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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**A COMPARATIVE SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS
EXPRESSING HUMAN QUALITIES IN ENGLISH AND UZBEK LANGUAGES****Anora Javliyevna Jabbarova***F.f.b.f.d. (PhD), Professor**Jizzakh State Pedagogical University*jabbarova.anora86@gmail.com*Jizzakh, Uzbekistan***ABOUT ARTICLE**

Key words: phraseology, phraseological units, human qualities, comparative analysis, semantic analysis, emotionality, expressiveness, linguoculturology, English language, Uzbek language.

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Abstract: This article analyzes the comparative-semantic features of phraseological units expressing human qualities in the English and Uzbek languages. The study examines the semantic structure of phraseological units expressing both positive and negative human qualities based on the materials of the two languages, as well as their semantic groups and their role in the language system. In addition, semantic components such as evaluation, emotionality, and expressiveness reflected in phraseological units are comparatively analyzed. The results of the study reveal the common and national-cultural features of phraseological units in English and Uzbek and highlight the specific characteristics of phraseological means used to express human qualities. The findings of the research have significant theoretical and practical importance for studies in comparative linguistics, phraseology, and linguoculturology.

Introduction. Among the positive qualities of a person, self-control, courage, and fearlessness occupy a special place. These qualities in modern Uzbek are expressed particularly through figurative and emotionally rich phraseological units. Such expressions as to face death

boldly, to make one's chest a shield, to pull oneself together, to show no hesitation, to grit one's teeth, to struggle between life and death, to have fire in one's heart, to have fire in one's eyes, to give one's life completely constitute the core units of this semantic field. These phraseological units are активно used both in spoken language and in fiction, depending on their lexical and grammatical features.

Most phraseological units in this group are verbal in nature; they not only perform an evaluative function but also express action. That is, while preserving verbal categories such as tense and person, they simultaneously reflect human behavior and its positive evaluation. For example, the phrase to face death boldly functions as a predicate and expresses not only an action but also qualities such as courage and fearlessness. Literally meaning "to look death in the eye," it conveys the highest degree of bravery. For instance: "He told about a close friend with whom he had faced death many times and had become like a brother" (Zulfiya Qurolboy qizi, Rainy Land).

In English, similar phraseological units exist to express this semantic field. Expressions such as to face death or to stare death in the face convey fearlessness and bravery. In the tragedies of William Shakespeare, characters are depicted as symbols of courage and determination through expressions like "I dare do all that may become a man" (Macbeth), which are semantically equivalent to the Uzbek expression.

The phrase to make one's chest a shield is another positive unit expressing courage and self-sacrifice. Its figurative motivation clearly reflects a person's willingness to protect others. In English, this meaning is conveyed through expressions such as to shield someone with one's body or to stand as a shield. In the works of Virginia Woolf, inner courage is often revealed not through physical action but through psychological resilience, creating an interesting contrast with the external imagery typical in Uzbek.

The phrase to give one's all expresses dedication, effort, and zeal. As a result of figurative reinterpretation, it acquires a strong evaluative meaning and functions as a predicate: "After all, how much suffering you endured and how much effort you gave to put them on the right path" (Ulug'bek Hamdam, Sabo and Samandar). In English, similar meanings are expressed through to give one's all or to stake one's life.

Another important phraseological unit expressing courage is to have fire in one's eyes, which is closely related to to have fire in one's heart. These expressions are used exclusively for positive characterization: "He was a remarkable young man, full of passion" (X.

Do'stmuhammad, The Cry). In English literature, characters described as "a spirited young man," particularly in the works of Jane Austen, convey a similar meaning.

Uzbek also has phraseological units expressing self-control. For example, to pull oneself together means "to control one's emotions" and functions as a predicate: "That is why I am bringing it up at the meeting," said Odil aka, pulling himself together (Ulug'bek Hamdam, Balance). Similarly, to restrain oneself conveys calmness and composure. In English, these meanings correspond to to keep oneself under control or to compose oneself. In Jane Austen's novels, emotional restraint is often interpreted as a sign of social culture.

Methodology. The phraseological units of this semantic field are closely connected with human character and moral qualities. As a result of semantic transformation, verbal phraseological units acquire strong emotional-evaluative meanings reflecting positive traits. Structurally, they are often formed according to a three-component model (eyes + fire + burn, chest + shield + make), while two-component noun + verb models (to restrain oneself, to collect one's thoughts) are less frequent.

Thus, comparative analysis shows that Uzbek and English phraseological units expressing courage, fearlessness, and self-control share a common cognitive basis, but their imagery is closely tied to national culture and literary traditions.

In modern Uzbek, high moral qualities such as honesty and devotion to the homeland, ideas, profession, or people are also expressed through figurative phraseological units. Expressions such as to risk one's life, to sacrifice one's life, not to spare one's life, pure-hearted, sincere-hearted, open-hearted describe positive values.

The phrase not to spare one's life expresses devotion and loyalty with strong emotional coloring: "From her words, it seemed she would spare nothing for her husband" (Zulfiya Qurolboy qizi, Rainy Land). In English, this meaning corresponds to to give one's life, to devote oneself, or to stake one's life. In Shakespeare's tragedies, expressions like "I would give my life for thee" convey the highest degree of devotion.

The phrase to dedicate one's life expresses commitment to a noble cause: "I have devoted my life to the path of goodness" (X. Xushvaqov, Morning of Kattaqo'rg'on). Similarly, to sacrifice one's life highlights devotion as a key moral trait.

Results and Discussion. Uzbek also has many expressions for honesty and moral purity: pure-hearted, clean-hearted, open-hearted, pure conscience, innocent soul. These are used exclusively for positive characterization: "Thank God, he lived honestly, with a pure

conscience” (Ulug’bek Hamdam, Balance). In English, similar meanings are expressed through pure-hearted, honest to the core, or of clean conscience.

The colloquial expression would not take a straw from a sheep’s mouth conveys harmlessness and innocence; in English, this corresponds to wouldn’t hurt a fly.

In general, phraseological units expressing honesty, devotion, and sacrifice are widely used in modern Uzbek. In literary language, they serve as important tools for describing characters’ moral image and social status.

Modern Uzbek also contains numerous phraseological units describing intelligence, wisdom, and quick thinking. Expressions such as sharp-minded, wise, measure seven times, cut once, of sound mind, refined taste, big-hearted, sweet-tongued, etc., form the basis of this semantic field.

The phrase to be intelligent expresses mental maturity and quick thinking. In English, this corresponds to sharp-minded, quick-witted, or of sound mind. In Shakespeare’s works, “a man of sound judgment” conveys a similar meaning.

The phrase big-hearted expresses generosity and open-mindedness. In English, this is conveyed through big-hearted or large-hearted, while in Austen’s works it appears as “generous of spirit.”

Expressions such as refined taste and keen aesthetic sense reflect intellectual sensitivity, while open-hearted and pure-hearted express sincerity and honesty.

The phrase measure seven times, cut once means to act thoughtfully and corresponds to the English proverb measure twice, cut once, showing paremiological similarity between the two languages.

Conclusion. In conclusion, phraseological units describing intelligence and positive human qualities in Uzbek have rich semantic and stylistic potential. They are based on metaphor and somatic elements and serve as powerful means of evaluating intellectual and moral traits. Comparative analysis shows that Uzbek and English share a common cognitive basis, but their imagery is closely connected with national culture and mentality.

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