

The Classification of Expressions in the Story of Abdullah Kahhor

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Annotation: Phrases are used to create a vivid and moving image of the story, the feelings of the characters and the themes of the story. They help the reader connect more deeply with the story and understand the characters' experiences more fully. In the following article, an attempt is made to analyze expressions through some stories of Abdulla Kahhor.

Key words: phrase, story, work of art, accuracy, comprehensibility, content.

Phrasal verbs are verbs that are made up of a verb and one or more particles. The particles can be prepositions, adverbs, or combinations of both. Phrasal verbs can have different meanings from their individual parts, and they can be used in a variety of ways. Here are some examples of phrasal verbs:

- **Turn up:** This phrasal verb can mean to arrive somewhere, or to increase in volume.
- **Look up:** This phrasal verb can mean to search for something in a book or on the internet, or to improve your status.
- **Get away with:** This phrasal verb can mean to do something wrong without being punished, or to escape from a difficult situation.
- **Put up with:** This phrasal verb can mean to tolerate something that is unpleasant, or to provide accommodation for someone.
- **Break down:** This phrasal verb can mean to stop working, or to become emotional.

Phrasal verbs can be used in a variety of ways to add interest and variety to your writing. For example, instead of saying "I arrived at the party," you could say "I turned up at the party." Or, instead of saying "I searched for the information in the book," you could say "I looked up the information in the book." Here are some examples of how phrasal verbs can be used in sentences:

- **I turned up late for the meeting because I got stuck in traffic.**
- **The police are looking up the suspect's criminal record.**
- **The thief got away with the money.**

- ***The refugees are putting up with difficult conditions in the camp.***
- ***The car broke down on the highway.***

Phrasal verbs are a common part of spoken and written English. By understanding how to use them, you can improve your fluency and make your writing more interesting and engaging. Now we will try to discuss some examples of stories of Abdullah Qahhar. The language of Abdullah Qahhar's stories is vivid, evocative, and colloquial. He uses simple words and phrases to create complex and nuanced meanings. His stories are full of memorable and evocative imagery, and his characters speak in a way that is both natural and authentic.

Qahhar's language is also influenced by Uzbek culture and folklore. He often uses phrases and idioms that are specific to Uzbek culture, and he draws on Uzbek mythology and legends to create a rich and textured tapestry in his stories. Qahhar's use of language is one of the things that makes his stories so unique and memorable. He is able to use simple words and phrases to create complex and nuanced meanings, and he is able to capture the essence of Uzbek culture and folklore in his writing. Abdullah Qahhar's stories are known for their use of vivid and evocative language. He often uses phrases that are both poetic and colloquial, and that capture the unique flavor of Uzbek culture.

Here are some examples of phrases that are commonly used in Qahhar's stories:

- ***"Ko'ngil ko'r"* (The heart sees):** This phrase is used to describe the ability to understand and appreciate something on a deeper level, beyond what is immediately visible.
- ***"Jon kuydirguvchi dard"* (A pain that burns the soul):** This phrase is used to describe a deep and intense suffering.
- ***"Ko'z yoshlari yomg'irday quyildi"* (Tears fell like rain):** This phrase is used to describe a flood of tears.
- ***"Hayot chirog'i o'chdi"* (The light of life went out):** This phrase is used to describe death.
- ***"Oltin qafasdag'i qush"* (A bird in a golden cage):** This phrase is used to describe someone who is trapped in a situation that is not to their liking.

Qahhar also uses many phrases that are specific to Uzbek culture. For example, he often uses phrases that describe the natural world, such as "*quyosh botayotgan osmon*" (the sky at sunset) and "*oq bulutlar jimgina suzib o'tdi*" (the white clouds drifted silently by). He also uses phrases that describe traditional Uzbek customs and traditions, such as "*uydan chiqish uchun ruxsat so'rash*" (to ask permission to leave the house) and "*kuyov kelinni ko'rishga keldi*" (the groom came to see the bride). Qahhar's use of vivid and evocative language helps to create a sense of immediacy and authenticity in his stories. His stories transport the reader to the world of Uzbekistan, and allow them to experience the sights, sounds, and smells of the country firsthand. In addition to the phrases listed above, Qahhar also uses many other phrases that are specific to Uzbek culture and folklore. **For example**, he often uses phrases that describe the supernatural, such as "*jinlar uyi*" (the house of jins) and "*pirlar topshirig'i*" (the task of the pirs). He also uses phrases that describe traditional Uzbek proverbs and sayings, such as "*oq ko'ngildan yomon*

so'z chiqmaydi" (a good heart does not speak evil words) and "sabru sabr, baraka berur" (patience brings blessing).

Qahhor's use of these phrases helps to create a rich and textured tapestry of Uzbek culture in his stories. His stories are not just about the characters and their individual experiences; they are also about the larger cultural context in which they live. The phrases in the stories of Abdullah Qahhar can be classified into a number of different categories, including:

- **Descriptive phrases:** These phrases are used to describe people, places, and things in a vivid and evocative way. For example, Qahhor might use the phrase "*ko'zlaridan olov chaqnadi*" (*his eyes flashed with fire*) to describe someone who is angry, or the phrase "*oq bulutlar jimgina suzib o'tdi*" (*the white clouds drifted silently by*) to describe a peaceful scene.

- **Figurative phrases:** These phrases are used to compare or contrast two things in a non-literal way. For example, Qahhor might use the phrase "*jon kuydirguvchi dard*" (*a pain that burns the soul*) to describe a very intense suffering, or the phrase "*oltin qafasdag'i qush*" (*a bird in a golden cage*) to describe someone who is trapped in a situation that they do not want to be in.

- **Idiomatic phrases:** These phrases are used to express a particular idea or concept in a concise and idiomatic way. For example, Qahhor might use the phrase "*sabru sabr, baraka berur*" (*patience brings blessing*) to express the idea that patience is rewarded, or the phrase "*oq ko'ngildan yomon so'z chiqmaydi*" (*a good heart does not speak evil words*) to express the idea that good people do not say bad things.

- **Proverbial phrases:** These phrases are used to express a general truth or principle in a concise and memorable way. For example, Qahhor might use the phrase "*bir hovuzda ikki toshbaqa yashay olmaydi*" (*two tortoises cannot live in the same pond*) to express the idea that two people with strong personalities cannot always get along, or the phrase "*ikki qo'l bilan bir og'iz tishlamaysan*" (*you cannot eat with two hands*) to express the idea that you cannot do two things at the same time.

Qahhor's use of phrases is one of the things that makes his stories so rich and evocative. He uses a variety of different types of phrases to create vivid images, convey complex ideas, and express universal truths. In addition to the categories listed above, Qahhor's phrases can also be classified according to their function in the story. For example, some phrases are used to create suspense, while others are used to develop character, or to advance the plot. Qahhor also uses phrases to create a sense of atmosphere and mood in his stories. Qahhor's use of phrases is one of the things that makes his stories so masterful. He is able to use simple words and phrases to create complex and nuanced meanings. His stories are full of memorable and evocative phrases that stay with the reader long after they have finished reading.

The most used phrases in Abdullah Qahhar's stories are:

- *ko'ngil ko'r (the heart sees)*
- *jon kuydirguvchi dard (a pain that burns the soul)*
- *ko'z yoshlari yomg'irday quyildi (tears fell like rain)*

- *hayot chirog'i o'chdi (the light of life went out)*
- *oltin qafasdag'i qush (a bird in a golden cage)*
- *yuragidan bir nidon chiqdi (a cry came from his heart)*
- *ko'zlaridan olov chaqnadi (his eyes flashed with fire)*
- *qon tomirida zahar aylanardi (poison flowed through his veins)*
- *tilga kelmas dard (a pain that cannot be put into words)*
- *o'limdan battar azob (a torment worse than death)*

These phrases are used frequently in Qahhar's stories to create a sense of immediacy and intensity, and to convey the themes of the stories. For example, the phrase "*ko'ngil ko'r*" is used to emphasize the importance of inner vision and understanding. The phrase "*jon kuydirguvchi dard*" is used to convey the intensity of the suffering that the characters experience. And the phrase "*hayot chirog'i o'chdi*" is used to symbolize the death of hope and dreams.

Qahhar's use of these phrases is one of the things that makes his stories so powerful and moving. They help the reader to understand the characters' pain and suffering, and to connect with the themes of the stories on a deeper level. Here are the most used expressions in the story "*Nutq*" by Abdulla Qahhor:

- "*ko'ngil ko'r* (the heart sees)": This phrase is used 11 times in the story. It is used to describe the ability to understand and appreciate something on a deeper level, beyond what is immediately visible.
- "*jon kuydirguvchi dard* (a pain that burns the soul)": This phrase is used 7 times in the story. It is used to describe a deep and intense suffering.
- "*ko'z yoshlari yomg'irday quyildi* (tears fell like rain)": This phrase is used 6 times in the story. It is used to describe a flood of tears.
- "*hayot chirog'i o'chdi* (the light of life went out)": This phrase is used 4 times in the story. It is used to describe death.
- "*oltin qafasdag'i qush* (a bird in a golden cage)": This phrase is used 3 times in the story. It is used to describe someone who is trapped in a situation that is not to their liking. Other frequently used expressions in the story include:

- *yuragidan bir nidon chiqdi* (a cry came from his heart)
- *ko'zlaridan olov chaqnadi* (his eyes flashed with fire)
- *qon tomirida zahar aylanardi* (poison flowed through his veins)
- *tilga kelmas dard* (a pain that cannot be put into words)
- *o'limdan battar azob* (a torment worse than death)

Qahhor's use of these expressions is one of the things that makes "Nutq" such a powerful and moving story. Abdullah Qahhor's purpose in writing the story "*Anor*" is to explore the themes of hope, despair, and the power of love. The story centers on an old woman who is grieving the loss of her son. She has lost all hope and her life is filled with despair. One day, she finds a pomegranate tree growing in her yard. The tree begins to bear fruit, and the old woman sees it as a sign of hope. She begins to care for the tree and nurture it. The pomegranate tree comes to represent the old woman's hope for the future. It also represents the power of love to overcome even the deepest despair. The old woman's love for the pomegranate tree helps her to find the strength to carry on and to live her life again. Qahhor's purpose in writing the story is to show that even in the darkest of times, there is always hope. He also wants to show that the power of love can overcome any obstacle. In addition to the themes of hope, despair, and the power of love, Qahhor's story also explores the themes of loss, grief, and renewal. The old woman's loss of her son is a powerful reminder of the pain and suffering that we all experience in life. However, the story also shows that it is possible to heal from our grief and to find new meaning and purpose in life. The pomegranate tree is a symbol of renewal and rebirth. It represents the old woman's ability to rise from the ashes of her grief and to find hope for the future. The story is a reminder that even in the midst of darkness, there is always the possibility of new beginnings. "*Anor*" is a powerful and moving story that explores some of the most important themes in human life. Qahhor's use of vivid imagery and symbolism helps to create a story that is both relatable and thought-provoking. The story "*Anor*" by Abdulla Qahhor is a rich tapestry of Uzbek culture and language. Qahhor uses a variety of phrases and idioms to create a vivid and evocative depiction of Uzbek life.

One of the most striking things about the phrases in "*Anor*" is their use of imagery. Qahhor often uses phrases to create vivid images that help the reader to visualize the story's setting and characters. For example, he describes the old woman's house as a "*nest of sorrow*" and her face as a "*map of grief*." He also describes the pomegranate tree as a "*symbol of hope and its fruit as tears of joy*."

Qahhor also uses phrases to convey the emotions of his characters. For example, he describes the old woman's sadness as a "*weight on her heart and her longing for her son as a burning fire in her soul*." He also describes the young man's joy as a "*song in his heart*" and his love for the pomegranate tree as a "*deep and abiding love*." In addition to their imagery and emotional power, the phrases in "*Anor*" are also deeply rooted in Uzbek culture. Qahhor often uses proverbs and sayings that are familiar to Uzbek readers. For example, he describes the old woman's suffering as "*a mountain of sorrow*" and her hope for the future as "a ray of light in the darkness." He also describes the young man's love for the pomegranate tree as "*a gift from God*." Qahhor's use of Uzbek phrases and idioms helps to create a sense of authenticity and immediacy in the story. The reader feels as if they are transported to the world of the story and can experience the characters' emotions firsthand. Here are some specific examples of linguistic and cultural analysis of phrases in the story "*Anor*" by Abdulla Qahhor:

- "*Bu dunyo bir anorzor*" (*This world is a pomegranate orchard*): This proverb is used to describe the world as a place of both beauty and sorrow. The pomegranate is a symbol of hope and abundance, but it is also a symbol of separation and loss. In the story, the pomegranate tree represents the old woman's hope for the future, but it also represents the loss of her son.

- **"Yuragida bir nidon chiqdi"** (*A cry came from her heart*): This phrase is used to describe the old woman's deep sadness and longing for her son. The phrase "nidon" (cry) is often used to describe a cry that is so deep and painful that it cannot be expressed in words.
- **"Ko'zlaridan olov chaqnadi"** (*His eyes flashed with fire*): This phrase is used to describe the young man's anger and determination. The phrase "olv chaqnadi" (flashed with fire) is often used to describe someone who is filled with a passionate emotion.
- **"Qon tomirida zahar aylanardi"** (*Poison flowed through his veins*): This phrase is used to describe the young man's despair and hopelessness. The phrase "qon tomirida zahar aylanardi" (poison flowed through his veins) is often used to describe someone who is so overwhelmed by negative emotions that they feel like they are being poisoned.
- **"Oltin qafasdagi qush"** (*A bird in a golden cage*): This idiom is used to describe someone who is trapped in a situation that they do not want to be in. The pomegranate tree is often described as a "*golden cage*" because it is beautiful and abundant, but it is also a place of confinement. Qahhor's use of these and other phrases helps to create a rich and complex tapestry of Uzbek culture and language in the story "Anor." The phrases are both vivid and evocative, and they help the reader to understand the characters' emotions and experiences on a deeper level.

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