҳмат афканӣ, аз
гӯшаи чашме
Ба Фонӣ бин, ки ӯ ҳам чашм дорад як
нигоҳатро.

In the given byte, the semantics of the word “чашм” (eye) has different meanings in the structure of phraseological units. The sultan of the word property, our ancestor Navoi, did not neglect the basic, relative, and even additional meanings of the component “чашм” as an ambiguous word.

The word “дил” (heart) also has a place in poetry according to the statistics of its use. In Navoi's poetry, too, there are a large number of phraseological units based on this word. For example:

Бувад чун бар асири ноқои Лайлӣ,
ки дар водӣ
Фиғон аз чоки дил Маҷнун кашад, не
занги маҳмилҳо.

The word “дил” (heart) is used in the phraseology “чоки дил” as a component of the phraseological unit “фиғон кашидан”. It is in this phraseology that M. Fozilov is described in “Фарҳанги ибораҳои рехта” as follows:

461. Дили касе чок (чок-чок) будан
сахт ғамгин, алзмзада будан.
Дилам аз сарзанишҳо чок-чок аст,
Расида корд то бар устухонам
Р.Ҷалил [10,400].

Аз шикофи ғунча пиндорӣ намоён гашт гул,

Гар зи чоки синаам бинӣ дили садчокро.
In this verse, the word “чок” comes in both a separate simple word and a compound word, and is one of the main components of the phraseology: “чоки синаам” – phrase, “дили садчокро”- phrase.

Usually in prose the components of phraseological units are arranged in an organic connection, but in poetry the internal order is an exception. One of the peculiar structural features of phraseology, they contain abbreviated forms as well as full forms. The cases related to the reduction of their content are explained by the saving of speech means.

Since phraseology has been studied in lexicology for many years in linguistics, in the 50s and 60s of the twentieth century, the methodological and other descriptions of the word were mechanically applied to phraseologies as well. Rather than equating a phrase with a word, it is expedient to talk about its functional, methodological, and lexical-semantic conformity to the word, and to analyze this situation more on the basis of artistic and journalistic style materials.

The following byte uses the phraseological units “қалам кард дилам” and “нақш баровард дилам”:

Номат, ки ба ростӣ қалам кард дилам,
3-ӯ ҳамчу нигин нақш баровард дилам.

The phraseological unit in the first verse means “пора шудани дил” and, figuratively

speaking, means the breaking of the heart. In the second verse, “нақш баровард дилам” as a polysemantic phraseological unit’s meaning “ба дил нақш бастан”.

In recent times, the text is seen only as a product of the process of transferring elements of the language system to speech, as a mental device that reflects his knowledge and thinking in the process of human communication. This process is preserved in the linguistic memory of a particular linguist in world linguistics, and onomastic units, which are elements of texts that are frequently used in speech activity, have emerged as stable precedent units [8].

Linguist Razzoq Gafforov in his research in the field of linguistics has divided the Tajik phrases into three types according to their semantic features:

- a) bulk, integral turnover (“ибораҳои рехта”):
as the дил бардоштан, дил об хӯрдан;
- b) metaphorical expressions (“ибораҳои пайваст ва ё маҷозии фразеологӣ”) :
чашм пӯшида накушода, мижа таҳ накардан, пашша пар назадан, ба реша табар задан;
- c) One of the components of the lexicalized phrase: устои гулдаст, рӯзи сахт. R. Gafforov does not give a special name to the phrases of the last type [4].

Our observations and analysis show that the phraseological units encountered in the Devoni Foni are often specific to cast-in-place sentences and metaphorical sentences, one of the components of which is more commonly used than lexicalized expressions.

Phraseological units are divided into 3 types according to the semantic analysis of H.Majidov [6]: idiom-metaphorical phraseologies, frazema - one of the components in the original sense, the rest are phraseological units formed on the basis of lexical meanings of phraseological units and components of the integrity of semantics, which come in a figurative sense. We analyze

our selected examples based on this scale. For example,

Гарчи булбулро зи гул хори ҷафо шуд муттасил,

Саҳл бошад, гар намояд сӯи булбул рӯи дил.

“хори ҷафо”- the second semantic group belongs to the phrase, because “хор” is figurative, and “жафо” is original.

“рӯи дил” – this phraseological unit is also included in the phrase, where “рӯй” has a figurative meaning, “дил” - in the original sense.

Гар аввал оташи ишқ осон намуд моро, 3-ӯ як шарар баровард аз сина дуд моро.

“оташи ишқ” - frazema, because the first component is figurative, the second is lexical.

“баровард аз сина дуд моро” – this phraseological unit belongs to the idiom because it is formed on the basis of metaphor.

Тири дилдӯз ба ҳар дил занӣ, эй қотили маст,

Новаке чанд ниғаҳ дор барои дили мо.

“тири дилдӯз ба ҳар дил занӣ” - is an idiom in terms of semantics and is based on the somatism of the “дил” (heart).

Фонӣ, уммед чунон аст, ки дар водии ишқ,

Маскани қофиласолор бувад маҳмили мо!

“водии ишқ,” – belongs to the group of phrases in terms of content.

Ҷон фидоят созам, эй Фонӣ, агар хоҳӣ расонд,
Вақти ҷон додан, ба сарвақтам даме ҷононаро.

“ҷон фидоят созам” – belongs to the group of idioms and is based on the somatism of the “ҷон”.

“ҷон додан”- the structure of this unit is also based on the somatism of the “ҷон” and,

artistically, belongs to the semantic group of the phrase.

Чу лаб ба ишва газӣ, даст агар ниҳам бар дил,
Бигӯ чӣ чора кунам ҷони ношикеборо?!

“даст агар ниҳам бар дил” – the phrase belongs to the semantic group, comes in an independent form and is based on the components “даст” (hand) and “дил” (heart).

Дар шавқи лаъли ту, ки дилам хуни ноб рехт,

Шӯробаест он, ки бар оташ кабоб рехт

“дилам хуни ноб рехт” - the phraseological unit belongs to the group of idioms in terms of meaning, and the art in the byte is expressed through this construction.

CONCLUSION

Phraseological units, as descriptive means of the Tajik language, have imparted affectivity.

Monographic research and textbooks have been created on the analysis of phraseology used in historical and modern works in Tajik linguistics, their role in speech, methodological features as a grammatical and pictorial tool.

Phrases that are viewed as a lexical unit used in speech are often not reflected in dictionaries. Uses them to reveal semantic and grammatical meaning in a dictionary. That is why they form a whole. It is often used in a person’s oral speech to reflect their territorial and mental characteristics.

Phraseologisms cannot include a particular word at will. For example, using phraseology in our speech, we cannot add additional words to the structure, except in some cases where it is possible to include definite words in their meaning, of course.

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