

## LINGUISTIC FEATURES OF THE EXPRESSION OF THE CONCEPT OF "PERSEVERANCE" IN PARAMEOLOGICAL UNITS

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### Abstract:

In this article, the expression of the concept of persistence in the Uzbek language through parameological units is studied. The cognitive function of parameological units is revealed.

Key words: concept, phraseological units, conceptual view, cognitive function.

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Proverbs are the oldest and most popular genre of folk art. Life experiences, sufferings and joys, and philosophical views of these people are revealed in proverbs. The people of the East called the proverb "the flower of the art of words", the Greeks and Romans "the ruler of thoughts", the Italians "the school of the people", the Spanish "the doctor of the heart", the Germans "the wisdom of the people". Proverbs reflect the nature of the people, their attitude to society and natural phenomena, social and historical experiences of their ancestors, aesthetic ideal, worldview, spiritual and moral image. Proverbs and sayings do not express the opinions of some people, but the overall views of a certain people, their reaction to certain events, and their wise thoughts.<sup>1</sup>

In the reflection of the concept of perseverance in proverbs, first of all, such themes as "not going back on one's word" and "steadiness in one's promise" occur. The semantics of the concept of determination "not going back on one's word" in Uzbek folk proverbs creates associations with the concepts of "boyfriend", "husband", and it is emphasized that this characteristic is the main quality of young men: "Yigit so'zi — bitta; Yigit — so'zidan, Qo'y — bo'g'zidan; Yigitni bir so'zlik bezar, Suxan dur bo'lar, Aslning gapi bir bo'lar", it is shown that the main quality of a young man is that he does not go back on his word, and that he is steadfast in what he says. In the Uzbek nation, the honor and honor of young men have long been determined by their steadfastness and steadfastness in their word. This conceptual view is related to the ancient history and culture of our nation, and it shows that the protection of the country, motherland, family, and women is always the responsibility of the husband, and this responsibility requires determination in them. In this passage from Alpomish's saga, one of the customs of the Uzbek people is that monotony has always been characteristic of men,

<sup>1</sup> M. Temirova. The commonality of proverbs in Uzbek and Kyrgyz folklore. -Tashkent, 2016. Page 3

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men who do not have this quality are not taken seriously in society, and comparing them to women.

SHa'nima bu gaping nomard bo'ladi.

Sen nomard bilmagin bul zamon bizni,

Ayollik qip bilmay so'ylading so'zni,

Ergash tirib kepsan bul qirqin qizni. (Alpomish, p. 131)

In the Uzbek language, the ox's neck should be cut off before the young man's horn is broken. There are similar proverbs. It is known that the lexeme was borrowed from the Persian-Tajik language in the Uzbek language and is given as follows in the dictionaries. Two meanings are noted in the explanatory dictionary of the Uzbek language:

**“SAZO” I** [f. - ajr, evaz, reward; revenge, punishment] **1** Reprimand, tazir, dashnom that fits the deed. I was blushing as if the walls were listening to me, I couldn't look anywhere. Aydin, Stories.

**2** Instant desire; aspiration; opinion, mine. Let the devil's neck be cut before the young man's head is broken. Proverb.

(or **kill, leave on the ground**) **a sazosi** {or **sazisi**} Ignore a request; to return mine; to embarrass Honesty is needed, Asadvoy! It is not good to kill an old man's falcon, one should respect the white falcon. H. Nazir, Kokterak breeze. Although the victim's father did not approve of his conversation, the man's face was warm, and the desire to be a companion did not kill him. A. Qahhor, Koshchinor lights <sup>2</sup>.

In the etymological dictionary, it is given as follows: "This noun is formed by adding the suffix -o ( TjRS, 543) to the present tense stem of the Tajik verb saz (TjRS, 336) meaning 'be worthy'-has been done and means an event worthy of action"<sup>3</sup>

The word "saza" in the above-mentioned proverbs means request, desire and shakht in Uzbek language, and it is shown that it is impossible for a young man to return his shahti for Uzbek culture, and it is good that he died after his shahti returned. So, in the Uzbek culture, from ancient times, it is reflected in proverbs that a young man should be firm in his words and deeds, that this trait is a virtue for a man, and that young men who are not firm in their words and deeds are better than those who are not.

Indecisiveness expressed by comparative construction in proverbs such as " Let the neck of the ox be broken before the young man's lute is broken", " Let the ox's horn be broken before the young man's lute is broken", "Let Satan's neck be broken before the young man's lute is broken", "The young man's lute is better dead than himself" through the concept of determination.

<sup>2</sup> OTIL, Volume 3, 451-452.

<sup>3</sup> Rahmatullaev Sh. Etymological dictionary of the Uzbek language. Volume 3. -Tashkent: University, 2009. 205 p.

The analysis of Uzbek proverbs showing determination shows that courage is associated with determination. Not going back on one's word, one's determination, one's promise was considered brave in the people. A brave man does not say. If he says, he does not go back. The one who complained is brave, the one who spoke is brave; Keeping a promise is the work of a man, without a promise - a person without proof. In such proverbs, it is shown that the meaning of not going back on one's word, standing firm in one's promise, represents courage.

The analysis of proverbs expressing the concept of determination shows that determination is associated with the concepts of loyalty and loyalty in the Uzbek people. It is known that the concept of loyalty to one's word, views, opinion, and life principles is one of the constituents of the concept of determination in the Uzbek people: The tooth of a tyrant is healing, the work of a brave man is faithful; A promise is beautiful in its faithfulness; Faithful to the promise, punishment for the unfaithful. In these proverbs, the virtue of keeping one's promise and sticking to one's word is glorified in the Uzbek people, and people with such qualities are recognized as loyal and brave, on the contrary, those who cannot stick to their words and opinions and it is interpreted as nomard. In the interpretations of this book, it is explained that failure to keep one's word is equal to death for a young man.

The analysis of proverbs shows that among the founders of the concept of perseverance are the concepts of patience and endurance. At this point, we would like to emphasize that the constituents of a certain concept can be a concept itself. After all, the concept of determination is formed by concepts such as patience, endurance, and loyalty. We determined that the concept of patience, realized in proverbs, is associated with determination in the following way: the determination to not change one's word, one's opinion, definitely requires patience and perseverance. It is not always easy for a determined person to be firm in his position. It is inevitable that it will be affected by external and internal factors. At this time, a determined person is patient and remains faithful to his principles. Such national thinking is reflected in the following proverbs: If you are patient, you will change, if you are impatient, you will change; The work of a patient person is fine; The patient lives a thousand, the impatient lives little; Patient endures, impatient burns. Patience and endurance are one of our ancient national concepts, and these feelings are glorified in "Kutadgu Bilik":

When you are angry, be patient.

Before the joy of the patient.

If a person is patient, his broken work will be corrected.

If a person is patient, he will find his wish.

He holds the patient white bird. Yusuf Khos Hajib

In Uzbek proverbs, it can be seen that our people used various associations and metaphorical movements to express the concept of determination. One such metaphorical transfer is the

simile of a young man and a lion: A young man does not follow a lion's footsteps. In this metaphorical application, the speakers are likening a word of young men to a lion who lives in their territory, is familiar, and has learned to watch. In analogies, only one sign of the analogical standard is abstracted from other insignificant signs. So, the Uzbek people ignore the wild and predatory qualities of the lion and use it as a standard to fight to the end for prey and space. Encyclopedic dictionaries have the following definitions of lions: "A group of lions jointly owns the territory where it hunts and protects it from other lions. The dominant male of the pack sets his boundaries, and any lion that approaches his territory knows where that boundary is. Even if the territory is not guarded, any invasion sooner or later ends in a deadly fight between the dominant lion and the lions and the intruder. Many lions end their lives in such wars."<sup>4</sup>

Note that lions will fight to the end not only for prey, but also for territory, and these fights will go to the end, even if they end in death. These strict actions of Arslans show that Uzbek boys do not give up their word in any case, they are firm in their word.

So, in the proverbs, the elements of the concept of determination, such as not going back on one's word and promise, loyalty to one's word and promise, are reflected, and this quality is interpreted as courage, nobility, and the main characteristic of men. In Uzbek folk proverbs, the concept of perseverance is also expressed through similes and metaphorical movements, which reflect the national way of thinking of the people.

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<sup>4</sup> <https://ru.wikipedia.org/wiki/%D0%9B%D0%B5%D0%B2>