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## INNOVATIVE RESEARCH OF ALLUSION BACKGROUND OF GENDER PHRASEOLOGY IN AZERBAIJANI

**Abstract:** Article deals with the research of the problem of the allusive background of gender phraseology units in the Azerbaijani language. It becomes known, that gender phraseology units differ in the nature of their allusive background within the following groups: gender phraseology units with Guran allusions, gender phraseology units with an allusive background based on the epic "Book of Dede Korkut", also gender phraseology units with an allusive background based on individual literary works.

**Key words:** Azerbaijani language, gender idioms, allusion, reminiscence.

**Language:** English

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### Introduction

Allusions and quotations can become a phraseology unit when they first communicate with the source from which they are used. Thus, in this case, the limited meaning of the given phraseology unit is "opened" with an alluzial background, and the passage behind it and the passage on it, the hinted "story", the piece of text helps to fully understand the semantic capacity. For this reason, some phraseology units referring to the allusive background remain incomprehensible to foreign cultural carriers as a result of ignorance of this "vertical context". Article emphasizes, that among the most important attributes of the allusive background is its "recognition" at a level that does not require further explanation.

An allusion is a deliberate hint to any work of art or historical event. According to S.P. Belokurova, allusion is, in essence, a broader concept than quotation, reminiscence [1].

Quotes, on the other hand, accurately "reproduce" any text, quoting it. However, neither the allusion nor the quotation is accompanied by an exact source. Allusions and quotations can be phraseological units only if they can be accepted in their essence, that is, as allusions and quotations. In other words, allusions and quotations can become a

phraseological unit when they communicate with the source for which they are first used. Thus, in this case, the limited meaning of the given phraseological unit is "opened" with an allusive background, and the passage behind it and the passage on it, the hinted "story", the piece of text helps to fully understand the semantic capacity. For this reason, some phraseological units referring to the allusive background remain incomprehensible to foreign cultural carriers as a result of ignorance of this "vertical context" [2-4].

Thus, according to I.P. Galperi, "allusions" - historical, literary, mythological, everyday, etc. covers reference to facts. Quotations, on the other hand, accurately "reproduce" a text, quoting it. However, neither the allusion nor the quotation is accompanied by an indication of the exact source. Allusions and quotations can be phraseology units only if they can be considered in their essence, allusions and quotations" [2, p. 176].

In other words, allusions and quotations can become a phraseology unit when they communicate with the source for which they are first used. Thus, in this case, the limited meaning of the given phraseology unit is "opened" with an allusive background, and the passage behind it and the passage

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on it, the hinted "story", the piece of text helps to fully understand the semantic capacity. For this reason, some of the phraseology units that refer to the allusive background remain incomprehensible to foreign cultural carriers as a result of ignorance of this "vertical context". It is for this reason that one of the most important attributes of the alluvial background is its "recognition" at a level that does not require further explanation [3].

### Materials and methods

It is known, that since phraseology units are directly connected with the historical past of the people, in the phraseology system of any developed language it is enough to refer to the written and oral monuments of that society, to quote works of art that have been appreciated by language speakers for centuries, at least decades has a much heavier weight. There are also a number of expressions that appear between phraseology units in connection with certain historical events and processes, changes in social life, and therefore refer to a specific "story". This, in turn, makes it necessary to pay attention to these allusive connections in the systematic study of the phraseology system.

It will be no coarse calico out of old cotton wool. This expression refers to another quote format that is stereotyped in the Azerbaijani mentality and used as a phraseological unit in its original version [6; 362], Əski düşmən dost olmaz, əski pambıq bez olmaz [5, p. 63] there are expressions such as. In the text of the immortal literary monument could read:

Əski pambıq bez olmaz,  
Qarı düşmən dost olmaz [7, p. 12].

It is known that since phraseology units are directly connected with the historical past of the people, in the phraseology system of any developed language it is enough to refer to the written and oral monuments of that society, to quote works of art that have been appreciated by speakers for at least decades. has a much heavier weight. There are also a number of expressions that occur between phraseology units in connection with certain historical events and processes, changes in social life, and therefore refer to a specific "story". This, in turn, makes it necessary to pay attention to these allusive connections in the systematic study of the phraseology system. If we take into account that gender relations cover the relations that form the basis of society, and in them contain a reference to the basic instincts (desire to love and be loved, sexual desire and choice situations, etc.).

When analyzing the allusive background of GMPs in the Azerbaijani language, it is important to pay attention to the factor of remission. It is known that reminiscence is used to create "implicit transmission, which is not found in other texts" and "memories in the reader, calculated on a certain association" [12].

The main difference between reminiscence and quotation and allusion is that the direct connection with a particular text or event does not come to the fore, and in many cases is almost imperceptible. Only in the mental thinking of the language carrier, in parallel with the scenario of behavior that exists in the form of a ready-made mold, does it allow the emergence of a slight "sending" reminiscence.

For example, it is enough to look at a few GMPs to visually confirm what is said. For example, in the phrase sample "a sharp fellow - saqqalında şeytan tükü var" [6, p. 681] there is a covert "dispatch" that is not directly related to the characteristics of the demonic image. Thus, in Islam and in all Abraham religions in general (in Judaism, Christianity, and Islam), the devil is characterized as an image that misleads people. Verse 27 of Surat al-Araf 7 of Guran states:

"O children of Adam! Let not Satan deceive you, as he stripped your parents (Adam and Eve) out of Paradise by stripping them of their garments to show them their shameful parts. He and his people see you from where you cannot see them. We have made the devils friends of those who do not believe [14].

For example, in original samples:

"Ağıl ağıldan üstün olar" atalar sözündə (patriarxallığın düşüncəmizdəki püskürtülərindən biri də "atalar sözü" ifadəsidir) qadın ağılı hesaba qatılmır, "atalar"ımıza görə qadın aqlının boyu – "gödək"; yeri – arvadın "topuğu"; məzmunu – "şeytanvari"dir, arvada qulaq asan kişi, onun dediklərinin tərsini eləməsə, gülünc günə düşəcək:

"Arvad şeytana pəpəsi tikər. Arvad şeytana pəpəsi tərs geyindirər" [27].

In this context, the phrase "saqqalında şeytan tükü var" ("there is a devil's hair on his beard") about men who mislead women emphasizes the point of direct deception, [6, p. 681] similar to the behavior of the devil, who deceives people with sweet words and sweet promises.

Although, it is not accidental that the phraseological unit refers to "the devil's hair". According to the religious and mythological ideas common to Ibrahimi, Satan is a creature with eyes, ears, hands, feet, horns, tail and a thick covering of hair [15; 126-130].

### Conclusion

Definitely, among its characteristic features are lying, slander, misleading, inciting people to evil, evil deeds, and so on. such features are noted [16]. In this sense, it is not accidental that in the phraseological system of the Azerbaijani language, far from the eyes of the devil!, lead to the ears of the devil!, break the devil's leg, damn the blind devil!, a mad devil says that a blind devil says he will give trash to the devil (Şeytanın gözündən iraq! Şeytanın qulaqlarına qurğuşun! Şeytanın qıçını sındırmaq, Lənət olsun kor şeytana!, bir dəli şeytan deyir ki, kor şeytan deyir ki,

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şeytanın əlinə çöp verər) [4] and so on. Such expressions are widely used. Recalling the notion that the devil has a thick hair, the fact that the "devil's hair" is on someone's beard indicates that these people have certain "satanic" traits (for example, the ability to deceive people with sweet language and women in the context of gender relations).

On the other hand, in general, the inability of such men to establish stable and loyal relationships in gender relations, their tendency to form long-term relationships, and their tendency to have relationships with different women by resorting to deception and seduction provide a negative connotation of this performance.

In this case, it refers to the irresistible gravitational pull of the "evil", that is, the satanic traits. With her unstoppable charm and satanic hair, the "bad boy" ("pis uşaq") is one of the most popular types of men for women. As can be seen, this is a direct reference to gender relations.

It should be noted that the fact that this GMPs is ambivalent in nature, that is, it is based on a demonic component (satanic demonic term), has a positive meaning, sympathy and admiration for any person, especially the opposite sex, is a semantic phrase. could not pass unnoticed in capacity. Thus, this expression can be used to characterize the charismatic power of individuals who are not highly valued in terms of objective evaluation, as is clear from previous examples.

It is also clear from the examples that in the Azerbaijani language, having the devil's hair on the beard, along with the option of being the devil's hair on the face of the GMPs, is also the option of being the devil's hair, eliminated as if there is a devil's hair.

- Were you hit on your black eyebrows and black eyes?

- It is said that I have devil's hair [26].

Interestingly, the presence of a demonic component in this expression has led to a kind of

ambivalent nature of this phraseological unit. Thus, the phraseology in question is distinguished by both positive and negative connotations. In terms of emphasizing the ability to arouse love and sympathy, the phrase "there is a devil's hair on his beard" can be positively assessed. A man must have devil's hair. I like a thoughtful, gentle person who prepares surprises without saying anything [18].

This suggests that, as I.V.Zykova puts it, "gender is one of the basic elements of the semiosphere and phraseosphere, reflecting the archetypal" female-male "opposition", the models of realization of this opposition in society directly in the semiosphere and reflected in the phraseosphere [28, p. 50-51].

That is, what we traditionally have in our subconscious in terms of gender relations, in the treatment of women, in the assessment of women as a whole, these predictions are put into a laconic format (phraseological unit format) thanks to certain cognitive metaphors. Phraseological unity cannot and will not be formed outside the ethnopsychological features of society: what we say is nothing more than a verbal representation of what we think, at least the thoughts and visions of our ancestors.

If the previous phrase "saqqalında şeytan tükü olmaq" describes a psycho-emotional portrait of a limited number of men, the phraseological units as "Arvad şeytana papiş tikər". "Arvad şeytana papişi tərs geyindirər" generally apply to all women, and it is claimed that the weaker sex (female) is in fact not inferior to the devil in terms of cunning and deceit. As is clear from the quote, the application of inadequate evaluation stereotypes towards women in the mental consciousness of Azerbaijan is also evident here. This approach as Şəri şeytandan, kələyi arvaddan, quru böhtandan, bəylər qəzəbindən – özünü qoru [5, p. 135] also manifests itself in phraseology as Şəri şeytandan, məkri-zənanadan, quru böhtandan, bəylər qəzəbindən özünü qoru [4, p. 161].

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