

**THE SKILL OF USING PHRASEOLOGY IN BAYRAM ALI'S STORY
"TUNKEZAR CHILDREN"****Aziza Dilmurod qizi Uralova**Denau Institute of Entrepreneurship and Pedagogy, student
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In this article, Bayram Ali's skill in using phraseology in the story "Tunkezar children" is explained with examples.

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Linguopoetics is a field formed between linguistics and literature. The difference from other branches of linguistics is that the source of research is works of art. Literature is studied linguistically. Linguopoetics studies the artistic and aesthetic functions of linguistic units used in works of art, the connotative function of language. Literary language as a comprehensive object has the ability to divide into functionally graded parts. In practice, however, fragments of this object are given to the analysis of artistic speech. Thus, artistic speech is a broad concept, and the language of a work of art is a form of artistic speech. It covers all levels of the language system, as it includes the expressive function of language. Therefore, it is divided into linguopoetics, phonopoetics, lexopoetics, syntactic poetics. The task of linguopoetics is to study these areas separately and to shed light on their relationship. Each work reflects certain aspects of the language. In particular, in the works of Bayram Ali, linguistic features are clearly visible. As you read his stories, you will feel a sense of belonging. The artist draws images and images from the realities he has seen and observed in his life, which is why the works are so heartwarming. It is especially important that his story "Tunkezar children" is dedicated to the lives of teenagers, because in recent years in our literature there are fewer works that can be read by teenagers, which means that this story is for teenagers no, this work can be read by a reader of any age and it will definitely be spiritually beneficial. Azizbek Norov comments on this work: "The plot of "Tunkezar balalar" is very similar to the genre used by Rulfo in "Pedro Paromo" - "Menippia". Great. Most importantly, you were able to convey to the reader the sincerity of the generation from children to adolescents through images. "The hero's watermelon falls out of his armpit "like a torn pillow," like yesterday's unsuspecting little girl "more and more like a red rose bud." This is evidenced by the fact that the play uses such unique phrases in the play "Tunkezar children".

Although I was already upset and thinking about straightening the couple, I looked at Mirza worriedly: because yesterday he never said that, if he is standing now, he will go to the grave if the Almighty does not turn the whole thing upside down for us! After all, in fact... In fact, this incident was caused by Mirza himself ..., no Qadir ..., no-no ..., think about it... Maybe... Maybe Sadaf himself is the cause 'Idi isn't it?! In the above context, the terms "adjust the pair" and "overturn the core" were used. In the explanatory dictionary of the Uzbek language these expressions are described as follows: Juftak II - [f. - kicking with both feet, throwing a sledgehammer] - straightening a pair (or hitting, throwing) To run away, to run without looking back and forth. [O'TIL 2: 115] on) to pour out (or overthrow) gossip, gossip, slander, slander. ..turned to false testimony. [O'TIL 2: 571];

PHowever, her body was like her name, her face was white and smiling, her eyes were crooked, her hair was disheveled. Beating from the liver - a self-inflicted (negative) variant: beating from the liver; beating from the

liver. Synonym - to beat from the heart. [OTIFL p. 6:93] This phrase does not exist in all dialects, that is, the synonym "to beat from the heart" is common. This is also a sign of the writer's uniqueness;

Even Sadaf himself knew very well that he had been burning us since the first grades of school, so that he would not offend any of us, would not want to miss any of us, and would not hesitate to look at all three of us at the same time. This phrase in the play has the same meaning as in the explanatory dictionary of the Uzbek language. [OTIFL 6: 147];

Mominboy, on the other hand, slept soundly on his pillow without even thinking about how happy he was. Although the phrase "sleep deprivation" is popular among our people, it does not appear in the explanatory phraseological dictionary and explanatory dictionary of the Uzbek language. "Sleep deprivation" - used in the sense of sleeping without worry;

We all liked Mirza's opinion and looked at him slyly. To look at each other meaningfully. Similar: fell in the eye. [OTIFL 6: 150]. The above phrase is also used as an alternative to the meaning found in OTIFL;

The son of our teacher, who did not expect such enthusiasm from us, also works fast, but only when we both went to get onions, as if our lungs were stuck in our mouths, this braggart could hardly go once. Pulmonary congestion - Extremely agitated, agitated, or even difficult to talk to. [OTIL 5: 157]. In context, the writer wisely used the skill of word use to reveal that the phrase was in a situation where it was difficult to even utter a word from the yard;

In the fields, the green grass of early spring was scattered like swarms of fleas. If we look at the meaning of this phraseological unit: Jumping - jumping, running, playing (about the child). [OTIL 4: 554]. The writer, who planted the grass of spring in the bushes, was able to choose the charm of comparison;

After that, first the curious girls and then the boys came out to Sadaf and looked down. Dami fell into a deep breath. [OTIFL 6:68]. At the same time, the phrase in the sentence was used to mean "to be frightened." This phrase was selected because it happened unexpectedly;

The Almighty finally could not bear the indifference of our indifference. careless, careless. [OTIL 4: 321]. The definition in the dictionary is exactly the same as the purpose of the phrase;

Mirza, who was always on fire and puffing out, sighed deeply and sat down on the ground, as if the bar inside him had run out of steam. , to blush. [OTIL 2: 503] Meaning - to get angry quickly, to get angry quickly;

In the arena of wrestling, one wrestler should not kick another wrestler to the ground, and the crowd should shout "Halal" or "Halal!" let not a thousand school principals, let not a thousand more chairmen come and interfere, if all this is not confirmed by a bakul wearing a torn hat, it will all be in vain. This phrase, which comes among the most striking analogies in the Contest, was used in the sense of "knock down." His explanation is: His foot is in the sky - He falls, he falls, his work is left [O'TIL 3:90];

Bakovul also kicked the two children he met in a row. To fall on one's back, to fall on one's back, to fall on one's back, to fall on one's back; lie on your back. [O'TIL 4: 451]. The phrase is more widely used in the vernacular, especially in the language of wrestlers;

Instead of getting angry, our director smiled and said: "True, Comrade Saidov! .. You are right, Comrade Saidov! .. Give me a job and tie your hands. lasak, your readers will lose a lot... »This phrase is from the author's work, although it has not yet reached popularity. The Contest, on the other hand, was chosen to more effectively reveal the meaning of "not occupying by career";

I assumed that this order of our teacher came from this ear of the children and went out of that ear. [O'TIFL6: 242]. The meaning of the phrase, which is not fully disclosed in the Dictionary, is used to mean "not to speak";

In addition, his father is now covering the roof of a house in a neighboring neighborhood, returning home from work tired, and must have slept soundly at night. to sleep. Option: dong katib II. [O'TIFL 6:74];

Mirza and Qadir, no matter how hard they tried to clean their mouths and noses, laughed uncontrollably. ;

- Ablah! Mirza bowed to the ground punching. "Our clothes were on fire when I tried to find firewood!" Instead of telling us, it's the giant who drove the rabbit! There is no exact phrase in the dictionary for "driving a rabbit", but there is an alternative: To be a rabbit - To run away, to straighten a pair. [OTIL 5: 364];

My father asked my mother only once between meals:

"Did you milk the cow?" They asked. My mother looked at me from under the ground and said:

"Yes, we did," he said, and we all spoke again. The above phrase refers to the fact that no one is able to speak due to mental influence. [OTIL 4:92];

All three of us were stunned by this news and could not keep our mouths shut. This phrase is synonymous with the phrase "open mouth". -man to be. [OTIL 3: 186];

At that moment, Mirza was talking with pleasure, his lungs and mouth were full, and it was as if he had grown two or three meters tall while bending down, and at the same time he was looking at the humble boy who was eating fists from Almighty Allah. It was not like that. Lung filling — to the point of weeping, weeping to the throat. [OTIL 5: 157]. The phrase has been used side by side with the phrase "speaking with a mouth full" to express a stronger level of mood in the context;

"Mirzaboy, we didn't open the paint," I said, pressing the iron in the heat. "Let's not rush Sadaf's father again." Option: Hit the iron in the heat. [O'TIFL 6: 225]. The phrase, which is semantically derived from the term in the dictionary, is derived from the language of a child who "did the work at the time of the conquest";

We read with hatred, excitement, fear and began to seal the most disgusting words that make a pig shed its feathers. Bayram Ali skillfully used the phrase "a pig's feathers". Even this phrase has not yet found a place in the phraseological and explanatory dictionary. Meaning: The serpent sheds its skin (gan) An unbearable rumor, an unbearable insult. [O'TIL 2: 198];

Zora, I wanted to hold it so that my zeal could enter my soul, and Almighty squeezed it from my wrist. to save. [O'TIFL 6:96];

And at the same time, a fire broke out in me: "There is no point in beating Mirza, Momin will sell us all now!" Fire is a "burning" ("burning") state in the psyche, in the heart, like a flame in the heart; "Fire." [O'TIL 1: 175]. This lexical unit, which is included in the text, is chosen from alternative phrases to animate in panic that panic has arisen;

"Don't say that, Domilla," said Momin's mother, jumping out of the hen. "Don't blame your neighbors for a leaflet." The believer did it unknowingly. "So, Momin, tell me, my child, I did it without knowing it," he began to insist on his son. This is because it is natural for a mother hen to jump to protect her children if she feels threatened. This condition is related to the human condition. The dictionary, on the other hand, has a synonym for the phrase, not the word itself: like a chicken with burnt legs - to run around anxiously and hit itself everywhere. [O'TIL 3:90];

Now I'm afraid that the Almighty will start the conversation by pouring mud on the two of us, and then it will squeak and squeak, so that it will become white. to be acquitted even when he is guilty;

I forgot my fears and looked at a believer, a father of a pearl. "What is this man saying? Didn't the believer come with us? Did he go before us, then?! Then, if he went, what did he do there?! .. ». Such is the state of the mobile psyche, the state of excitement. [O'TIL 5: 458]. This phrase, which is precise in its meaning in the Uzbek dictionary, symbolizes the human psyche, which is in the minds of many unanswered questions.

We have tried to interpret the few phrases in the story above in a scientific way by interpreting them. But there are a lot of phrases in the game, and we just brought drops from the sea. This is a testament to the greatness of the work of Bayram Ali, a representative of our modern literature. In the work of the writer, the discovery of language features is high, because he was able to effectively use the words, phrases, pragmatic elements of the dialect. At the same time, the work will remain in the heart of the reader.

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