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## ANALYSIS OF PHRASEOLOGISMS WITH CLOTHING-HEAD COMPONENT IN UZBEK LINGUISTICS

**Abstract:** By the beginning of the 21st century, linguocultural science has become one of the leading trends in world linguistics. Phraseologism, which is considered an object of linguistic and cultural studies, is a stable combination of two or more words, which is ready to be brought into the speech process, and which exists as a possibility in the memory of the speakers of the language, and they include expressions, proverbs, and wise words.

**Key words and phrases:** national phraseology, nation, culture, traditions, unique traditions, people's life, worldview, lifestyle.

National phraseology is a national layer among folk phraseology that illuminates the characteristics of a certain nation, such as culture, traditions, and unique traditions, and expresses people's life, outlook and lifestyle, ethical and aesthetic norms. A. Nasirov reminds that the national identity of the material belonging to this layer is more vividly manifested in the following aspects: a) directly reflecting the socio-political and domestic life of these peoples; b) in the convincing expression of character traits of the studied peoples; c) in the participation of national toponymy, flora and fauna; g) in the presence of customs and rituals specific to the nation; d) in the literary and artistic language of these peoples.<sup>1</sup>

Latvian scientist G. Zimanas says, "It is necessary to distinguish the unique situations in the life of the nation from the national situations." "The concept of the national situation is broader, it reflects the whole life of the nation, all its aspects, and specific situations are the characteristics that are appropriate (or mainly appropriate) for this nation. For example, the concept of national culture covers all the situations in the culture of one or another nation, and the identity covers aspects that are absent or almost absent in the culture of other nations."<sup>2</sup>

It is known that the development of human lifestyle is closely related to clothing. Clothes are one of the important external signs that distinguish a person from an animal. Looking at the formation of traditional national clothes, we can see that a number of important functions have been formed over the centuries. Folk culture is a reality specific to a certain nation or to all peoples living in a certain area.

The Uzbek people are at the forefront of the world's nations in terms of clothing culture. A few thousand years ago, our ancestors wore a jacket on their shoulders, shoes on their feet, boots, a hat on their head, a cap, a telpak, a cloak on top, a tunic, and a belt on their waist. That's why our nation has the phrase "belingda belbog'ing bormi" as a symbol of masculinity.

"Universal human culture - writes S.A. Arutyunov - comes for the human race as a means of adaptation to the natural planetary conditions of the Earth and the social consequences arising from the expansion of the exploitation of this planetary environment."<sup>3</sup> Universal culture or universality in culture is a means of creating necessary conditions for man on Earth, in natural planetary conditions, ensuring his adaptation to this environment. This idea expresses the relationship between Man and Earth, wealth created by man, experience gained, historical traditions are universal realities. Universal culture differs from national culture by this character. National culture is a socio-historical reality related to some nation, ethnic group.

<sup>1</sup> Nasirov A.A. Fransuz, o'zbek va rus proverbial frazeologizmlarida milliy-madaniy xususiyatlar. Hozirgi zamon tilshunosligda kognitiv lingvomadaniyatshunoslik va gender, tilshunosligi yo'nalishlariga doir masalalar. – Toshkent, 2013. B. 68.

<sup>2</sup> Zimanas G. "Internatsionalnoye i natsionalnoye v jizni narodov". – Moksva, 1965. №6. – C. 52-60.

<sup>3</sup> Arutyunov.S.A.Narodi i kulturi: razvitie vzaimodeystvie . –Moskva: Nauka, 1989. –S.133.

The differences between them are relative. Dialectical connection and cooperation is a condition for the development of their existence.

Names and realities of each nation's clothing also serve as the basis for the formation of national phraseology. For example, “to'nini teskari kiyib olmoq” - to be obstinate, “do'ppini osmonga otmoq” - to be very happy, “do'ppi tor keldi” - to be in a difficult situation, “bir-ikki yaktakni ortiqroq yirtgan” - older, married he has more experience, “chorig'ini sudramoq” - to live with difficulty, “paytavasiga qurt tushdi” - his calmness is disturbed, he cannot stay still in one place.<sup>4</sup>

In order to understand the image of the world, it is necessary to get acquainted with various national customs and ceremonies. For example: the cultural meaning of the phraseology “ro'mol tashlab qo'ymoq” is as follows: “Ro'mol” is a cloth, usually square, that women wrap around their heads. According to the custom of Uzbeks, if a girl who is going to get married starts to wrap a headscarf, it means that she is engaged. Therefore, the phraseology “Ro'mol tashlab qo'ymoq” (“sosvatat nevestu”) means “to betroth”.

Another example is that an engaged girl in the east entered the newly married place in special national shoes, mahsi. The word mahsi is derived from the Arabic verb masaha meaning “bo'yamoq”, “surtmoq”, “yog'lamoq”.<sup>5</sup> The name of the shoe is due to the fact that it can be worn. The conditions and order of the exercise are based on Shari'ah.<sup>6</sup> Formed by adding the relative suffix -i to the word “mash”. This word does not exist in the Arabic language itself. Also, the fact that this word does not appear in the Persian language dictionaries and in the “Dictionary of Navoi's Works” indicates that it was formed in later times by adding “yoyi nisbat” to the Arabic base, which has a strong place in the Uzbek word-formation system, and in fact was adopted from the Arabic language. So, although the base of formation of the word mahsi belongs to the Arabic language, it belongs to its own layer from the point of view of the word formation system.<sup>7</sup> An engaged girl in Khorezm entered the newly married place in special national footwear, that is, mahsi. That is why “mahsi kiymoq” is used as the concept of getting married.<sup>8</sup> One of the important parts of Uzbek national clothes is a “do'ppi”. Looking at the Uzbek national hats, local hats typical of different regions of our country: Margilon, Andijan, Osh, Shahrisabz, Tashkent, Bukhara, Boysun, Chust hats are famous, among them “iroqi chorgul”, “tagdo'zi”, “zardo'zi”, “baxmal”, “paxta gulli nusxa”, “toj nusxa” types are common. Traditional clothes sometimes serve to mark the difference in age and marital status of people, and have the characteristic of marking their lineage. We see that such traditional national clothes are inextricably linked and integrated with people's material culture, the world of sophistication and divine power.

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<sup>4</sup> Usmonova Sh. Lingvokuliturologiya. –Toshkent,2019. –B.97

<sup>5</sup> Nosirov O., Yusupov M. v.b..An-na'im. Arabcha-o'zbekcha lug'at. –Toshkent: A.Qodiriy nomidagi “Xalq merosi” nashriyoti, 2005.–B.783.

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<sup>8</sup> Norboeva Sh. Xorazm shevalaridagi sohaviy leksika. –Toshkent, 2014. –B. 47