

. LINGUOCULTURAL FEATURES OF SAVINGS IN ABDULLA QADIRI POEMS

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Abstract: In this article, the poems of Abdulla Kadiri «Wedding», «A Solution for My Nation», «On the Situation», «Think About It» express the thriftiness characteristic of the Turkic languages, its emotional and expressive functions, grammatical indicators of the essential, possessive, in cases of land with the reduction of person-number, imperative mood, agreement form, unmarked use, indefinite use of possessive cases, expression of degree, Related to the ancient Turkic language thinks about the emergence of savings.

Key words: literary text, parsimony, grammatical categories, syntactic unit, morphological unit, noun phrase, possessive case, agreement, person-number, Turkish language.

In any language there are specific features to express opinions clear, fluently, fully, and emotionally expressively. A typical savings feature of the Turkic languages is one of such lingo halls. Abdullah Qadiri not only made effective in the works of poetry, but also in the samples of creativity. Process works lead the use of spavity in views. In this case, it is possible to witness the increase in such savings through a number of position:

1) in units formed based on grammatical categories:

A) Synegeical units: for example, in the work called "Wedding", ATOV is collected. The name itself is collected in our eyes, a certain number of specific costs. At present, Atov shows that atov's remarks will be accident and will be present in the future. For any person is more influential than all times, as it will live in the unit of time. Atov is the name of the work of the Work in the form of a sentence, and the essence of it is the first preparatory phase for the international reading. We can also cite similar opinion against the naming of the poem to the resolution ", but ordinary Atov is used to increase emotional-expressive meanings command, advice, advice, and interrogation meanings from this name. It is understood.

b) morphological units:

-in the current Uzbek language, since the possessive forms have both the meaning of person and belonging, there is no need to precede them with a personal pronoun, and this rule has also been used to achieve economy in poems. For example, in places such as "Oy gāniylarimiz, oy faqirlarimiz, shar'imizda, yoz-u qishimiz" (the poem "Toy"), "Og'limizda, korimiz, qarimiz, boyonimiz" (from the poem "Ahvolimiz"), "mashg'uliyatimizda" (from the poem "Millatimga bir qaror"), "zanlari, qizlarin, jumlas(i)hammasi, hasratidan" (from the poem "Fikr aylag'il"), since the possessive form itself can express the meaning of person and belonging, there is no need to precede it with demonstrative pronouns such as "bizning, uning, uning".

The relational forms of nouns that are considered to be -interjectional forms are -man, -san, -dir, -miz, -siz; the personal-number forms are -m, -ng, -0, -k, -ngiz, -0; -man, -san, -0, -miz, -siz, -0; the imperative-desirable forms are -(a)y, 0, -gin, -(i)ng, -sin; since the personal-number and the meaning of the doer of the action are expressed in the forms -(a)yluk, -(i)niz, -sin, there is no need to mention the person performing the action-state. For example, in places such as "they have spent, they have spent, come, let them throw" ("Wedding"), "we see, we will sleep, we will sell, we will teach, we will walk, we will play, we will see, we will harden, we will throw, come, let us be zealous, we will awaken" ("Our State"), "come, let us be zealous one day, let us open, let us gather" ("A decision for my nation"), "they have done, they have entered, they will sell, we will waste,

don't think that it will not be right, don't think, don't insult" ("They have done"), the subject of the action is not required.

-The unmarked use of morphological forms also serves to ensure economy. For example, "the wedding of the rich, our friends saw it, and spent seven times until the soul in the body was married, Has the Quran commanded us to have a wedding, No one of conscience should go to a wedding" ("Wedding"), "we teach science, raise quail, travel in summer and winter, smoke cannabis, and wear poppy" ("Our Condition"), "the desert of ignorance, the offspring of the nation, let us open the communities, let us gather the offerings, for the orphan and the poor woman, the scum of ignorance" ("A Decision for My Nation"), "they sell the land, to fulfill the wedding, do not think that you are the owner of the beauty and the seller, Such a situation can be observed in places such as zabigardon (ni) and amulet (ni) on the neck of girls, musht (day) tufrokdur suman ("Fikr aylag'il"). As a comment, it is worth mentioning that in the current Uzbek literary language, clear scientific rules have been developed for the use of possessive and accusative cases without signs, comments have also been made about certain exceptional cases in them, and examples related to the use of other cases without signs have been given, but the reasons for their use have not yet been fully scientifically substantiated.

The analysis of the literary text shows that we may not even bring the forms of analogy, and there is a possibility of omitting it. The text requirement requires a dikhron analysis of the combination "musht tufrokdur suman (oltin)". In this case, is it a fist-like soil or a fist-sized soil? In the phrase "a fist" or "a fistful of tuff," the word "fist" can also act as a measure and express the meanings of "tightness" and "part." When we say "fist," we mean the outer part of the fingers when they are clenched, "tightness" or "part" refers to the inner part of the fingers when they are clenched, and "handful" refers to the open inner part. It is likely that the author uses the word "fist" in the literary text in the sense of "tightness" and uses it in the sense of "unit of measure."

-abbreviation served as an economy factor. The form of the auxiliary "Bilan" "ila", if the following conjunction is in the form of gar ("Wedding"), "biza, fununa, siza" ("A decision for my nation"), "na(nima), aybin(ni), bid'atin(ning), gar ("Thoughts about the idea") can be cited as examples. At this point, we consider it necessary to make some comments:

a) -an was used as a plural form in the ancient Turkic language. For example, "Bardi eran (husbands, men, people) kōnuq, korub kutqa saqar. Qaldi yavuz uyuk, Ko'rib evni yiqar". Although this form is widely used in the Uzbek language today, it is considered as a unit that has become an inseparable unit, for example, like oğlan - oğlan. Is the -on form used in our classical poetry, folk epics, and the poems of Abdulla Qodiriy a phonetic modification of the Turkic suffix -an or a Persian unit? It is difficult to determine the exact boundary of this in both synchronic and diachronic analysis. For example, based on the poems "boyon, yoron" ("Wedding"), "boyon" ("Ahvolimiz"), "boyon" ("Millatimg'a bir qoran"), "talibon" ("Fikr aylag'il"), some clarification can be made.

"Boy" means "wealth, property, etc., which are beyond the norm". This adjective, which also meant the same thing in the Old Turkic language, was originally pronounced as ba:y (ESTY, II, 28), later the lengthening sign of the vowel a: was lost (PDP, 368; Devon, III, 173; DS, 79) and this vowel was replaced by the vowel ā in Uzbek: ba:y>bay>bāy" (O'TEL, I, 56).

"O'g'il is "a son of the male gender". Your daughter will replace ten sons. This word is formed from the Old Turkic verb ag'-, which originally meant "to appear" with the suffix -(u)l (ESTY, I, 416; PDP, 403; Devon, I, 103; DS, 364); initially it meant "son", later the meaning narrowed and it began to mean only "a son of the male gender"; In Uzbek, the vowel u in the second syllable has changed to the vowel i: og'-+ul=og'ul>og'il" (O'TEL, I, 499).

“Talib[a.-seeker; demander, wisher; student; listener] 1. One who is in demand, a seeker. You are a beautiful girl, many will be in demand for you.”Ravshan”. Everyone is eager to work, They come together and win. A hundred flowers bloom from every hoe, The deserts are filled with water. Fazil, the son of the Companion. Hafiza came to the door and stood there, and those passing by seemed to notice that she was waiting for her to be free, that she was very eager to study. Mirmuhsin, Umid.

Student of knowledge A person with a strong desire for knowledge, a thirst for knowledge; a student. In the distance, Umarali is in a deep conversation with a couple of his friends, students of knowledge. Oybek, Ulug' yul. Most of the students of knowledge went out into the courtyard that day. Oybek, Navoi.

2 Madrasa student.

3.Talib (male name)” (O'TIL. 138).

Based on the above evidence, it can be said that the -on form is a phonetically changed form of the -an form. The creator preferred to use this unit both to ensure some economy and to increase the artistic effect. The cases of the joint use of both forms can be observed in the modern Uzbek language. For example, like yoranlar, o'g'lonlar, boyonlar.

b) It can be observed that the plural form -ho, which belongs to the Tajik language, is used in a shortened form in the form -o. For example, like aqilo (wise people).

In the current Uzbek language, the forms –n, -im and –n, -i are used as shortened and artistic forms of the accusative and declensional cases, but this form is not considered a normative requirement for the written and oral literary language, the same can be said about the use of the declension in the form –a. For the current Turkic literary language, the use of these forms is considered normative, but the forms -ning, -ni, -ga are not used.

In conclusion, it can be said that the above units cause speech economy, which is considered a general linguistic and cultural phenomenon characteristic of Turkic languages.

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