O‘ZBEKISTON MILLIY UNIVERSITETI XABARLARI, 2026, [14]
ISSN 2181-7324(Print)

FILOLOGIYA
http://journals.nuu.uz
Social sciences
ISSN 3093-8996(Onlayn)

UDC: 811

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PHRASEOLOGICAL UNITS WITH PROPER NAMES IN UZBEK LITERARY TEXTS: A SEMANTIC AND STYLISTIC ANALYSIS

Annotation

This article examines the semantic and stylistic characteristics of theonym-containing phraseological units expressing human psychological states in Uzbek literary texts. The study explores the semantic categories, emotional and expressive potential, and evaluative connotations of these units through examples drawn from literary works. Particular attention is paid to their contextual usage, stylistic variation, and interaction with literary devices such as rhyme and hyperbole. The analysis identifies the functional and stylistic potential of theonym-containing phraseological units in representing human emotional experiences, enhancing the expressiveness of literary discourse, and reflecting culturally specific perceptions and beliefs.

Keywords: theonym, phraseological unit, psychological state, semantics, stylistics, connotation, expressiveness, literary text.

O‘ZBEK BADIIY MATNLARIDA ATOQLI OT KOMPONENTLI FRAZEOLOGIZMLARNING SEMANTIK-STILISTIK TAHLILI

Annotatsiya

Mazkur maqolada o‘zbek badiiy matnlarida insonning psixologik holatini ifodalovchi teonim komponentli frazeologizmlarning semantik-stilistik xususiyatlari tahlil qilinadi. Tadqiqotda ushbu frazeologik birliklarning ma’noviy guruhlari, emotsional-ekspressiv imkoniyatlari va baholash konnotatsiyasi badiiy asarlardan olingan misollar asosida yoritiladi. Shuningdek, frazeologizmlarning kontekstual qo‘llanishi, uslubiy variantlari hamda qofiya va giperbola kabi badiiy tasvir vositalari bilan o‘zaro aloqasi o‘rganiladi. Tahlil natijasida teonim komponentli frazeologizmlarning inson ruhiy kechinmalarini obrazli ifodalash, nutqning ta’sirchanligini oshirish va milliy-madaniy tasavvurlarni aks ettirishdagi funksional-stilistik imkoniyatlari aniqlanadi.

Kalit so‘zlar: teonim, frazeologizm, psixologik holat, semantika, stilistika, konnotatsiya, ekspressivlik, badiiy matn.

СЕМАНТИКО-СТИЛИСТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЗМОВ С КОМПОНЕНТОМ ИМЕНИ СОБСТВЕННОГО В УЗБЕКСКИХ ХУДОЖЕСТВЕННЫХ ТЕКСТАХ

Аннотатция

В статье рассматриваются семантико-стилистические особенности фразеологических единиц с теонимическим компонентом, выражающих психологические состояния человека в узбекских художественных текстах. На материале примеров из художественных произведений анализируются семантические группы данных фразеологических единиц, их эмоционально-экспрессивный потенциал и оценочные коннотации. Особое внимание уделяется контекстуальному употреблению фразеологизмов, их стилистической вариантности и взаимодействию с такими художественно-выразительными средствами, как рифма и гипербола. В результате анализа выявляются функционально-стилистические возможности фразеологизмов с теонимическим компонентом в образном выражении эмоциональных переживаний человека, усилении выразительности художественной речи и отражении национально-культурных представлений.

Ключевые слова: теоним, фразеологизм, психологическое состояние, семантика, стилистика, коннотация, экспрессивность, художественный текст.

Introduction. Phraseological units play an important role in expressing human emotions, psychological states, and cultural perceptions. In Uzbek literary texts, theonym-containing phraseological units are particularly significant due to their semantic richness and emotional expressiveness. These expressions reflect human feelings, beliefs, and attitudes through figurative meanings and stylistic devices. The present study aims to examine the semantic and stylistic characteristics of theonym-containing phraseological units expressing human psychological states, with particular attention to their evaluative connotations, contextual meanings, and expressive functions.

Literature Review. The semantic and stylistic features of phraseological units have been examined by various linguists. Rahmatullayev et al. [6] provide explanations of Uzbek phraseological units and their meanings, while O‘rinboyeva [5] explores lexical characteristics of Uzbek folklore. Gaybullayeva [4] investigates the linguocultural characteristics of English and Uzbek phraseological units containing proper names. Building on these studies, the present research focuses specifically on the semantic classification, evaluative connotations, and stylistic functions of theonym-containing phraseological units in Uzbek literary texts.

Research Methodology. The study employs descriptive, semantic, contextual, and functional-stylistic methods to examine mainly theonym-containing phraseological units in Uzbek literary texts. The research material includes examples from Uzbek folk epics and other literary works, supported by phraseological dictionaries. Semantic analysis is used to classify the expressions according to their meanings, while contextual and functional-stylistic analyses identify their emotional connotations, expressive functions, and stylistic variations. Particular attention is paid

to the role of rhyme, hyperbole, and figurative language in enhancing their expressiveness.

Analysis and results. Beyond the nominative function of phraseological units, these linguistic units convey evaluative meanings, emotional attitudes, and culturally specific associations. In literary texts, their semantic and stylistic potential becomes particularly evident through figurative expression, contextual modification, and various stylistic devices. Among such expressions, theonym-containing phraseological units deserve special attention, as they reflect the close relationship between language, religious beliefs, cultural traditions, and human psychology. Examining these units in Uzbek literary texts provides valuable insights into their semantic characteristics, connotative meanings, and expressive functions.

Uzbek phraseology includes many theonym-containing phraseological units that reflect human psychological states. However, such units constitute a relatively small group within the broader system of phraseological expressions. Our analysis has revealed that theonym-containing phraseological units belonging to this semantic category are characterized by a high degree of expressiveness, particularly when employed in Uzbek folk epics through stylistic devices such as rhyme and hyperbole. These devices enhance the emotional and connotative potential of the expressions.

“Beg‘am edim, qayg‘u voyim mo‘l bo‘ldi,
Xon Dalli Xudoga yoziq qul bo‘ldi,
Ayriliq o‘tiga kuyib kul bo‘ldi,
Ushbu tog‘da oqibatim shul bo‘ldi,
Keskirim, isfixonimdan ayrildim…” [2].

This extract from the Uzbek folk epic “Dalli” represents the words addressed by Princess Khan Dalli to her horse, Girkok. The theonym-containing phraseological unit Xudoga yoziq qul bo‘lmoq (“to become a sinful servant before God”) includes the lexical component yoziq, which is used in folk epics in two different meanings: (1) “wide” and (2) “false” [6]. However, within this phraseological unit, the lexeme undergoes semantic transformation and loses its original lexical meaning. Consequently, the expression Xudoga yoziq qul bo‘lmoq conveys the meaning “to fall into sin” or “to become sinful.” The skillful use of this phraseological unit by the bakhshi (traditional Uzbek epic performer) contributes to its expressive and emotional impact. In particular, the rhyme formed by the Uzbek words mo‘l, qul, kul, and shul intensifies the stylistic expressiveness of the passage and enhances its emotional effect on the audience.

According to our analysis, phraseological units with proper names in Uzbek can be classified into several subgroups according to their semantic characteristics and connotative potential. In this context, the connotative potential of phraseological units refers primarily to their ability to represent human psychological states through figurative and emotionally expressive language. In other words, particular attention is given to the emotional component of their meaning. Accordingly, phraseological units with the proper names expressing human psychological characteristics can be grouped in the following semantic groups:

Expressing good fortune and happiness: Xizrni yo‘qlasa bo‘larkan, Xudo ishini o‘nglamoq;

Expressing encouragement and persuasion: Azbaroyi Xudo;

Expressing confusion and making mistakes: Alini ko‘rib, Vali demoq;

Expressing surprise and astonishment: Xudo urdi-ketdi!, Xudo urdimi?!;

Expressing faith and supplication: Qulfi dilini Xudo ochmoq, Sulaymon sadqasi bo‘lmoq;

Expressing satisfaction and gratitude: Xudoga shukr!, Xudoyimdan o‘rgilay!;

Expressing excitement: Tuman daryosiday toshib to‘lmoq;

Expressing courage and bravery: Oti bor Alpomish, bilagi zo‘r Gerkules (borrowed expressions);

Expressing resignation to fate and acceptance: Xudoga osiy bo‘lmoq, Haqqa (o‘zini) topshirmoq;

Expressing sinfulness and guilt: Xudoga yoziq qul bo‘lmoq;

Expressing hope and optimism: Alloh nasib qilsa, Xudo iqbol bersin;

Expressing despair and ingratitude: Xudo urdi!, Xudoga nima yozdim?!

“…Qulfi dilimni Xudo ochdi, musulmon bo‘ldim. Qirq chiltan bilan Rasul payg‘ambar qavm-u qarindoshingni tushimda ko‘rsatib, sening bilan meni do‘st qildi” [2].

The phraseological unit Qulfi dilimni Xudo ochdi in the extract is used as a coordinate element while retaining its phraseological meaning. This usage demonstrates the gradational function of the phraseological unit, highlighting its occasional stylistic function and enhancing the figurative expressiveness of the literary text.

In terms of evaluative connotation, the Uzbek theonym-containing phraseological units Xudo urdi and Xudo olsin predominantly convey negative evaluation, whereas Xudo sabr bersin! and Yaratgan Egam qo‘llasin are characterized by positive evaluative connotations:

“Obbo, Xudo urdi, endi nima qilaman! Nega aytmading, aytsang tishimga saqich yopishtirib ichar edim-ku...” [6].

According to the O‘zbek tili frazeologik lug‘ati (Phraseological Dictionary of the Uzbek Language), the phraseological unit Xudo urdi, used in the example, has the following meanings: (1) “to find oneself in a difficult situation” and (2) “things have gone wrong” [6]. An analysis of the context reveals that the expression Xudo urdi indicates the character’s predicament. Such circumstances inevitably affect the character’s psychological state. In this context, the phraseological unit employed in the character’s speech enhances the emotional impact and figurative expressiveness of the literary text.

Our observations aimed at identifying the functional and stylistic characteristics of proper-name-containing phraseological units expressing human psychological states have revealed that the majority of these linguistic units are predominantly used in colloquial speech. In our view, most of the theonym-containing phraseological units identified in the analyzed sources originated from free word combinations that acquired metaphorical meanings in everyday spoken language. This historical development constitutes one of the main factors contributing to their association with the colloquial style.

Some of these phraseological units also exhibit phraseological variation. For example, the Uzbek theonym-containing phraseological unit Xudo asrasin, which has the internal syntactic structure of a word combination, is defined as “an expression used to wish that something unpleasant or unfortunate will not happen” [6]. This expression also has several variants, including Xudo saqlasin, Tangri qo‘llasin, and Alloh asrasin. Such stylistic variants are formed through the substitution of individual lexical components with their synonyms. Consequently, these expressions retain similar semantic meanings while differing primarily in their stylistic characteristics:

“Birovga aytmang, singlim. Yaqinda, Xudo saqlasin, sizdakalarni o‘ldirib, tuni bilan murda tashishdi” [7].

“Tangri o‘zi qo‘llasin, — deb,
Choyxonada berdi osh.
Uch sovliqni - uch echkiga,

Almashtirdi boshma-bosh” [1].

Although the phraseological units presented in the extracts convey similar semantic meanings, they differ in their stylistic connotations and expressive characteristics. In the first example, the communicative situation is particularly critical, and the speaker employs the phraseological unit to mitigate the severity of the circumstances. In the second example, the stylistic connotation primarily reflects the expectation of a positive outcome despite unfavorable circumstances. One of the principal criteria indicating the association of these phraseological units with the colloquial style is their frequency of use. The proper-name-containing phraseological units in both examples are characterized by their vividness, comprehensibility, figurative nature, and emotional expressiveness.

Conclusion. The analysis demonstrates that phraseological units with proper names play an important role in expressing human psychological states in Uzbek literary texts. These expressions convey various emotional and evaluative meanings, including hope, gratitude, astonishment, anxiety, guilt, and despair. Their semantic and stylistic characteristics are closely associated with contextual usage and cultural perceptions. The findings reveal that positive and negative connotations contribute to the emotional expressiveness of literary discourse, while stylistic devices such as rhyme and hyperbole intensify their figurative impact. Furthermore, phraseological variation through lexical substitution demonstrates the stylistic flexibility of these expressions. The study also indicates that many theonym-containing phraseological units retain features of colloquial speech, enhancing the vividness and naturalness of literary language. Thus, these units serve as significant linguistic means of representing human emotions and reflecting the cultural characteristics of Uzbek literary expression.

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