



Comperative Analysis of Phraseological Units About Friendship in the English and Uzbek Languages

Luiza Galimulina Talgatovna

FerSU teacher

Qurbonaliyeva Oydinaxon

FerSU student

Abstract: This article focuses the analyzing phraseological units about friendship in the English and Uzbek language. Throughout this way, it is highlighted that semantic analysis of the phraseological units about friendship with notions and components in both languages.

Key words: Phraseological units, expressions, proverbs, sayings, phrases, friendship, idioms, equivalents.

Introduction

Phraseological expressions express the meaning in a stronger way compared to the words that have their meaning, and vividly reflect imagery in them. Phraseological expressions are witnesses of various events in life. In English and Uzbek languages, there are many colorful phrases, proverbs and sayings, and they are also vital part of life. Everyone's life involves making friends, but it's not guaranteed to be enjoyable every time. The company of a few good pals improves life. That is most likely the reason why the English language has so many idioms referring to friendship. Idioms are great method to define all interactions, including friendships. When we first meet someone, it might be strange to try figure out what you have in common so you can form a bond. Idioms can seem confusing at first, but with a little time and effort, we can understand them. Here are some everyday expressions that describe friendship in both positive and negative ways. We analyze by comparing the set expressions in both languages and tried to find their equivalents¹.

"Better an open enemy than a false friend" means that knowing your true adversaries is preferable to hanging out with phony pals. We are vulnerable to abuse from those who pose as our pals. They flatter us, seem as though they admire us, and abuse the real friendship. We can have many friends who become our closest people in our life and they become a part of our lifestyle, that is, we trust them, or we trust them too much. In such cases, among our friends, who we thought would be good if something terrible happened to us, the ones we didn't notice start to appear. The above English proverb also illuminates this content.

There is also an Uzbek proverb that reveals the general meaning of the above proverb, even if not exactly, and it is a proverb with a negative meaning of proverbs about a friend. "Nomard do'stdan mard dushman yaxshi". This proverb also sounds like a continuation of the English proverb, as we noted above. It is clear that our heart hurts when our closest friend shows us disrespect, but the disrespect shown to us by our enemy does not hurt us so much. Because we expect nothing else from the person we know to be infamous, we already know that his work is infamous, and therefore we do not feel offended by him.

"Misfortune makes foes of friends". This proverb corresponds to the Uzbek proverb "do'st kulfatda bilinadi", and as Aristotle said "misfortune shows those who are not really friends". If we want to sort out

¹Турсунов У.Т. Состояние и задачи изучения фразеологии узбекского языка // Вопросы фразеологии, Труды СамГУ, новая серия, выпуск 106. - Самарканд, 1961. - С. 8-9.

our friends, we have to get lost at least once in life, and then it becomes clear who is a true friend and who is a fake friend. Both these proverbs are used in a slightly negative sense.

"The enemy of my enemy is my friend". A friend of a person who is an enemy to us is definitely a dudhman for us. Because two people are close to each other, and they do not hide their secrets from each other. If one of them is an enemy to me, the other is also an enemy to us. But the enemy of these two is our friend, that is, if we are their enemy, their enemy is our friend. "Dushmanimning do'sti — mening dushmanim, dushmanimning dushmani — mening do'stim". The following Uzbek proverb is equivalent to the English proverb and has the same meaning.

The saying "Birds of a feather flock together" implies that people gravitate toward those who share their hobbies, routines, or behavioural patterns. This adage is based on the observation that flocks of birds of the same species often fly together. The proverb emphasizes the social phenomena of people flocking toward others who share their interests in a human environment. Those that share their values, views, and interests are more likely to become friends with and build close ties with them. This innate desire for resemblance frequently results in the creation of social groups or communities. " O'xshatmasdan uchratmas" is the Uzbek proverb that has the same meaning of the previous English proverb. Fate does not make a person meet another person for nothing, this proverb is used when the characters, morals, words, behavior and thinking of two people coincide. This proverb is not used in a negative sense, it is mostly used in speech from a positive point of view when two people get to know each other and become friends. "A true friend is the best possession in the world". In fact, a reliable friend is the best gift in the world. This should be appreciated and taken care of, because it is difficult to find a reliable, true friend in this day and age. We can cite the following two Uzbek proverbs as an equivalent of this proverb. "Chin do'st tug'ishganing bilan teng" and "chin do'st yuz xizmatchidan yaxshi". The first proverb states that a true friend is as close as a brother or sister. If a friend cares for us by doing his friendship, if he is always by our side even in our good days and in our bad days, if he is ready to solve these worries when we are worried, then such a friend is definitely equal to the one born. In the second proverb, it is emphasized that a true friend is the most necessary person in a person's life. It is said that a faithful friend is better than a hundred servants. We cannot tell a secret that we have told to a true friend to even one of a hundred servants, because the loyalty of a friend is very important. This proverbs are utilized in positive way in conversation.

"A friend in the court is better than a penny in the purse" According to this adage, a real friend's advice or moral support is more beneficial to a person in need than money assistance. A friend's influence or familiarity can help you accomplish tasks just as readily as money. Money is essential for leading a regular life and plays a significant role in human existence. However, there are times when men with power are just as crucial as guys with money. A man with influence or authority can solve some issues that people with money cannot. Things can be accomplished quickly through the higher connections. "Do'stlik — barcha boylikdan afzal" implies that proverb is equivalent to the English proverb above. Because friendship is better than wealth in both texts. For Midol, when one person has a world of worries, these things cannot be solved with money. However, this mablayz cannot beat the good, necessary advice of a true friend. This proverb is not used in a negative sense.

It should be concluded that proverbs make up many parts of the English and Uzbek languages. They differ from each other semantically, structurally, stylistically and even pragmatically. Proverbs cover many shortcomings of a nation's culture. Proverbs serve to describe, define and express the existing language culture. National concepts, things, feelings, customs, well-known ancestors, even place names - cultural points can be seen in the paremiological foundation of the language. English and Uzbek proverbs related to the concept of "friendship" reflect the mentality, culture and customs of a nation and occupy an important place in the language of that nation. The results show that some phrases in one language have an equivalent in another language. In many cases, it is difficult to find their equivalent. Because, each language has its

own way of life and world view. In fact, language is the result of these needs and world view.

Reference

1. Кунин А.В. Теория фразеологии Шарля Балли // Иностранные языки в школе, 1966, № 3. – С. 17-23; Назарян А.Г. Фразеология современного французского языка. –М.: Высшая школа, 1987. –С. 6-8.
2. Ройзензон Л.И., Малиновский Е.А., Хаютин А.Д. Очерки по истории становления фразеологии как лингвистической дисциплины. - Самарканд, 1975,. – С. 5-70; Малиновский Е.А. История изучения проблем фразеологии в русском языкознании. - Ташкент: Фан, 1991. – С. 5-92; Малиновский Е.А. Формирование русской фразеологии и фразеологии. АДД. – Адматы, 1995. – С. 3-52; Малиновский Е.А. Формирование русской фразеологической теории в XX веке. Монография. – Самарканд, 2007. – С. 4 – 131.
3. ФБларни ўрганиш методлари ҳақида қаранг: Попов Р.Н. Методы исследования фразеологического состава языка (учебное пособие). - Курск. Изд-во Курского пед. ин-та, 1976. - 84 с.
4. L.Ibragimova, S. Djabbarova, UzbekPhraseologyAndItsPeculiarities. International Journal of Engineering and Information Systems (IJEAIS) ISSN: 2643-640X Vol. 5 Issue 4, April - 2021, Pages: 178-181