

Lexical-Semantic Analysis of “Allah” Component Expressions In Rashod Nuri Guntekin’s Novels



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ABSTRACT: This article discusses the study of phraseology, one of the most interesting fields of study in world linguistics. Research in Uzbek and Turkish linguistics has been commented on. In Uzbek linguistics, attention is paid to the issue of grouping according to the meaning, lexical, methodological and semantic features of phraseology, and some shortcomings are discussed. Particular emphasis is placed on the semantic classification of phraseologies, the interpretation of complex phrases. It is explained by the scientific views of Turkish linguists on phraseology, the terms “idiom”, “expression”. It is also argued that the common features of phraseology in all languages of the world are the same, and in the language of writers the use of phraseology to give national identity. Lexical-semantic analysis of phraseologies and phrases refers to the national language, which reflects similarities in the worldview, religion and customs of the speaking population. At the same time, the phraseology used in the Ottoman period in the Turkish language was analyzed lexically and semantically. For this purpose, the author Rashod Nuri Guntekin’s novels “Choliqushi” (“Çalikuşu”), “The Enemy of a Woman” (“Bir Kadın Düşmanı”) were chosen as a source. In his novels, Rashod Nuri Guntekin notes that the protagonists used a lot of rhetoric to ensure nationalism in their speech, and that no other can be used in their place. Praising the author’s writing skills, the phraseology in his novels is analyzed lexically and semantically based on certain components. Accordingly, the expressions used by the author in the two works are classified according to a certain system. Author Rashod Nuri Guntekin’s novels, on the other hand, contain a variety of components. Turkish writer Rashod Nuri Guntekin’s novels “Cholikushi” and “The Enemy of a Woman” often use the phrase “Allah” and are used by the author to express various meanings.

KEYWORDS: phraseology and its types, pure linguistic analysis, phraseology of the period, phraseology in some works, groups of phraseology, semantic aspect, complex phraseology, lexical-semantic analysis, idiom, novel.

INTRODUCTION

The linguistic views of Turkish linguists on phraseology are unique. Professor Vecihi Hatiboglu shared his views on idioms stated that the word “Idiom” (phrase) is one of the wonderful terms newly discovered by the Turkish language. The term was empty, and the lexical unit “expression” did not fit perfectly. Because “expression” can be a single word. I say at least two words.” Phraseology is based on the specifics of each language, so it is very difficult to translate it into another language. The definition of phraseology in Turkish can be expressed as follows: Idiom are stereotyped units that deviate a little from their logic in order to increase the power of expression, some of which remain unchanged and some of which change. Therefore, it is important to look for ideas and concepts that are a little out of logic in the sense in which they are expressed, especially if any of the words in the given units are obscured or distorted.

A common feature of phraseology in all languages of the world is that the words they contain change slightly from their true meaning, even beyond the realm of logic. Phrase patterns go back to ancient times, to our ancestors, so we don’t try to make sense out of them, we use patterns when they are ready. Therefore, writers use phraseology to convey the national identity of the language.

The main findings and results

The issue of lexical-semantic analysis of phraseology has always been relevant in linguistics. We have reviewed a number of articles for lexical-semantic analysis of phraseology [16.150-162;113-128]. Articles on this lexical-semantic analysis analyze materials specific to Indo-European and Altaic languages. There are similarities in the worldview, religion, and customs of the people who speak each language, and this is reflected in the expressions.

We wanted to lexically and semantically analyze the phraseology of the Turkic language used in the Ottoman period, which is genealogically included in the Altaic language family. For this purpose, we have chosen the novels of the writer Rashod Nuri Guntekin “Cholikushi”, “An Enemy of a Woman” as a source. Rashod Nuri Guntekin has used many expressions in his novels to ensure the nationalism of the protagonists. The author has found and used these units of language in such a way that one phrase

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cannot be replaced by another. It is a masterpiece of writing. We have tried to lexically and semantically analyze the phraseology in the novels of the master of words on the basis of certain components. The expressions used by the author in the two works are classified according to a certain system. Author Rashod Nuri Guntekin's novels often use the phrase “Allah”:

1. Phrases with a “Allah” component. It is known that the terms “Allah” and “Rabbi” are specific to the Arabic language. The word “Allah” is often used in Turkish expressions. Phrases with the component “Allah” consist of nouns, adjectives, and verbs, with the imperative suffix, the past tense, and the plural.:

1) not wanting a disaster to happen or not. Phrases related to religious beliefs Allah esirgesin (God forbid), Allah yazdıysa bozsun (God forbid) phraseology has been used to express the meaning of whether or not a catastrophe has occurred. For example: a) – *Mümkün ama Kâmrân Bey için zararlı olur sanırım, dedim. Çünkü Allah esirgesin evde kavga çıkarsa kuzenimin hali ne olur? (“Çalığışu” (Choliquushi).P. 30).* – (Yes, but I think it will be bad for Comronby, - I said, - God forbid, what will happen to my aunt if there is a quarrel at home). (The Enemy of a Woman) 99). – (“God forbid,” he said, “I don’t want to grow up to be such a naughty girl”)

2) swear. Phrases related to religious beliefs kaza vallahi (By God), The phraseology was used to express the content of swearing (oath). For example: a) – *Beni affediniz beyefendi, dedim. Kaza vallahi... Daha doğrusu dikkatsizlik... (“Çalığışu” (Choliquushi). P. 33).* – (I’m sorry, sir, I said, by God, it was accidental ..)

3) good intentions. Phrases related to religious beliefs Allah gönderdi (Allah has blessed him), Allah sizden razı olsun (May Allah be pleased with you) phraseology has been used to express the content of good intentions. For example: a) *Gelin yavrularım, gelin kuzularım... Sizi bana Allah gönderdi. Biraz sonra görüşürüz... (“Çalığışu” (Choliquushi).P. 39).* (“Come on, kids! Come, my lambs! Allah has given you to me.) b) *Hay Allah sizden razı olsun. Lütfen şu mendili veriniz... (“Bir Kadın Düşmanı” (The Enemy of a Woman). P. 78).* (May Allah be pleased with you. Would you please give me your handkerchief?)

4) get angry. Curses are expressions of meaning Allah cezasını versin ((May God punish him), phraseology is used to express the content of anger. For example: a) – *Hay Allah belalarını veresiceler, tuu! dedi (“Çalığışu” (Choliquushi). P. 353).* – (Oh, may God punish them! Tuff! .. - he said.)

5) hatred. Curses are expressions of meaning Allah belasını versin (Damn it) phraseology is used to express the content of hatred. For example:– *Allah belasını versin!.. O öyle bir zevpektir ki her hafta biz buradan geçerken boğulur, sonra dirilir... (“Bir Kadın Düşmanı” (The Enemy of a Woman). P. 35) – (Damn it! This man is so guilty that he drowns every week as we pass through here, and then he rises again.)*

6) desire. Phrases related to religious beliefs Allah yolunu açık etsin (May God open your way) phraseology was used to express the content of desire. For example: *Benim, kuzenime “Haydi, Allah yolunu açık etsin, evdekilere selam” diyerek aptal aptal kapıdan çıktığımy görünce her şeyi anlayacak, ... (“Çalığışu” (Choliquushi) P. 54).* (When I go out the door and say to my section, “Go, may God open the way for you, and greet your family,” he will understand the secret, ...)

7) surprise. Phrases related to religious beliefs Allah’im billür (God knows) phraseology has been used to express the content of surprise. For example: – *Hey Allah’im billür musun nesin? Yüzünün bir yanından öbür yanı görünüyor (“Bir Kadın Düşmanı” (The Enemy of a Woman). P. 23).* (O God know, look at its elegance, it is seen from the throat when you drink water).

8) good intentions. Phrases related to religious beliefs İnşallah (God willing) phraseology is used to express good intentions. For example:– *Elini uzat da bir tecrübe edelim, dedi. Eski bir yüzüğünü ölçü verdim, inşallah dar falan değildir (“Çalığışu” (Choliquushi).P. 82).* – (Reach out your hand, and let us see. “I measured your old ring.” God willing, he deserves it.)

9) lick. Phrases related to religious beliefs Allah aşkına yapma (God forbid) phraseology is used to express the meaning of supplication. For example: a) – *Birak beni, dedi... Üstümü başımı yırtacaksın. Yoldan görecekler, rezil olacağız, Allah aşkına yapma! diye yalvarıyordu (“Çalığışu” (Choliquushi). P. 64).* – (Let it go, let it go! You tear my head off! We will be ashamed when people see it, God forbid you, don’t do that, ”he begged.)

10) reluctance. Phrases related to religious beliefs Allahaismarladık (We surrender to God) phraseology is used to express the content of reluctance. For example: – *Anlaşıldı. Sizinle kavga etmeden konuşulmayacak. Allahaismarladık, dedim ve hiddetle denize doğru yürümeye başladım (“Çalığışu” (Choliquushi). P. 73).* – *Тыууһдүм. (It is impossible to talk to you without quarreling. We have surrendered to God, - I said, and angrily walked towards the sea more often.)*

11) satisfaction-emphasis. Phrases related to religious beliefs Allah’tan olacak (God forbid) The phraseology is used to describe content. For example: *Allah’tan olacak, sabahtan beri çalışan terzi matmazel, Dilber Kalfa ile beraber bahçeye hava almaya çıkmış (“Çalığışu” (Choliquushi). P. 98).* (God forbid, Dilbar, a seamstress who has been busy since morning, was coming out to the yard to relax with her student.)

12) gratitude. The phraseology of Fesuphanallah (Subhonollo) has been used to express the meaning of gratitude. For example:– *Fesuphanallah, fesuphanallah! diye seldendi. Açsana yüzünü hanım? (“Çalığışu” (Choliquushi). P. 116) – (Subhonollo! Subhonollo! He said. “Open your face”!)*

13) good intentions. From the expressions that express the content of the prayer Allah toprağı kadar ömür versin sana (May God give you a long life) The phraseology was used to express the content of good intentions. For example: – *Çok, kızım, seni görünce*

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aklım kariştı, onu görüyorum sandım. Allah toprağı kadar ömür versin sana (“Çalığışu” (Choliqushi). P. 117). – (Very, my daughter. When I saw you, my mind was in a hurry, I thought umi. May my God grant you a long life.)

14) congratulations. From the expressions that express the content of the prayer Allah mübarek etsin (God bless you) phraseology is used to express the content of a greeting. For example: – *Sen sakladın da ben öğrenmedim mi sanki? Allah mübarek etsin, dedi (“Çalığışu” (Choliqushi). P. 155). – (You hid it, I didn't know, did you? God bless you.)*

15) emphasis added. From the expressions that express the content of the prayer Himmeti hazır, nazır olsun (God bless you) phraseology is used to express the content of memory. For example: – *Himmeti hazır, nazır olsun, bir mübarek zat, na, şuradaki servinin altında yatar (P. 166). – (God bless you, holy man. These lies under that cypress tree.)*

16) uncertainty. Phrases related to religious beliefs. Allah bilir (God knows) phraseology is used to express the content of uncertainty. For example: – *Hele nazlanma söyle. Böyle fikir fikir gülüşün boş değil. Sen Allah bilir iyi bir şey işittin? diyordu (“Çalığışu” (Choliqushi). P. 150-151) – (Don't flirt too much, tell me. There is no reason to laugh like that. God knows you seem to have heard some good news)*

17) consent. Phrases related to religious beliefs Maşallah (Thank God) the phraseology was used to express the content of consent-satisfaction. For example: *Hacı Kalfa: “Yollar maşallah emindir, amma ne olur ne olmaz, peçeni kapp (“Çalığışu” (Choliqushi). P. 162). (Haji Khalifa said, “Roads, thank God, be calm, even if you cover your face.)*

Conclusion

In conclusion, the phraseology of all the languages of the world is united by a common feature, but differs in that each national language has a unique feature. Turkish writer Rashod Nuri Guntekin’s novels “Cholikushi” and “The Enemy of a Woman” often contain the phrase “Allah” and have different meanings.

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