



 Research Article

TURA SULAYMON'S SKILLS OF USING ANTONYMS

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ABSTRACT

This article describes the methodological use of antonyms in the poetry of the poet Tura Sulaymon, which is one of the most convenient means of ensuring the expressiveness, expressiveness, expressiveness of artistic speech.

KEYWORDS

Emotional coloring, contra, complementary, early-late, day-night, night-morning, night-day, summer-winter, willow-flower, crocodile-tulpar, fozil-gol.

INTRODUCTION

It is known that we know the world around us with the help of information given to our brains by our sensory organs. In the process of cognition, it is important to contrast objects and events, actions, signs and properties, to identify their similarities and differences.

All our cognitive activity is based on contradictions. That is why our ancestors Abu Nasr al-Farabi, Jalaliddin Rumi and other scholars attached great importance to the contradictions. In particular, Rumi argues that the value of any thing is obvious by its contradictions, it is impossible to describe what is not contradictory. God



created this universe, which was created in darkness to reveal light. Examples of this are the appearance of Iblis in front of Adam, Pharaoh in front of Moses, Nimrod in front of Abraham and Abu Jahl in front of Mustafa.

These contradictions are also reflected in our language. Words with opposite meanings always consist of two opposite members. When we say one, the other comes to mind.

One of the means of enhancing the emotional-expressiveness of poetic speech is the presence of positive and negative emotional *ottenka* in the literal sense. In this sense, poetisms can be considered important lexical means that provide the emotionality of poetic speech. Just as most poetisms have positive emotional *ottenka*, negative emotional *ottenka* poetisms are rare¹.

The presence of contradictory words in the language is one of the convenient means of ensuring the expressiveness, expressiveness, expressiveness of artistic speech. This possibility of language expression has been widely used in Eastern literature since ancient times. "One of the most important arts for a poet is *tazod*. This art is also known as *mutabaqa*, *tibaq*, *applied*, *muttazad*, *ittizad*, and *takofu*. In this art, according to literary critics, contradictory words are used².

The poet also makes effective use of antonyms in order to convey the idea he is trying to convey in the poem, to enhance the impression. In our language, the

phenomenon of antonymy is observed in almost all independent word groups.

According to R. Shukurov, one of the signs of antonyms of words is the presence of intermediate concepts between the components that form an antonym pair.

Professor S. Usmanov calls such intermediate concepts only for complete antonyms. In the textbook "Modern Uzbek literary language" a number of authors have developed these ideas about antonyms. It is shown that the logical basis of antonyms is two types of contradictions:

- a) Contralateral contrast;
- b) Complementary contradiction³.

In Tura Sulayman's poems, there are two types of contradictions, and he used them purposefully.

In the poems of the poet, the antonyms early-late, day-night, night-morning, night-day, summer-winter mean time, time and season:

Don't say I didn't see the light of day,

In the evening, a white dawn breaks ("To'rtliklar")⁴.

We hurried, thinking that the wedding would not take place without us.

We have crossed many hills to connect the night with the dawn ("Himmat from you, the song from us")

His mother is day and night

¹ Умурқулов Б. Поэтик нутқ лексикаси. –Тошкент: Фан, 1990. – Б.34.

² Рустмов А. Навоийнинг бадиий маҳорати. – Тошкент: Адабиёт ва санъат нашриёти, 1976. – Б.64.

³ Sayfullayeva R. va b. Hozirgi o'zbek adabiy tili. – Toshkent, 2010. – Б.153.

⁴ Тўра Сулаймон. Танланган асарлар. – Тошкент: Sharq, 2020. – Б.79.



Washes white and combs white.

The perfection of the child

He asks Allah (“Xarsang”).

For whom spring is winter, for whom winter is summer,

Whose puddle is deep, the ocean is shallow ...

Living without pain is the essence of suffering,

Spring is spotless - childhood (“Tabiat”)⁵.

Of these, early-late, day-night, night-morning, night-day complementary, summer-winter contrasts are included.

Counter-contradiction is the antonymization of the last member with the first member as a result of the difference in the rank of the hierarchical lexeme growing into differences, the difference into the contradiction, i.e. the contradiction. For example, in summer and winter, winter is “the coldest season of the year”, summer is “the hottest season of the year”. Among them are spring and autumn, which are neutral in cold and heat. In the lexeme of spring or autumn, the antonym of summer and winter disappears.

In complementary antonymy, the contradiction is third, without intermediate syllables. There is no intermediate third lexeme among the examples we have mentioned above.

Older-younger, eldest-younger, older brother, younger sister, older-younger, younger-older (old-childhood)

means belonging to the elder-younger in terms of age. For example:

The shepherd will be in turn

You're small, I'm big, without saying (“O‘yin”)⁶.

There is a contrasting contrast between antonyms that represent age in terms of size.

The old woman, the parents, the boy and the girl represent the gender conflict of kinship:

Bow down again and again,

My father is lying in it,

My mother is lying in it (“Yo‘qlov”)⁷.

The foolish husband is not the head in the family, but the foot.

Envy is far from living (“Sen so‘rama, men aytmay”).

In this case, the head and feet have a portable meaning, not in the sense of their own body. It is known that the head is the part of the human brain that controls many activities. This function is attributed to the father in the family. The father is the head of the family. Pointing to this, the poet pointed out that if the land is ignorant, the house will be empty, it will become a person who does not understand where to go, what to do.

The poet creates art through the antonym of light and black, using the quality of black and white in a figurative sense.

⁵ Тўра Сулаймон. Гулшан. – Тошкент: Адабиёт ва санъат, 1988. – Б.22.

⁶ Тўра Сулаймон. Сенсиз ёлғиз, ғариб бўлдим... – Тошкент: Movarounnahr, 2013. – Б.115.

⁷ Тўра Сулаймон. Сенсиз ёлғиз, ғариб бўлдим... – Тошкент: Movarounnahr, 2013. – Б.156.



"Why are five light and five black?"

Some are full, some are brown,

You can't be bothered with the truth,

The Moon stops in the middle of the sky ("Osmon o'rtasida nozlanadir oy").

In this way, the Creator points out that there are good days in human life along with hardships and sufferings, and the wisdom of "Fifteen of the moon is light and fifteen is dark."

The ball is in the middle, in the middle,

You're on horseback, not to mention I'm on foot ("O'yin").

The words horse and bow used in the example above cannot enter into an antonymous relationship outside of speech. Because when one of the opposite words is remembered, the other comes to mind. But these lexemes do not have such a feature. The notion of a horse is never used as a contradictory word.

A rock out of many rocks,

The shadow that leaves the creature ... ("Qoya")⁸.

It is well known that there is no antonym relationship between a number of word groups. But in this verse a number has formed a contextual antonym in the plural. This contradiction is based on a "more or less" relationship.

While many words in our language cannot be antonyms in both literal and figurative senses, they can be used in speech to mean contradictory concepts,

contradictory meanings. Indeed, words that are used in the opposite sense only in context (without lexical meanings) without antonyms are called contextual antonyms. Such a contradictory meaning is a temporary phenomenon. It acquires antonyms only in the structure of speech and loses the opposite meaning outside the speech. Creating contextual antonyms requires skill from the poet. Because the ability to use a word, to fully express its inner meaning, is also manifested in this phenomenon. Tora Sulayman also used such antonyms appropriately:

There are those who do not notice the sea,

You made the nightingale blossom, you made the weed blossom.

Tulpordin the crocodile, gulin the fozil,

Who lives in vain

Who is ignorant

The lexical means used in the process of expressing an idea ensure the realization of a poetically perceived thought. For this purpose, the creator chooses a word, a phrase that expresses the idea with all the subtleties of meaning. A word is a material that expresses an idea in speech. Therefore, the level of expression of lexical, stylistic and grammatical meaning of antonyms in the text determines how important it is in speech. It increases emotionality, imagery. The above examples also prove this.

⁸ Тўра Сулаймон. Гулшан. – Тошкент: Адабиёт ва санъат, 1988. – Б.33.



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