



FAN, TA'LIM VA AMALIYOT INTEGRATSIYASI

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LINGUOCULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS IN EASTERN CULTURE

Abstract

Introduction. It is critical not to disregard human-related difficulties when studying phraseology from an anthropological viewpoint, as correct anthroponymic components of phraseological units were studied in an anthropocentric manner in the study of phraseological units. Anthroponyms have a unique place in the language because of their semantic and methodological characteristics, which set them apart from other lexical units. This necessitates undertaking synchronous and diachronic onomastic research based on comparative-historical research. The phraseological units connected with nouns do, in fact, have social importance and reflect a society's culture and social life. The system of images embedded in the language's phraseological structure, in turn, serves to express people's national-cultural experiences and customs.

Research methods. Within the framework of a linguistic view of the world based on system-structural paradigms, the study used component and stylistic analysis approaches. Phraseological units are distinguished from other language units in that they give speech imagery, expressiveness, and emotionality. The definition of national and cultural elements of phraseological units with anthroponic components of the Uzbek language, representing various socio-cultural cultures of the East, receives the most attention.

Results and discussions. The study of determining the sources of origin of phraseological units in the Uzbek language with anthroponymic components on the basis of phraseological units associated with traditional names, national folklore, people's history, real historical

figures and characters from literary works is a scientific novelty. As a result, it was determined that the system of images in the composition of phraseological units is linked to the nation's physical, social, or spiritual culture, as well as the formation of its worldview, and thus they gain special significance because they contain information about the nation's national and cultural experience, traditions, and customs.

Conclusion. Phraseological units connected with traditional names, national folklore, people's history, names of real historical persons, and characters from literary works are used to determine the sources of origin for phraseological units with anthroponymic components in Uzbek languages.

Keywords: phraseology, phraseology with anthroponomical component, cultural heritage, customs, values, folk legends, historical figures, traditional names, religious concepts.

Introduction. Because any language's lexical and phraseological system is constantly changing, evolving, and enriching, as well as because it is regarded as an event that elevates the culture of speech, interest in phraseology in world linguistics always helps to expose new features of it. In Uzbek linguistics, it's worth noting that Turkic scholars E.D. Polivanov [9], Ya. Pinkhasov [10], and Uzbek researchers Sh. Rakhmatullaev [11], H. Berdiyev [3], E. Umarmhodjaev [16], A. Mamatov [7], B. Yuldashev [4] have done monographic research on Uzbek phraseology. The phenomena of phraseological units are complicated. As a result, its analytical methods are various. Phraseological identification, contextological variation, two-way synchronous-comparative analysis, comparative-diachronic analysis, and structural-typological analysis are some of the techniques used. The advances of world linguistics in the realm of phraseology have also benefitted Uzbek linguistics. A variety of research has been carried out on the topic of studying phraseological units in Uzbek linguistics, as well as their relationships with proverbs and phrases. It is worth noting that Sh. Rakhmatullaev's work on Uzbek phraseology is notable in Uzbek linguistics. The scientist theoretically explained the differences and similarities of phraseology from lexical phenomena. In his book, ‘The Beauty of Our Speech’ (—Nutqimiz ko‘rki), he describes a fixed expressions as a phraseological unit, consisting of more than one lexical unit, meaning a compound metaphorical equivalent to a phrase or sentence in its structure. [11].

As A.E. Mamatov noted, phraseology is understood in a narrow and broad sense in Uzbek linguistics as well as in world linguistics. In general, in terms of the figurative meaning of phraseologies and their pre-existing presence in the language, they should be understood only in a broad sense [7]. Those who define phraseology as stable idiomatic combinations of portable meaning, , such as make a mouse's nest a thousand coins (сичқоннинг инини минг танга қилмоқ); looking forward eagerly (кўзи тўрт бўлмоқ); Alihoja Khoja Ali (Алихўжа Хўжа Али); What a way to Toytera (Тўйтепа нима йўл), Those who understand phraseology in the broadest sense believe that proverbs and aphorisms such as God's wish (Худо буюриптими); Master is bewildered (Устаси-гаранг), fellow is dabbler (Шогирди-фаранг); Much talk, little work (Гап десанг қоп-қоп, иш десанг Самарқанддан топ) should be studied as part of a phraseological unit.

Galimullina Luiza says that the lower limit of a fixed expression with a complex meaning, which is the object of phraseology, consists of at least two components, according to linguists who consider phraseology broadly, and the higher limit consists of complicated sentences. They include various proverbial and aphoristic units in addition to fixed and movable compounds.

Sh. Rahmatullaev also interprets phraseology in a restricted sense, revealing the various features of proverbs, proverbs, aphorisms, and wise words through phraseological phrases.

Sh. Rakhmatullaev's proverbs and aphorisms are said to be founded on their communicative unity and predicative character, which is based on a sentence rather than a lexical concept, according to Turkic scholar Y.D. Pinkhasov (idea). But, like metaphors, proverbs have a symbolic meaning. As a result, these linguistic units should be included in the phraseological units list. It can be shown that H. Berdiyurov, G. Salomov, R. Rasulov, and B. Yuldashev all agreed with Ya.D. Pinkhasov's viewpoint.

However, when studying phraseological units, it's critical to consider their structure, imagery, motive, and emotional expressiveness traits, since these factors help to disclose universal and national characteristics.

Materials and methods. It should be mentioned that the classification of academician V.V. Vinogradov is still used in the study of phraseological units in Uzbek linguistics. However, because this classification only considers the essence from a semantic standpoint, it inhibits the full exposure of multidimensional phraseology's properties. Linguists were appropriately divided about V.V. Vinogradov's classification of phraseologies based on distinction in terms of the meaning given by the components of their composition. In their book "Modern Uzbek Literary Language," Uzbek linguists Sh. Shoabdurahmonov and A. Khojiev write: "According to the meaning given by the components of the phraseological unit... are categorized into such types as "logical association," "logical integrity," and "logical confusion." It makes no sense to separate phraseologies into such types in order to comprehend their figurative meaning; the only variation between them is the degree of stagnation [13].

As a result, relying solely on spiritual principles to distinguish phraseologies leads to a conflation of phraseological integrity and phraseological confusion. Taking into account the functional-semantic characteristics of phraseologies, separating them into phraseological integrity and confusion does not always produce the desired result. As туянинг думи ерга текканда; Авлиёга тош тегдими; эски тос, эски ҳаммом; Аҳмоққа Қува бир тош such phraseologies are all based on a figurative meaning.

Some current research in Uzbek phraseology is based on its semantic structure rather than its semantic classification. Sh. Rakhmatullaev has begun such an investigation. Three different semantic categories of phraseologies are abandoned in the third edition of the textbook "Modern Uzbek literary language," and phraseologies are analyzed according to three different semantic structures [13].

It's also worth noting that in Uzbek linguistics, the study of the history of phraseology's origin receives significant attention. For instance, Sh. Rakhmatullaev's "Explanatory phraseological dictionary of the Uzbek language" [11] and Sh. Shomaksudov and Sh. Shorahmedov's dictionaries "The base of meanings" [12] can be considered early steps in this direction. Indeed, as B. Yuldashev points out, one of the practical challenges facing

linguists is to continue to apply fundamental scientific studies, such as "Historical phraseology of the Uzbek language."

Although there is no fundamental research today on the etymology of phraseologies with onomastic components, their motivation within phraseological units, we observe that some scientific articles have commented on this. In particular, F. Isakov's article "Daqqiyunus" was published under the rubric "Pearls of our language" of the magazine "Science and Life" [5]. It discusses the etymology of phrases such as Mulla Abdukarim, the goat's name, inherited from Daqqiyunus. Dacianus is the name of Diaklotion, one of the rulers of the Roman Empire. In Eastern stories, the pronunciation of Diaklotion has changed in the form of Daqqiyunus, Daqqiyunus. In Sh. Rakhmatullayev's "Explanatory phraseological dictionary of the Uzbek language" the term is used in the sense of discrimination against an archaic, outdated custom or thing.

The research of K. Bozorboev examines the reasons for the creation of phraseological units associated to folk art, as well as their grammatical characteristics [4]. According to the scientist, creating sources of phraseology relevant to colloquial speech is critical because only 10% of these phraseological units are represented in dictionaries and 40% are present in colloquial speech.

In the third chapter of M.M. Khoshimkhodjaeva's dissertation "Phytonyms in the linguistic description of the world (on the example of English, Russian and Uzbek languages)" entitled "The role of English, Russian and Uzbek phytocomponent phraseology in creating a linguistic image of the world". For example, "Abu Jahl's watermelon" - according to narrations, Abu Jahl was one of the fiercest enemies of the Prophet Muhammad. Because of his cruelty and intolerance, Muslims called him Abu Jahl ("father of ignorance"). In Iran, the medicinal plant colocint (common colocint or bitter watermelon) is called "Abu Jahl's watermelon" for its taste of tahir (من دله جو من او اب) 27, the name was adopted from the Uzbek language through the Persian word kalkalash [4].

Results. It's worth noting that most languages' phraseological layers are built on popular metaphors, metonymy, proverbs, and parables. In fact, figurative terms have arisen in the human mind as a mirror of existence, social life, and geographical awareness. Any reality, concept, or unity observed in human mind must, of course, be realized, augmented, and perfected on the basis of human life experiences, according to current psychology. Figurative expressions, it might be stated, are also processed in human thought. For example, the term "left over from Daqqiyunus" has an idiomatic meaning in a metaphorical sense about associated occurrences in a particular circumstance, therefore the phrase is employed in a connotative sense away from its original meaning, i.e. obsolete in reference to something left behind.

As a result, a phrase becomes a lexical unit (like the back of a roof - a garden, a flower petal - a petal) or a phraseological unit only when it loses its free meaning (raise your hand, vote, listen). After all, the metaphorical description allows the phrase to flow out of itself and into phraseological components, imbuing it with emotional color.

The study of the origins of phraseological units allows people to gain a better knowledge of their worldview, thoughts, lifestyles, customs, and national values.

This element necessitates an understanding of the origin of the phraseology that makes up our language's expressive layer, as well as more research and the building of an etymological dictionary of phraseological units.

Because language is closely linked to human thought and worldview in the world of linguistics, any language phenomenon must be researched in anthropocentric paradigms, even in national linguistics. One of them is phraseological linguocultural research. When looking at the national-cultural distinctiveness of language-related units, it's crucial to keep the anthropological element of the study in mind. Similar life conditions, physiological, social-psychological demands, positive or negative manners, and human behaviors enable people understand each other.

Many proverbs and sayings, idioms, formed on the basis of folklore, lead to the emergence of words in the language that have a figurative and symbolic meaning. In Uzbek linguistics, such problems as the national semantics of phraseological units, the influence of extralinguistic factors on the semantics of phraseological units were first considered in the study of M.K. Kholikova on the material of examples of phraseological units of the Russian and Uzbek languages [17], in the works of G.M. Adashulloyev expressing facial features in Tajik and Uzbek languages [1]. The study of the national characteristics of phraseologisms, certainly, requires etymological, semantic-functional, methodological analysis and study of phraseological units. In the analysis of semantic-functional features of phraseological units with anthroponymic components in the Uzbek language, the examples were used given in "Explanatory phraseological dictionary of the Uzbek language" [11] by Sh. Rakhmatullaev, Sh. Shomaksudov, Sh. Shorahmedov's "Dictionary of meanings"[12]. Although there is no large-scale monograph on the etymology of phraseological units, some articles by researchers such as A. Juraboev, F. Isakov [5] focused on the analysis of the following issue.

According to B. Yuldashev, studying the history of phrase origins aids in exploring the nation's generalizing power of thought and approaches to increase the lexicon of language in the speaking process [4]. As a result, future study on phrase etymology and the creation of an etymological dictionary of phrases in the target language will be required.

Discussion. While researching the national-cultural specificity of language-related units, it's also vital to consider their anthropological context. Human-specific sensations and emotions, such as identical life conditions linked to physiological, social-psychological, and behavioral demands, positive or negative ways, and actions, aid communication. Phraseologisms that reflect a phraseological worldview are closely tied to people's everyday lives, religious, material, and spiritual, national culture's general principles of existence, and the mode of communication to which they belong. Many proverbs and sayings, as well as idioms based on folklore; result in the appearance of figurative and symbolic words in the language. In the phraseological system of the language, the anthroponym as a national-cultural dominant reflects the characteristics of the nation to which it belongs, whereas the national character forms a phraseological worldview of a particular nation. The following definition of the terms people and nation will be used in the study: "A nation is a historically stable entity based on the fact that people speak a common language, live in a shared territory, share a common economic existence, and share a common culture and spirit" [4].

The phraseological scenery of the world is an important aspect of the linguistic vision of the universe, according to Yu.D. Apresyan, and is crucial in the study of national language characteristics. On the one hand, phraseologies represent the language's national notions (the concept is the absorption of the cultural layer of the human mind into the human mentality...), and on the other hand, man participates in culture, sometimes influencing it. Phraseologisms, on the other hand, are vital in constructing the speech view of the world

and reflecting a clear picture of the world, encapsulating all of the information in the language system [2]. Linguists continue to examine the theoretical basis of the complete restoration of the language representation of the world, according to S.V. Ivanova [6].

The phraseological units with anthroponymic components that reflect the national character of the Uzbek language will be researched by splitting them into two groups during the analytic process, depending on the scope of usage and origin. There are two types of phraseological units: 1) those linked to folk mythology, folklore, history, and historical figures, and 2) those associated to religious conceptions.

Furthermore, the first group's phraseological components can be separated into two subtypes in essence:

a) Phraseological units related to traditional names: Ali and Vali, Ashir, Eshmat, Hasan are the most common names in Uzbek. Phraseological units with this anthroponymic component form communicative phraseological units and represent an event or situation; such phraseological units are structurally equivalent of the utterance. Lexical-methodological functionality is formed by paraphrases according to signs, that is, the anthroponym expressed in the phraseological unit expresses the descriptive content, and they have two - denotative and connotative meaning. For example, Intelligence – Hasan, wisdom – Husan; (Ақл – Ҳасандир, одоб – Ҳусандир); Ashir carries what he finds; (Ашир топганини ташир); Masharif does the work, while Mirsharif gets the fist (Ишни қилар Машариф, муштни ейди Миршариф); variant: Mahammadsharif does the work, picking up the meat (Ишни қилар Маҳаммадшариф, гўштини ер териб-териб); Ali Хожа, Хожа Ali (Али Хўжа, Хўжа Али), variant: two fifteen one thirty (икки ўн беш бир ўттиз); Everyone who knows their guilt will be Vali (Ҳар ким ўз айбини билса, Вали бўлади); The pain of Jesus taken from Moses (Исонинг аламини Мусодан олибди). Variant: Eshmat's revenge was taken from Toshmat (Эшматнинг ўчини Тошматдан олиш); Everyone is with everyone, while Eshmukhammad is with his wife (Ҳамма ҳамма билан Эшмуҳаммад хотини билан), etc.

Communicative phraseologies are based on metaphorical connotative meaning: Goat was called as Mulla Norquzi (Эчкининг оти Мулла Норқўзи бўлади); Goat had the name mulla Abdugarim (Эчкининг оти мулла Абдукарим).

There are also many connotative phraseological units related with names of historical figures in the Uzbek language, which are fairly prevalent.

b) Phraseological units related to the names of folk legends and real historical figures: In the article Кўпда Хизр бор (Khidr in much) referring to the legendary prophecy of Khidr, it is based on the fact that the deeds done in harmony will always be blessed: Хизр оғзига туфлаган. Khidr is an immortal holy legendary hero who drank the water of life. This phrase is used when it is said about a speaker, orator, and scholar; Искандар хўжа, бултурги жўжа, бола очади, ташлаб қочади was said about people who are unfaithful to their family. Хўжа Насриддиннинг қуши, Хўжа Насриддиннинг эшаги – a phrase that gives people confidence, hope. Бердисини айтгунча, белимни букма phraseology is based on anecdotes of the nation: One day the priests asked Mashrab (the poet): —Исминг нима? (What's your name?). Then, when he answered: —Худой... (God...) they beat him and took him to the judge. When we asked him his name —Мана бундан исмини сўрасак, he said, —Худой (God...) they complained, Бу кофир бўлди! (He became heretic), When the judge questioned Mashrab, he said that until he has mentioned —Берди, they tried to beat

him to death. He said that his name was Khudoiberd [22, 33]. So that, the following predicative phraseological unit such as —Бердисини айтгунча уриб ўлдирма; Гапнинг —бердисини эшит was created as the option.

The transfer of figurative meaning is the foundation of phraseological units with anthroponymic components generated on behalf of folk epic characters. For example, оти бор – Алпомиш (a name has the same power as Alpomish). Hero of the epic "Alpomish"; As the neck heals (Бўйин тузалганча), How do you do, Goz aka (—Ассалому алайкум, Ғоз акал), As the neck heals (Бўйин тузалгач) Get away, Goz aka (—Қоч нари тур, Ғоз акал). Variant: It is said that the goat refusing of the water is called as Rustamu Doston (Сувдан кечкунча эчкига Рустаму Достон дерлар), Till crossing the water уо Bakhovuddin (Сувдан ўтгунча ё Баҳовуддин), after crossing get away Bakhovuddin (сувдан ўтгач, қоч Баҳовуддин). Hero of the Uzbek national epic —Rustamu Dostonl; It is necessary to have Majnun's eye to see Layli (Лайлини кўриш учун Мажнуннинг кўзи керак). It is named after the characters in Alisher Navoi's epic "Layli and Majnun".

People's negative attitudes regarding rulers known for their tyranny in the past have been represented using phraseological units associated with the names of figures in history. These anthroponymic component phraseologies have a primarily communicative semantic structure. The repetition is one of the lexical methodological instruments that enhances the meaning of the phraseological unit as a result of the component's double application in the phraseology. For example, Бўжи келди, Бўжи келди, Чингиз билан Жўжи келди; Соғ одамга Сукротнинг кераги йўқ; Асфандиёр хон бўлди, оғзи бурним қон бўлди (Asfandiyor – one of the khans of Khiva. During his reign (1623-1643) he completely wiped out Uzbek tribes about 300 houses who have lived on the coast of Amudaryo; Ўйнашмагин Арбоб билан, Арбоб урар ҳар боб билан. In Bukhara khanate the head of the neighborhood, (эллиқбоши) head of the military of fifty people, head of the village, large water-landowner were called Arbob; Тайёр ошга Бақовул - was a special profession in the time of the khans, the owner of which distributed food to the guests. Ordinary people also delegate this position to one person at large weddings. Шўрлик бошга - Ясовул - an armed guard during the khan's reign; Арпа эккан арпа олади, буғдой эккан буғдой олади, Абдуллахон (Мадалихон) нимангни олади. It was said about Abdullakhan of Bukhara khanate for the oppression of the nation. Жабр қилма етимга, учрагайсан Мустафонинг ўқиға (Mustafa – prophet).

The analysis of phraseological units reveals that historical and linguistic memories are intertwined, in the sense that they always provide information about one another. The second set of anthroponymic phraseological processes in Uzbek consists of phraseological units containing anthroponymic components related to religious conceptions, which are conditionally classified into three groups based on their origin:

- a) Phraseological units containing Allah's name;
- b) Phraseological units containing prophets' names;
- c) Phraseological units containing characters from the "Holy Quran."

Phraseological units related to the name of Allah have synonyms used in the ordinary colloquial speech of the people with the names of Тангри, Оллоҳ, Холиқ. The origin of these phraseological units is connected with the Islamic faith of the people and is important in that they are absorbed into the cultural way of life. Their structure creates nominativeness, semantically unilaterality. For example, Яхшилик қил, дарёга от, балиқ



билар, балиқ билмаса Холиқ билар/ Яхшилиқ қил, сувга сол, сув билмаса балиқ билар, балиқ билмаса, Холиқ билар/ (Холиқ – one of the names of Allah); Банда қилса маломат, Худо қилсин саломат; Изланганга Эзид ёр (according to the beliefs of our ancient ancestors, the Yazidi is a god, a god of goodness); (God bless you) Тангри мададкор бўлсин; (God loves the one who eats together) Тенг еганни тангри суюбди etc. Phraseological assimilations, which come with the names of the prophets - Muhammad, Solomon, Jesus, Moses, are characterized by expressiveness and sensitiveness, using positive and negative attitudes towards events in speech. For example, Мухаммад Пайғамбар мададкор бўлсин! – it is said in the circle of close, friendly people; Сулаймон ўлди, девлар қутилди. (Used figuratively. The above proverb was used against the head of a country or family when he was holding his country or family tightly, when he left, when the wicked of the country, the disabled children, began to do their own evil after his death. According to legend, the Prophet Solomon used giants when building the —Байтул-муқаддаc. One of the giants runs away, disobeying Solomon's order. Solomon orders the remaining giants to spread the rumor, "Solomon is dead, the giants are saved," (Сулаймон ўлди, девлар қутилди)) and on this basis captures the disobedient giant.) Suchlike: Сув тиласанг, Сулаймондан тила. Saint Solomon was considered the patron of the system of canals on the southern side of the Khanate. (The tomb near Modira), people came to his tomb and prayed when the water in these canals was low. In Oghuz dialect, there is also an option called Сув диласанг, Сулаймондан дила; Исо ҳам ўз йўлига Мусо ҳам ўз йўлига. Исо, Мусо - prophet of the Jews. Christians consider him a son of God. Don't touch someone's personal feelings, don't argue that you are wrong, mine is right, everyone will have their own way of life. The characters of the 'Holy Qur'an' - the names of the Saint, Satan, Azrael, and phraseological units related to religious concepts - express the negative and positive emotions of man, have a sense of humility. Component of the sub meaning and the proper noun represent a single meaning. For example, Хизрни йўқласанг ҳозир бўлади; Авлиёга тош тегдими? (At the moment when pet, dear and darling child cries, they say so). (One species of Azrael is the wolf;) Азроилнинг бир турки - бўрида; (Getting into the word of Satan.) Шайтон сўзига кирмоқ.

Anthroponyms associated to religious conceptions inside the phraseological unit have a national character and are regarded a custom. As G. Salomov pointed out, phraseology with a national hue has no equivalent in another language and necessitates a unique translation strategy [9]. The anthroponym of the phraseological unit incorporates socio-historical information, intellectual, expressiveemotional, evaluative, universal and specific national character, as well as information about people's daily lives through communicative speech. "A person not only senses events, processes, and the objective world in general through his speech," writes A. Mamatov, "but also strives to communicate his negative or positive attitude toward this objective reality" [4].

In creative speech, phraseological units relating to religious notions are frequently used. These phraseological units are employed quite suitably in the popular works of H. Tukhtaboev, Oybek, and Abdulla Qodiriy, such as: – Because on Saturday and Sunday, all the control offices will be closed. Solomon is dead, the giants are saved, these devils multiply the theft three or four times. Then, comrade sergeant, do not be so naive. (– Негаки, шанба ва якшанбада назорат қилувчи жамики идоралар берк бўлади. Сулаймон ўлди, девлар қутилди, деб, бу шайтонлар ўғриликни уч-тўрт баравар кўпайтириб юборишади. Кейин, ўртоқ сержант, бунчалик соддалик қилманг). [15] Ҳолвани ҳоким есин, калтакни етим! Исонинг аламини Мусодан оласизми? [8]). In A.

Kadyriy's work —Мехробдан чаён! Яхшилиқ қил, дарёга ташла, балиқ билмас, Холик (худо) билур, деганлар. (Do good, throw it into the river, and if the fish does not know, the Creator (God) knows). Фузулий: Даҳр (дунё) бир бозордир, ҳар ким матоъин арз эдар, деб жуда тўғри сўзлайдир (Dahr (the world) is a market, it is very true that everyone complains about the fabric) [26, 183].

In the Uzbek language, phraseological units connected only with Allah's and prophets' names - Muhammad, Solomon - have been discovered. The inclusion of these phrases in texts enhances the emotional and expressive hue of the fictional characters' speech. Phraseological units with a visual meaning can express an occasional meaning, according to the author's personal perspective. In his classic narrative "Shum bola," for example, the master of words Ghafur Ghulam replaces the divine component of the phraseology "God forbid," which has a religious definition in our language, with Imam Azam. The writer was able to present a clearer, more colorful story in this manner.

The process of phraseologization of anthroponyms phraseological units with 111 anthroponymic components in the Uzbek language, primarily in Sh. Rakhmatullaev, Sh. Shomaksudov's "Explanatory phraseological dictionary of the Uzbek language" [11], Sh. Shorahmedov's "Dictionary of meanings"[12], was identified by collecting existing phraseologies in local folk oral dialects of the nation.

Conclusion. Connotation, one of the most essential elements of phraseology, underpins the duality of person phraseology. The onomastic component of the phraseological unit keeps the original genetic link within the phrase structure with its functional indication. The communication process is made easier by the simplification of the characters represented by the anthroponyms utilized to build the phraseologies. Extralinguistic variables influence the formation of phraseological units with a national-cultural onomastic component, and etymological analysis plays an important part in their interpretation.

The international connection with the cultural code of phraseology is preserved in the memory of the community by the national-cultural identity of most of the phraseological units found in our language. The intergenerational transmission of cultural remnants relies heavily on the re-formation of onomastic units in the structure of phraseology.

Anthroponymic component phraseologies allow language owners to grasp the world through the vivid names of the individuals to whom they refer, and they serve a specific semantic function in the text as a component of the phraseological unit, frequently becoming a synonym in phraseology.

Anthroponyms were researched in two groups according to the phraseologization process.

- a) Traditional names, folk legends, customs, names of historical figures, fictional characters, and sources related to the "Holy Qur'an" give anthroponyms figurative meaning;
- b) Before forming a phraseological unit, the anthroponym undergoes a change of meaning, which is based on the symbolic meaning of the anthroponym within the phraseology.

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