



## The Treatment of Irony to Approximate Events

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ABSTRACT

Any event is evaluated on the basis of the attitude towards others. Irony as a stylistic phenomenon, on the one hand, a reaction to irony (irony), metaphor, metonymy, synecdoche, epithet, simile, sarcasm, periphrasis, exaggeration, litota, allegory, symbol, revitalization, apostrophe. shows its essence based on.

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The essence of any event is revealed on the basis of determining its relationship to neighboring events, or rather, observing it within the system. Therefore, the need to define and describe the essence of irony is realized on the basis of determining its system relations with its "system partners", related phenomena.

First of all, we will refer to the lexicographic interpretation of the concept of irony, its explanations in dictionaries.

In the two-volume "Annotated Dictionary of the Uzbek Language" sarcasm is explained as follows: "sarcasm [a] A veiled speech said to make fun, to laugh; sneer, mock, scold, cut - *Well, what do you think should be done, educated brother!* - said Yolchi sarcastically.

The dictionary also provides an explanation of sarcastic and sarcastic words based on the root of sarcasm, and their meaning is described based on the seme of the lexeme of sarcasm. It seems that the meaning of the lexeme of irony is described in the dictionary based on the purpose of the sentence, and the synonyms of irony are used to clarify the meaning.

In the fifth volume annotated dictionary of the Uzbek language, the lexeme explanation is enriched with etymological information and

examples. If its only meaning was recorded in the previous dictionary, then it was described as a polysemantic lexeme: 1. A word, sentence, used in a figurative sense other than its original meaning to mock, laugh, sarcastic expression. *The seriousness on Saodat Khan's face was replaced by a strange, sarcastic smile.* S.Zunnunova, Yangi direktor. *Are you Norboyev? You ran away from work, my sister, - His eyes narrowed ironically behind the glasses.* O'.Hoshimov, Qalbingga quloq sol. *Shodi Mudarrisovich was smiling, his words had a sarcastic tone mixed with humor.* D.Nuriy, Osmon ustuni.

2. Stylistic tool: is one of the methods of denial in a work of art, and consists of a secret laugh at a person or thing by means of a joke [4, 370]. In the second comment, the essence of irony is clarified to a certain extent, the judgment about its expression by different level units (word, sentence) points to the fact that it is a comprehensive phenomenon scattered on levels.

Irony is also explained as a linguistic category in the "Explanatory Dictionary of Linguistic Terms": The use of a linguistic unit in a different or opposite sense compared to its real meaning, with a cut, a joke, a joke: - *Well, what do you think*

*should be done, learned brother! - said Yolchi sarcastically* (Oybek) [5, 49].

In literary studies, irony is often widely interpreted as an artistic category. Irony (from the Greek word *eironeia* - to take knowingly) - sarcasm. One of the methods of denial in a work of art is to cut a person or thing, to laugh secretly with the help of a joke. That's why an important sign of irony is that the word or sentence always has two meanings, the real meaning is understood through the opposite meaning of the word or sentence. Irony can be either revealing or simply evasive, depending on its level of impact. The method of irony is widely used, mainly in comic, funny images. For example, the incident in Abdulla Qahhor's story "Mayiz yemagan xotin" is based on irony, and the fact that the teacher laughs at honest and clean girls in the neighborhood, unaware of his wife's misdeeds, is exposed through the irony at the end of the work, *That man's wives did not eat raisins*. "Irony is manifested through the reflection of events and expressions that describe the aesthetic ideal of the creator" [8, 141].

In the "Adabiyotshunoslik terminlari lug'ati" authored by H. Hamidiy and others, the category of irony is understood as the essence of the term allegory. "Irony - Allegory" [7, 75]. In the Allegory dictionary article, we read the following comment: There are similar thoughts in the Uzbek language: Allegory. It is derived from the Greek word *allegoria*, which means to cut.

As a type of trope, allegory is based on figurative meaning of words. The writer, with the intention of creating a clear idea about abstract concepts, describes them artistically through concrete people who approach them with some characteristics.

*If you hand over your head, husbands will rub your head.*

*If you give it to the dog, the dog will eat your head.* (Proverb)

*Stretch your legs towards the blanket.* (Proverb)

Even if he knows that he is not talking to Siddiqjon, but that he has fallen into the garden, he feels a straw in his skin. In this case, he was bleeding from his father's whip. A mouse can't

fit into a nest, a thorn in the tail of gardens. (Proverb)

The words dog, blanket, mouse, whip, and straw in the examples were not used to mean their correct objective meaning, of course [2, 245].

In the source, it is noted that allegory is more typical for the genre of parables, fairy tales, and that it is similar to metonymy with a certain connection between the things being compared. In allegory, there are not always cases of cutting or cutting, or using it in the opposite sense. Therefore, it is inappropriate to consider allegory as a type of irony. After all, we don't observe the common sign of irony in it. The main feature of allegory is that it depicts human qualities through living things other than inanimate people, imagery is important, and laughter and irony are not always present.

The position of transformation methods and products is also highlighted in some later textbooks and resources. For example, one can be sure that the range of methods of meaning transfer is expanding in the textbooks and manuals published in the following years. For example, in the book "O'zbek tilidan universal qo'llanma", the authors consider irony as a method of transfer:

- 1) metaphor;
- 2) metonymy;
- 3) synecdoche;
- 4) responsibility;
- 5) sarcasm;

Therefore, it is necessary to clarify the relationship of irony to the methods of migration, the process and product of migration. The need for transformation, the mechanism of its implementation and the result is a complex process, in which the complex nature of events specific to each stage limits the possibility of reaching a clear stop in the research process to a certain extent. That is why, for example, there are cases of confusing the methods of meaning transfer and the situations resulting from it in the relevant literature.

Transformation is based on two needs:

- a) that the unit representing the relevant meaning is not at the level of subjective evaluation and communicative intention;
- b) non-existence of a linguistic unit expressing the relevant meaning.

Linguists explain this as follows:

1. One word is more appropriate and consistent with the speaker's purpose of expression than another, and therefore the second is used instead of the first.

2. There is no representative of a denotation, and a certain word is used to express another denotation.

So, in the first case, the word being copied is the second term of the denotation, and in the second case, it is the first term. For example, the word skirt is used to refer to the lower side of the mountain because the meaning of the word lower is more conveniently and fully expressed by the word skirt. Since the Uzbek language does not have the name of a specific geographical place in the sea, the word gulf is also used for it.

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