

PHRASEOLOGISMS USED IN HADITH TEXTS AND THEIR EXPRESSION

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Abstract. This article presents thoughts and conclusions about the hadiths, which are considered the second most important source of religious texts in the linguistics literature after the Holy Quran - the sacred source of Islam. This article deals with linguistic units, phraseologisms, and their use and expression in hadith texts. Phraseological units include stable, stable units in the language, such as proverbs, sayings, expressions. When they are used in speech, it increases its stylistic effectiveness, colorfulness and figurative expression. The texts of hadith also make good use of expressions, which are used to increase the effectiveness of the speech. The expressions in these texts were used in the speech of the Prophet and his Companions.

Key words: religious text, hadith texts, expression of content, lexical units, hadith texts, phraseology, stylistic coloring, imagery, impressiveness.

Introduction

Religious texts, like other types of texts in the Uzbek language, have their own linguistic and non-linguistic features. While linguistic features indicate the grammatical and lexical, phonetic, and stylistic aspects of these types of texts that arise in a related manner, extralinguistic factors include the speaker, the speech situation, and the social environment involved in the formation of these texts. Hadith texts, which are among the religious texts, have their own linguistic features. The study of these features in religious texts allows us to determine their place within other functional styles, their interaction with them, and their influence, and also shows the methods of their practical use for language users. Also, hadith texts are considered a sacred source in Islam and occupy a significant place in the system of Uzbek texts in terms of volume. Therefore, hadith texts deserve to be studied from a linguistic point of view.

Hadith texts can also be considered among the stable units of the language to this day. After all, it is absolutely impossible to change this sacred source, therefore, in a certain sense, we can include it among the stable units. Phraseme is the second linguistic unit belonging to the lexical stage of language construction, formed by the mutual semantic-syntactic combination of more than one lexeme, accordingly, a structural segment is called a unit; in terms of syntactic structure, it is equal to a compound, a sentence, and usually performs a nominative and significant function, but it differs from a lexeme not only in terms of expression, but also in terms of content. A phraseological compound (phrase) is a figurative, attractive stable compound whose parts have become stable in a fixed pattern, convey a portable meaning, and function as a whole in a sentence. A word and a phrase are considered lexical units.

World linguistics has long been engaged in the study of religious texts at the linguistic level. For example, the candidate dissertations of the Russian linguist N. Mechkovskaya entitled "Language and Religion", A. Minnegaliyeva entitled "The Language of Tatar Religious-Didactic Literature: Based on the Material of the Islamic Jurisprudence Treatise "Mukhtasar al-Kuduri", the scientific views of M. Sattarova, R. Nurmukhametova, and Y. Yelezarova in the article "Tatar Phraseologisms with Religious Semantics", Z. Yakhyaeva's candidate dissertations on "Religious Lexicon and Phraseology of the Kumyk Language" and Kh. Kurbanov's research on "Religious Lexicon of the Chechen Language", T. Iskovich, the holder of the doctoral dissertation entitled "Genre Systematization of Religious Style on Communicative-Pragmatic and Categorical Textual

Basis”, and Z. Khafizova’s research work entitled “Semantic Classification of the Religious Lexicon of the Bashkir Language” can serve as evidence of our above-mentioned opinion. Therefore, extensive research has been conducted in this area in world linguistics. Today, the scientific necessity of studying this topic in Uzbek linguistics from various aspects of the language is obvious.

Regarding the linguistic approach to religious texts, it is necessary to first of all emphasize the scientific heritage of the great scholar, one of the founders of Arabic linguistics, Mahmud al-Zamakhshari. Considering Zamakhshari's great contribution to the world of science, he was given such titles by Eastern scholars as "Ustad al-Arab wa ajam" (Teacher of Arabs and non-Arabs), "Fakhr al-Khwarizmi", "Jorullah" (Neighbor of Allah). The scholar's work "Al-faik fi gharib-il-hadith" ("The Interpreter of Strange Words in Hadith") is a linguistic work that studies the original hadith texts. This work is a dictionary and is devoted to the interpretation of words that are difficult to understand in hadith and literary works. Like other works of the scientist, in this work, words are given in alphabetical order, their meaning is explained, and poetic or prose examples are given to them.

It is necessary to recognize the efforts of Abdurauf Fitrat, who made a worthy contribution to the formation of Uzbek linguistics, on this topic. As is known, methodology is a field that teaches how to use all the available means of the language - lexical, grammatical, phonetic - in speech, which of the forms, words and combinations in a particular language is appropriate. Fitrat in his article “Our Language” discusses the richness of each language, its determination by the breadth of its scope of use. In this article, the scientist emphasizes: “The root and root of Muslims are the Quran and hadith.” Also, in the work “Family or Family Management Procedures”, the scientist, relying on religious and secular rulings, comments on family issues and, in the first chapter of this treatise, refers to about fifty hadith texts and more than ten verses of the Holy Quran to substantiate his ideas. From this we conclude that religious texts had a certain importance in the fundamental essence of the scientist’s works.

N. Ulukhov’s candidate’s dissertation on the topic “Exotic Lexicon of Uzbek Religious Texts”, defended in 1997, is directly devoted to solving a certain part of this problem. A. Orozbayev’s candidate’s dissertation on the topic “Socio-political Lexicon in Ogahiy’s “Riyoziy ud-dawla” and doctoral dissertations on the topic “Lexicon of Ogahiy’s Historical Works” also mention religious lexicon. Also, researchers such as S.Karimov, A.Shomaqsudov, M.Umarkho'jayev, J.Omonturdiyev, Sh.Makhmaraimova, Sh.Yusupova, S.Elmurodova, A.Aripova, Sh.Omonturdiyeva, N.Ismoilova conducted scientific research and gave important scientific opinions and conclusions in this area of linguistics. The dissertation studies these scientific works, and in contrast to them, Uzbek hadith texts are selected from among religious texts, and the issue of studying them from a linguist-stylistic aspect is raised.

Literature review

Regarding phraseological units, the Russian linguist V.V. Vinogradov says that their meaning is not related to the meaning of its constituent parts. This idea is also emphasized by the linguist N.M. Shansky, who emphasizes that phraseological units are not semantically divided, and their integral meaning does not completely correspond to the meaning of their subsequent parts.

The Uzbek linguist Sh. Rahmatullayev, expressing these units under the term phraseme, emphasizes that two or more lexemes are semantically and syntactically interconnected and acquire a generalized, portable meaning.

The research we are conducting covers the Uzbek hadiths included in religious texts as objects, and the expressions used in them are specific to the Uzbek language. Since the original language of the hadiths was Arabic, these phraseological units are specific to the Uzbek language.

Results

The expressions used in the hadith texts have the function of making the speech figurative and attractive. For example, bekyyos – earth and sky, khuras kil

– cheer up: The Messenger of Allah, peace and blessings be upon him, said: “Go to your parents and cheer them up” (Bukhari). In this text, the expression cheering up is somewhat stronger in meaning than the lexeme of caring for them, in which it is emphasized that when serving parents, rather than just physically caring for them and helping them, this service should be done sincerely and this work should be done in a way that makes the hearts and minds of the parents happy. Jabir ibn Abdullah narrated: “The Messenger of Allah (peace and blessings of Allah be upon him) said to us: “When you undertake a task, first pray two rak’ahs of voluntary prayer...” (Bukhari). In this hadith, the expression “if you undertake a task” is used in the speech of the Prophet (peace and blessings of Allah be upon him), and this expression is used to mean “if you undertake a task” and “if you do a task” as well as to mean “if you do a task” and In the text, the phrase “to listen” is used in the meanings of “to listen attentively”, “to listen attentively”, and thus expresses meanings such as “to obey”, “to submit”. In the above examples, we observe that the phraseological meaning is based on the figurative meaning of a word in the phrase. It is narrated from Makhul: “Ubadah ibn As-Samit (may Allah be pleased with him) called a Nibti to hold his mount in front of Baytul Maqdis. He refused. Then he hit him and split his head. He complained to Umar (may Allah be pleased with him). Umar said to him: “What made him do this?” He said: “O Commander of the Faithful, I ordered you to hold my mount, but he refused. I am a man who is quick to anger. That is why I hit him.” He said: “Sit! For revenge!” He said. Then Zayd ibn Thabit said: “Will you take revenge on your brother for your slave?!” Umar, may God be pleased with him, ruled on giving blood by abandoning revenge (Bayhaqi's narration). When translating this hadith text word for word from Arabic, we can see that the above expressions are not used. For example, the phrase “did not agree” is replaced by “did not agree”, and the phrase “did not get angry” is replaced by “dungil adam” and “giddy”.

One of the units included in the stable compounds in the hadith texts is proverbs. As is known, stable compounds that are the product of folk wisdom that are grammatically formed in the form of speech are called proverbs. In the hadith texts, we also find texts that are almost equivalent to proverbs in form and content. However, unlike proverbs in the Uzbek language, they have an author, and in most cases the author is the Messenger of God, that is, they are spoken from his language. For example, let us consider the following example: Abu Sa'id (may Allah be pleased with him) narrated: “The Prophet (peace and blessings of Allah be upon him) said: ‘No one becomes patient until he stumbles, and no one becomes wise until he experiences.’” (Bukhari). This text is also very close to Uzbek folk proverbs.

Conclusion

Since the parts of speech are firmly embedded and ingrained, they cannot be translated word for word from one language to another. A word-for-word translation leads to confusion. Since the

original language of the hadith texts is Arabic, when translated into Uzbek, the expressions used in their structure are also specific to this Uzbek language.

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