

LEXICAL-SEMANTIC PROPERTIES OF ANTONYM PHRASES WITH THE COMPONENT "KO'NGIL"

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Abstract: This article provides a comprehensive analysis of the phenomenon of phraseological antonymy in the Uzbek language and its semantic and stylistic features. Phraseological antonyms are considered as important linguistic units that are formed at the level of phrases and expand the expressive capabilities of the language through mutually contradictory meaning relationships. The study highlights the basis of their semantic opposition, the level of imagery, and stylistic functions. In particular, the use of antonymic pairs in speech, their semantic contradictions, and context-dependent changes are analyzed using the example of phraseologisms with the "ko'ngil" component. The article also shows the expressive capabilities of these phrases in literary texts, and justifies the role and significance of phraseological antonymy in the phraseological system of the Uzbek language.

Keywords: phraseological antonymy, phrases with a mood component, antonymous phrases.

Introduction

In linguistics, phraseology is recognized as one of the most important and complex layers of the language. Phraseological units play an important role not only in expressing a certain concept, but also in reflecting national thinking, cultural values, and the spiritual world of the people. In this regard, the phenomenon of phraseological antonymy is of particular importance in the language system, which expands the expressive and expressive capabilities of speech by expressing contradictory meaning relationships between phrases.

Phraseological antonyms are stable expressions that express semantically opposite meanings, and they are actively used not only at the level of lexical units, but also within the framework of the phraseological system. Such units are an important tool for enhancing the imagery of speech, for expressive and clear expression of thought. In particular, the manifestation of antonymic relationships in the structure of phraseologisms with the "ko'ngil" component indicates the breadth of semantic capabilities of the language.

This article analyzes the phenomenon of phraseological antonymy in the Uzbek language, its semantic and stylistic features, and the levels of expression of antonymic pairs using the example of phrases with the "ko'ngil" component. It also highlights the expressive functions and contextual features of the use of these units in literary texts.

Methodology

Phraseological antonymy. Antonym is one of the phenomena determined on the basis

of semantic relations between language units, and is found in phrases as well as in words. Determining antonymy, on the one hand, leads to a deeper understanding of the lexical meaning of phrases, on the other hand, it helps to distinguish the meanings of one phrase in polysemy, and thirdly, it is also useful in determining synonyms.

It is easy to determine antonymy between phrases whose all lexical components are expressed by different words. Phraseological expressions whose components are formed by different lexemes are rare among phrases with the "ko'ngil" component. For example, *ko'ngli ozdi – hushiga keldi; ko'ngli yumshoq – yuragi tosh*.

Antonym expressions are sometimes formed by introducing the opposite meaning of the component in their composition. We can also see this situation in the structure of expressions with the "ko'ngli" component: *ko'nglini ko'tarmoq – ko'nglini cho'ktirmoq; ko'ngli yumshoq – ko'ngli qattiq; ko'ngli yorishdi – ko'ngli xira bo'ldi; ko'ngli yo'q – ko'ngli bor; ko'ngli yarimta – ko'ngli butun; ko'ngli tor – ko'ngli keng*. In most cases, such expressions have the same number of components.

A very large part of the number of antonymic phrases is made up of phrases with adjectival content, which have two components. For example, *ko'ngil chog' – ko'ngil bejo, ko'ngl(i) butun – ko'ngl(i) yarimta – ko'ngl(i) siniq, ko'ngl(i) keng – ko'ngl(i) tor, ko'ngl(i) qora, ko'ngl(i) ravshan – ko'ngl(i) xira, ko'ngl(i) yumshoq – ko'ngl(i) qattiq, ko'ngl(i) zimziyo, ko'ngl(i) g'ash – ko'ngl(i) toza*.

In phrases with a verb component, the antonym pair may or may not be the same in terms of component.

There are 19 phrases with antonym pairs in the O'TFL, and we will analyze some of them:

In O. Yakubov's work "Ko'hna dunyo", antonym phrases with the component "ko'ngil" also participated: *The poet Unsuriy is a master of interesting stories, funny incidents, jokes, and entertaining subtle narratives, therefore he is a companion of the Amir al-Mu'minin on all his journeys and is present at all his parties (Ko'hna dunyo, 126); Indeed, soon the dim light that was oppressing his heart went out, and another light with a clearer glow lit up (Ko'hna dunyo, 156)*. The phrase *ko'ngl(i) g'ash tortdi*, which consists of three components, is interpreted in the O'TFL as *biroz tashvish qilmoq* (O'TFL, 288), and its antonym pair is the phrase (O'TFL, 277) its antonym is the phrase "*ko'ngil ochmoq*": *xursandchilik qilmoq, dilxushlik qilmoq* (O'TFL, 277).

There are a number of antonymous expressions such as "*ko'ngl(i) yorishdi*" which means "tashvish qilmoq", and "*ko'ngli xira bo'ldi – yuragi zimiston bo'ldi*" (O'TFL, 287).

The phrase "*ko'ngli yorishmoq*" is one of the expressions characteristic of colloquial and artistic style, which means that sadness spreads in the ko'ngil. The phrase "*yuragi zimiston bo'lmoq*" is not found in the dictionary. This statement is based on a contradiction both semantically and logically, which created a favorable situation for the use of antonymous expressions.

The two-component expressions "*ko 'ngli qora*" and "*ichi qora*" with a strong negative connotation are used in relation to people with good intentions and who do not wish evil to others (O'TFL, 285), while they are directed at people with good intentions and who do not wish evil to others. – *After all, one of them touched me with his white hair! Even if your hair turns gray, you will not die, I say, even if my hair turns gray, my heart is black, he says (Anor, 87); If your heart is pure, and your body is like a silken wind, a person would feel different (Gobdin Tagh stories).*

Ruhsizlanmoq – a) *ruhsizlanmoq* (the possessive and possessive suffixes indicate different persons, b) *ruhsizlantirmoq* (in other cases), we use the phrase *ko 'ngli cho 'kmoq* or *ko 'nglini cho 'ktirmoq*, *ruhlanmoq* and *ruhlantirmoq*, we use the phrase *ko 'ngli ko 'tarildi* and *ko 'nglini ko 'tarmoq*. Yes, this is the world, where there is work, various monsters are born. The important thing is not to be afraid of them, not to lose heart, to pursue the work with good intentions and patience. This mood has become Lolakhan's daily life (Anor); Dutori, who was delighted by this, sang the next verse with pleasure: "Your side is dirty, your side is dirty, Your front and back are beautiful..." (*Go 'bdin tog ' hikoyalari*).

The phrase "*ko 'ngli ozdi*", which means to behush *bo 'lmoq*, has several antonyms: to come to your senses - to come to your senses - to recover from unconsciousness. All of these phraseologies are polysemous in nature and can form a conflicting relationship with their first definitions in the dictionary. – *The old man's voice boomed, and as he listened to it, my heart became weak and my head spun (Between Two Doors); - Sit down, why are you standing up, - my brother came to his senses first. I sat down. - Get a grip on yourself, brother. Don't be a fool (Mourning eyes); The cold kiss on his face brought the old man to his senses (The life I understood).*

It is natural for us to encounter expressions like "*ko 'ngli bor*" or "*ko 'ngli yo 'q*" in our literary language and dialects, which serve to express the meanings of wanting or not wanting. We can see that they were also active in dialects in the example of folk epics. "*We have a heart,*" said Kokaldosh, and the alpine time was pleasant: "*It seemed that he wanted me among the Alps, perhaps he also knew my strength, he pleased us,*" he said, "*Go, six months of respite!*" — he said (*Alpomish*); Sister Zaynab had no desire to let her daughter out of the house, but knowing that Saodat was stubborn and would stand by her word, the mother relaxed a little (*Oq yomg 'ir*).

Conclusion

The results of the study show that antonymous phrases constitute a separate and important layer of the phraseological system. They are formed on the basis of mutually contradictory semantic relationships and serve as an important tool for expanding the semantic possibilities of the language and expressing thought more clearly and effectively. Antonym phraseologisms are widely used in folk oral creativity, fiction, and poetic speech, increasing the imagery and expressiveness of speech. Also, semantic differences in antonymous phrases ensure their adaptability to expressing various social and psychological situations. This indicates that phraseological antonymy is important not only from the point

of view of linguistics, but also from the point of view of stylistics and pragmatics. Therefore, the study of antonymous phraseological units serves as an important scientific basis for a deeper understanding of the expressive possibilities of the Uzbek language and the analysis of literary texts.

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