COMPARATIVE ANALYSIS OF THE NOUN PHRASEOLOGICAL UNITSIN THE POEMS"TUHFAT UL-AHROR" BY JAMI AND "HAYRAT UL-ABROR" BY NAVAI

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ABSTRACT

In Uzbek linguistics, A. Nurmanov for the first time raised the issue of modeling on the example of syntactic units of the Uzbek language. He argued that the starting point for a systematic study of syntax should be the syntactic model. A generalized structural scheme realized through real sentences is a syntactic model. There are two principles for defining syntactic models: the first is to determine the minimum structure sufficient to be a predicative unit; the second principle is to identify the structural elements that serve to ensure not only grammatical integrity but also semantic completeness. Phraseological units can also be syntactically modeled.

KEYWORDS: *Human Society, Dictionaries, Poetry, Beneficial Relations, Syntactic Relationship, Explanatory Dictionaries, Phrases.*

INTRODUCTION

Each language contains information about the social, political, everyday, cultural, economic, historical, and many other aspects of society. Through all the authoritative sources created throughout the history of mankind, we get an idea of the stages of development of human society to date. By studying the creative heritage of Abdurahman Jami and Alisher Navoi, we are laying the groundwork for the further development of cultural relations between the Persian and Turkic-speaking peoples who have lived side by side for centuries.

Over time, certain changes in different levels of language have made it difficult to read classical literature. The creative heritage of Abdurahman Jami and Alisher Navoi has been studied by many linguists, and explanatory dictionaries of words used in the works of the writer are complex and difficult for today's reader to understand. To date, new approaches based on innovative technologies have emerged in the study of the work of these writers.

In particular, concordances, frequency dictionaries, monographs, and published articles based on Abdurahman Jami's poetry collections and Alisher Navoi's Hamsa epics published in our country in recent years can serve as evidence of our opinion.

All these studies are aimed at raising the awareness of young people, strengthening ties with the world community, in this regard, President Shavkat Mirziyoyev said in an address to the Oliy Majlis on December 28, 2018: "As a reliable partner in international relations The international

prestige of our country is growing. "Uzbekistan considers it important to develop practical and mutually beneficial relations with neighboring countries in the region, as well as with Turkey, India, Pakistan, and Iran."

Language and culture play an important role in the development of interstate relations. The study of the creative heritage of classical writers plays an important role in the development of mutually beneficial relations and the development of cultural ties with Persian-speaking countries, including Iran, Afghanistan and Tajikistan.

Given that the language of classical works is becoming increasingly difficult to read and understand for the present generation, it is important to study the language units in classical works.

Phrases, for example, are a lexical unit, and most of the figurative words and phrases used in a work are the inventions of the authors. The study of the associative field in the poet's works helps to correctly and deeply interpret the lexical, emotional, connotative and sacred (Irfan) meanings of the words and phrases used in the text of the work.

Research has shown that in Persian phrasal verbs, the semantic center is divided into noun and verb phrases according to which grammatical category they belong to[1]. The syntactic structure of noun phraseological units is equivalent to a free compound, consisting of words belonging to two or more noun phrases, and differs from free combinations by its phraseological properties. Noun phraseological units can be divided into substantive, adjective and adverbial categories according to their paradigmatic features.

In order to identify the specific features of noun phrases, we first performed a structural analysis based on models of syntactic relations. In Uzbek, there are two types of relations that connect parts of speech. They are equal connection and dependent connection.

When an equal link is connected by counting tones or by conjunctions, the subordinate clause enters into a syntactic relationship by means of agreements or by means of concatenation. In Persian, there are several forms of relational forms, including auxiliaries (pure auxiliaries, noun auxiliaries), connectives, and conjunctive forms. In order to better understand the laws of phraseology, it is useful to model them based on the forms of syntactic relations.

Most of the research on phraseology in modern Uzbek is based on the research of Shavkat Rakhmatullayev. Shavkat Rakhmatullayev considers phrases as a linguistic unit in terms of expression and content. "The expressive aspect of phrases is understood as the linguistic units from which they are originally composed.

A phrase is formed by the semantic-syntactic connection of two or more lexemes and the discovery of a generalized metaphor."

The scholar analyzed the expressive aspect of phrases in modern Uzbek and grammatically classified them and came to the following conclusion: the placeholder also belongs to the internal grammatical structure of the phrase.

The morphemes that are added in connection with the use of a phrase in speech are not part of its expression." Rakhmatullayev defines the boundaries of phrases in a broad sense and studies units that are syntactically equivalent to a compound and a preposition.

Phrasal verbs include verb phrases and, in part, proverbs and aphorisms[2]. The structural and spiritual analysis of noun phrases in the epic "Hayratul-abror" involves the following sequence of work:

1) To compose a concord of noun phrases in the form of a compound in the work.

2) Component analysis of the composition of the collected noun phrases. Turkic languages are typologically agglutinative languages. From this, it can be said that the basic grammatical categories are made up of appendices.

The syntactic devices that connect words together are called formative affixes. To study the form-forming tools in the language of the work and analyze the structural models of phrases based on them.

3) Nominative and analysis of phrases in the work based on the content of bytes.

During its centuries-long historical development, the Uzbek language has enriched and improved the content of the dictionary at the expense of its own internal resources.

According to this law, new words were created on the basis of their own layers, the existing word meanings were expanded, some words were given additional tasks, the literary language was changed from folk dialects to different periods, as needed words were accepted. Internal resources are an important basis for enriching the vocabulary of the Uzbek language. However, no language in the world is internal

Just as the Uzbek language does not rely only on its own resources, its own words, its own richness and capabilities are not enough. An external source plays an important role in enriching and improving the content of the Uzbek language dictionary. In general, no language can live without purity.

It is natural for different languages to interact in different historical contexts. This attitude is especially evident in the development of related languages in its vocabularymay leave traces.

For this reason, there are two laws that are common to changes in the vocabulary of all languages in the world, including Uzbek:

1) Replacement of the old with a new one;

2) Take words from other languages.

This means that the vocabulary of the Uzbek language has two sources in its development relies on:

a) Internal source;

b) External source.

This means that the words in the lexical structure of the Uzbek language are not genetically related only to the lexicon of the ancient Turkic tribes (all-Turkic words).

In addition to its own layer of words, it also contains words borrowed from other languages at different times.

The influence of other languages on the Uzbek language is reflected in two important events:

1. When accepting words from Uzbek into a foreign language.

2. In adapting foreign words to Uzbek.

The entry and assimilation of words from one language to another is not just a simple process, but regularity associated with complex linguistic and socio-historical conditions. To learn a language, you need real conditions. Such conditions are the interaction of languages, that is, the relationship between languages.

Modern Uzbek language has gone through historically complex stages of development and formation. Uzbek is a number of sister languages, as well as foreign languages in the era of tribal and tribal languages, vernacular, national language and the language of the social nation.

In contact with the language of the Turkic tribes and clans has been in contact with the Iranian languages that have existed in Central Asia since ancient times. It is a local language belonging to the group of Iranian languages spoken in Central Asia, including the territory of present-day Uzbekistan spoken in dialects.

It was the language of the Iranian tribes - tribes, peoples - Sogdians, Saks, Massagets, Bactrians, Parthians, Parikans, Khorezmians and others. Greek was also used in the ancient kingdom of Bactria, as well as a mixture of Greek and Iranian languages.

There was an ancient Khorezmian language in Central Asia, including modern Uzbekistan, which had the character of an Iranian language.

There was a certain connection between this language and the local Turkic languages of that time. There is evidence in historical sources that the Khorezmian script was widespread in the VII-VIII centuries and earlier.

It is known that in the XIII-XIV centuries the people of Khorezm spoke two languages - Turkic and ancient Khorezm. The ancient Khorezm language was absorbed into the Uzbek language in the 14th century.

In modern Uzbek, phrases are connected in two different ways: equal and subordinate. In equal conjunctions, one word is not subordinate to another and is connected by equal conjunctions or counting tones. There are different types of control, adaptation and adhesion. In this case, one word in the compound is subordinate to another, that is, one word interprets the other.

The words in a phrase cannot be divided into subordinate and dominant parts. Because a phrase represents a whole meaning and has a place in dictionaries as a separate language unit, and phrases are not given in dictionaries.

In the composition of the phrasal verb, we can also meet the function of connecting the form-forming means. However, these tools are used repeatedly as a constant component of the phrase without any changes in speech.

For example: stone road (phrase - definite article) - white road (phrase), main street (phrase - definite article) - main street (phrase).

On the basis of the epic, a concord of 288 noun phrases was formed and their composition was analyzed as a component. It was found that the words in the phrases were combined in the conjunctions, conjunctions, auxiliaries, adverbs, and conjunctions. Phrases were grouped on the basis of conjunctions and analyzed structurally and semantically.

Based on the classification proposed in the monograph "Phraseology of the Persian language" by Y.Rubinchik, the phrases in the work "Hayratul-abror" were divided into models according to the means of interconnection of words.

Materials and methods

The subject of this article is the noun phrases in the epics Tuhfat ul-ahror and Hayrat ul-abror, and the subject of research is a comparative analysis of the structural and spiritual system of these phrases.

Literature Review

In this article, we have reviewed the creative heritage of Abdurahman Jami and Alisher Navoi and linguistic research in Uzbek, Russian, Persian and Tajik on the study of Persian and Uzbek phrases and come to the necessary theoretical conclusions. . Among them, the research of A.Nurov, S.Majitova, A.Quronbekov, Y.Rubinchik and Sh. Rakhmatullayev served as the theoretical basis of our dissertation.

The main sources for the collection of phrases were the scientific-critical text of the epic "Tuhfat ul-ahror" edited by H.Tarbiyat and the scientific-critical text prepared in the framework of the study "Concordance of the epic" Hayrat ul-abror "by Alisher Navoi"

Results

L.S.Peysikov believes that the meaning of phraseological expressions goes beyond syntax and should be studied in the context of lexicology and phraseology. According to him, "Phraseological idioms differ in content and form. Like all phraseological units, they are ready to be used in speech. Their content is not understood from the quantitative point of view but is idiomatic.

Therefore, they do not have a lively syntactic relationship that is typical of free expressions. They have an old suffix, which is not an expression of the form of the relation that connects the phrase. For such phrases, the concept of form loses its relevance because "the method of conjugation between words loses its significance due to 'rigidity' and the ideological reorganization of meaning."

This means that the suffix in the phrase is indistinguishable, and the phraseological suffix represents a whole lexical meaning. They can name different concepts and phenomena, persons and objects, signs and features, and other concepts as a whole[3].

An analysis of the phrases in the epic Tuhfat ul-ahrār revealed that the phrases in the isophytic model formed the main part of the collected material. For example, consider the following examples:

<div dir="rtl">

جنبش حیوان شده بعد از نبات   3/50

گشته روان در گلش آب **حیات**

</div>

After the plants, the animal came to life

The water of life came out of his throat

In this verse we can see that the phrase "حیات" [ābe hayāt]is used to mean "water of life". Itcan be said that the two words belonging to the noun family were connected by the addition of izofa to create a new meaning.

ل موج کرم برگرفت   58/1

دامن ساحل همه گوهر گرفت

Cabbage waves have risen in the ancient sea

The whole beach was filled with pearls

This verse is taken from the 15th article of the work, in which the poet wrote about those who spent their youth in vain. The verse can be understood as follows: "The color of your black hair began to turn as white as the color of the morning", and the next verse intensifies the irony by saying: So the phrase «تباشیر» [tabāšīr-e sobh] in this verse, the word «صبح» [tabāšīr] in the phrase "تباشیر" is defined in the Dexhudo dictionary as follows:

«تباشیر. [تَ] (اِ) چیزی باشد سفید که از میان نی هندی که بابانس و بنبو گویند برآید. (فرهنگ جهانگیری) (فرهنگ رشیدی). چیزی باشد سفیدرنگ مانند استخوان سوخته و آنرا از درون نی هندی برمی آورند که بنبو باشد. (برهان). نام داروی سردمزاج که آنرا بهندی بنسلوخیا گویند. (شرفنامهٔ منیری)....»

This byte is part of an article on poets and their rhyming skills, which can be described as follows: "their smoking and mining" refers to the effort to choose the words that are the material of the poem. The life of a poet is like searching for a unique word in the world of meaning for a poem.

In his poem "Their Journey to the Starry Sky", the poet points out that the source of inspiration is in the sky. While writing poetry may seem like a journey into a fantasy world, choosing the right words and rhyme can be like digging a hole.

بیهده گفتار تو در مدح کس   58/41

نقش بر آب است و گره بر نفس

«نقش بر آب»[naγš bar āb] "Pattern in water", "useless work"

«گره بر نفس»[gereh bar naγš] "Pattern embellishment", "extra embellishment"

We can see that both phrases are represented by the preposition "بر" [bar]. Analyzing these phrases, the "آب" is unimaginable, unless the water is frozen. However, given that the terms "ice" and "good" are not expressed by the Persian word "ậb" [āb], the poet uses the art of irony to point out that it is inappropriate to praise in vain, saying that it is a pattern on the water. Water has neither shape nor color. It is impossible to draw a line on the water, let alone draw a line.

Even if we say that the drops falling on the water when it is raining are a pattern, it is an instantaneous event, and after a few seconds, we can see that the water has returned to its original state. So the phrase "pattern on the water" is figuratively meaning "unnecessary action." The next phrase is also a phrase in the propositional model. «گره بر نفس» [gereh] in the phrase [gereh bar nagš] is a plural word meaning "wrap", "bond", "silence", "hard work", Represents

the meaning of "playing with hair". Based on the content of the byte, we have chosen the word to mean "beautiful", "quiet". You can also see the movie in this phrase. When we think of a pattern, we think of a beautiful and quiet picture. It's a bad idea to paint it over and over again.

In the ancient Turkic language, the verb is defined as follows: Under the agreement, the noun will be questioned. For example, who ? to whom? from whom? The answers to these questions will be added to the agreement. " The noun does not participate in phrasal verbs as a grammatical category but as an integral part of the phrasal verb[4].

The category of agreement is one of the main laws of Turkic languages. During the historical development of the language, the internal laws of our language have changed, and its number has sometimes changed. No matter how many of them are mentioned in modern linguistics, the category of consonant exists in the Turkic languages from the nose and will continue to do so. The suffix in the Uzbek language can be added to a group of nouns. The number of agreements in the ancient Turkic language was seven. In phrases

The phrase "Love Noun" is one of the most common phrases in the epic Hayrat ul Abror. It should be noted that the word "love" is connected to the word "noun" by an indefinite article, and the components of the phrase are in the model. The word "love" is derived from Arabic and means "love" in Turkish. We analyze this phrase semantically based on the content of the byte.

In the Persian language, we can see that the words that make up the phrases in the conjunctive model are connected by equal conjunctions. They are sometimes confused with copulative conjunctions.

Copulative compound words are often derived from words that are not lexically-semantically or syntactically independent شلوپ- شلوپ or one that does not have an independent meaning and the other does not have independent meaning components) (present and past tense bases of the verb گفت و گو"conversation", "dialogue" are constructed, in some species only independent components are found حمل و نقل. The units in the phrases of the model combined by means of copulative or equal conjunctions are characterized by the fact that they retain a separate lexical meaning.Frazems in such a model is very rare during our study.

بانگ حدی بشنو و صورت درای   34/15

شو چو شتر **گرم رو و تیز پای**

Bell rang and a ghost appeared

A camel with a crescent moon shining like that

In our analysis, we looked at phrasal models that are structurally integrated into adverbs, prepositions, and conjunctions. We have seen that they represent a whole concept in terms of meaning. Although the structure of the phrases is connected by forms of syntactic relations, they have already come into a single form with the phrasal verb.

The purpose of studying and modeling phrases is to define the boundaries of the phrase. Among the examples we have collected, we have seen that most of the phrases consisting of at least three units are connected by means of mixed syntactic relations, and we call this model phrases connected by means of different forms.

We encountered phrases consisting of three or more units only in the analysis of the chain model. It should be noted that the phrases in the model combined with the various formative devices under analysis now consist of at least three lexical units, but the phrases in this model are also rare in the epic Tuhfat ul-ahrār.

IZOFA + BINDER model

«مبدع نوی و کهن»[*mobde-ye novīy-o kohan*] "Eternal creator"

The study of the creative heritage of Abdurahman Jami and Alisher Navoi can be divided into 3 periods, which include:

1. The period before the Arabic script was changed. This period covers the period from the creation of the works of both writers to about 1930-1940. Its uniqueness lies in the fact that during this period the works were studied in the text, and special principles of copying were developed. It was also during this period that dictionaries of difficult-to-understand words were compiled for the works of both writers.

2. The period of the former Soviet linguistics. The period beginning with the establishment of Bolshevik rule in Central Asia covers the period before independence. While the negative effects of this period can be seen in the fact that the exchange of the alphabet has dealt a severe blow to the study of national languages and their literary monuments, as well as ideological restrictions, it is appropriate to list the positive aspects. During this period, a school of theoretical linguistics based on strict principles emerged, and it can be acknowledged that the entire intelligentsia of the Union worked together.

3. The period of independence or the period of innovative approaches in linguistics and the study of classical sources. Although this period developed in our country much later than in world linguistics, it began to show its first achievements. In particular, the concord of Alisher Navoi's "Khamsa" epics is proof of our opinion. Despite the many shortcomings in this area, we believe that such research is very relevant today.

A linguistic study of the epics Tuhfat ul-ahror and Hayrat ul-abror, two of the brightest examples of our classical literature, has shown that the lyrical text consists mainly of two-component phrases. As part of our research, we chose to define the object of phraseology in a narrow sense.

Firstly, the fact that only noun phrases were studied narrowed the scope of our study, and secondly, it was useful for us to study phrasal verbs that are equivalent to the verb in question within a series of verbs. However, our future research will also include the analysis of verb phrases.

TABLE 1. ANALYSIS OF NOUN PHRASES

	"Tuhfat ul-ahror"	"Hayrat ul abror"
Total number of noun phrases	146	289
Phrases in izofa and izofa compound models	128 (87%)	185 (64%)
Phrases in the auxiliary and case conjugation model	2 (1.5%)	42 (15%)
Phrasal verbs in the compond pattern	2 (1.5%)	2 (1%)
Phrases in a complex model	14 (10%)	33 (10.38%)

One of the achievements of this article is the development of syntactic models of phrases. A comparative analysis of the phrases in the epics Tuhfat ul-ahror and Hayrat ul-abror revealed that

more than 85% of the phrases in the lyrical text were two-component phrases. At the same time, although in modern Uzbek izofy compounds are interpreted as a single word, in the language of Navoi's works izofay served as a tool for creating a living form of syntactic relations.

Before classifying the phrases in the epics "Tuhfat ul-ahror" and "Hayrat ul-abror" into thematic groups, it is expedient to analyze the structural and semantic analysis of each phrase selected in the study, as well as to determine their semantic content. . We have identified this work as a task for our future research.

The study of the associative field of phrases in the epics "Tuhfat ul-ahror" and "Hayrat ul-abror" corrects the lexical, emotional, connotative and sacred (Irfan) meanings of words and phrases used in the text of the work. helps to interpret in-depth.

CONCLUSION

- The syntactic modeling of the phrases in the epics "Tuhfat ul-ahror" and "Hayrat ul-abror" was carried out on the basis of the forms of relations that connect the components of the phrase. The syntactic forms of modern Persian and Uzbek languages were studied and their place in the phrase was analyzed. The structural-syntactic modeling based on Rubinchik was preferred to the approach proposed by Sh. Rakhmatullayev. First, because our study was based on comparing a Persian source with a Turkic language, preference was given to structural-syntactic modeling based on Persian. Second, Yu. Rubinchik's classification was convenient in defining the object of our research and was consistent with comparing the syntactic structure of Persian noun phrases with the syntactic structure of noun phrases in Turkish.

- A comparative analysis of the suffixes in the epics Tuhfat ul-ahror and Hayrat ul-abror and the phrases in the suffix chain model shows that in the language of Navoi's works, the suffix existed as a means of forming a syntactic relation. Of the 146 phraseological units selected for analysis from the epic Tuhfat ul-ahror, 120 were found to be isophilic compounds and 8 were isophilic chains. A total of 289 phrases were selected from the epic Hayrat ul-abror, 185 of which corresponded to the model of isophilic compound. Apparently, the language in which Hayrat ul-Abrar was written had an additional compound.

- In the epic "Tuhfat ul-ahror" 2 phrases of the auxiliary compound model were identified and analyzed. In the epic "Hayrat ul-abror" 42 phrases of harmonious combination model were identified. Although auxiliaries in Persian perform a similar function to those in Turkish, it is rare to find them in phrasal verbs. In contrast, phrases in the Turkish language in the compound conjugation model are common.

- Phrases in the epics of Tuhfat ul-ahror and Hayrat ul-abror in the bricole pattern are much rarer, with two in each.

- Phrases consisting mainly of three or more components can be included in the list of phrases of a complex model. He took 14th place in the epic Tuhfat ul-ahror and 33rd place in the epic Hayrat ul-abror.

- In the epos "Tuhfat ul ahror" we found the conjugation in the noun phrases, mainly in the phrases of a complex model. Hayrat ul-Abror contains a number of phrases of this model.

Since the phrases of this model did not occur separately in the first epic, it was considered inappropriate to analyze the comparative structure.

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