

**USAGE OF PHRASES WITH THE LEXEME “JON” IN “QISASI RABG'UZIY”**

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**Annotation**

The article analyzes the semantic and functional features of phraseological units formed with the lexeme *jon*. The study highlights the role of this lexeme in expressing inner strength, emotional state, will to live, and feelings of devotion. Special attention is given to phraseological expressions containing *jon* in *Qisasi Rabguzi*, their frequency, connotative meanings, and their contribution to deepening the philosophical and religious interpretation of human life and death.

**Key words**

*jon*, lexeme, phraseological unit, semantics, emotional state, connotative meaning.

**INTRODUCTION**

The word “soul” is widely used in various contexts to express a person's inner strength, mental state, and will to live. This word often signifies a person's strength and vigor, especially highlighting their zest for life and endurance. The word ‘soul’ is also used to express deep attachment and loyalty to one's loved ones or homeland. This comprehensive concept serves to reflect the spiritual, physical, and emotional aspects of human life as a whole.

Phrases formed on the basis of the lexeme “*jon*” include: *jonidan to'yib ketmoq*, *joni bo'g'ziga kelmoq*, *jonidan to'ymoq*, *jon kirdi*, *jon kuydirmoq*, *joni chiqmoq*, and so on. The “action” semantic lexemes associated with the lexeme ‘*jon*’ in this series, while not independently expressing human psychological states, together with the word “*jon*,” primarily form expressions with connotative meanings. It should be noted that the phrases are also homonymous in nature, and in this case, they highlight the expressive portrayal of a mental state that has arisen based on a specific situational outcome<sup>1</sup>.

In the *Qisasi Rabguziy*, phrases containing the lexeme “*jon*” are used 47 times, accounting for 5.3 percent of the total phrases. These expressions convey philosophical and religious concepts about human life, mental state, and death. These expressions further deepen the work's content and prompt the reader to reflect on human life and its meaning. These phrases reveal the precious and delicate aspects of human life from various perspectives. Concepts of soul and death: the phrase “*jān taslim qil-*” has fallen out of use today, joining archaic expressions and meaning “to die.” In fact, the phrase “*jān taslim qil-*” was used to express that a person has died, that their life has ended. This expression is particularly common in ancient literature and in religious or philosophical texts: “He surrendered his soul in prostration” (155v277).

The phrase “*jān al-*” means “to take one's life.” This expression is used to denote death, that is, when a person dies or when their life comes to an end: When *Azrāil* came to take his soul, *Adam* said: ... (19v37). Here the phrase denotes that *Azrael* brings death, that is, comes to take a person's life.

The phrase “to give up one's life” is used in colloquial speech to mean “to take one's last breath.” This expression is often used to denote death. Its synonyms, “his soul departed” or “his soul was cut off,” are also used to describe situations related to the end of a person's life, that is, their passing. This phrase is expressed in the form “*jān ber-*” in the work “*Qisasi Rabguziy*”: “How difficult is it to give up the soul?” ... (56v98). In conclusion, the phrase “*jān ber*” is used to express

<sup>1</sup> Ганиева Ш. Ўзбек тилида “ҳолат” архисемали фраземалар таҳлили // Scientific Bulletin. АДУ, 2010. – №4. – Б.96.

the meanings of “to give up one's last breath” or “to pass away,” and it is used in this exact sense in the work under study.

The phrase “jān ber” is also used in Alisher Navoi's works in a deep and powerful sense. In the following line, the poet expresses in beautiful terms that he has given his life in separation from his beloved. Through this phrase, one's love and loyalty—even readiness to sacrifice oneself—are conveyed: “I gave my life in your separation...” (ANATIL, 589).

In the work chosen as the object of study, the phrase “kabz qilmoq” is used again, and this phrase is considered the historical equivalent of the phrase “jon(i)ni olmoq” and has now fallen out of use. Primarily used in religious contexts, it conveys the meaning “to kill” (O'TFL, 231): Idris jānīn qabz qildi (20v39) – the phrase “jānīn qabz qildi” means “took his life” or “died.” This phrase, like the phrase “jon taslim qildi” conveys the meaning of “to die.”

The phrase “to depart from this world” is a historical synonym for “to leave the world” and has conveyed the meanings “to pass away, to die.” Variants: to depart from the world; Synonyms: to pass away from the world, to close one's eyes; to draw one's last breath, to stretch out one's leg; to cast off one's cloak. Antonym: to come into the world (O'TFL, 134): Ādam dunyā'dīn rixlat qildi (19v37). This phrase means “died” or “passed away.”

The phrase “to sacrifice one's life” is used as a historical expression and means “to be prepared to sacrifice oneself” (O'TFL, 222). It is often used to express “sacrificing one's life for others or for a cause.” The phrase has great significance in a historical and religious context, as it primarily depicts a state of readiness for courage, loyalty, and self-sacrifice: “Let me sacrifice my life tonight,” ... (119r395).

The phrase “jān fidā qil” is used in Alisher Navoi's works in a different form. The poet employs this phrase in the form “jān oynab” [oyna – to sacrifice one's life, to give up]<sup>2</sup>: I sacrificed my life for humankind, yet saw no faithfulness... (ANATIL, 590). This once again confirms Alisher Navoi's literary mastery and the complexity of his creativity.

The phrase “Jān birlā tumor qil” means “to accept with pleasure,” expressing that a person receives something—usually something precious or important—with their whole heart and joy. This expression is used to depict a person who wholeheartedly desires and is ready to accept an offer or gift, sometimes something of great significance in life or religion: If you give me Muhammad, I'll make a bargain with my life (185r330).

I am weary to the soul from the oppressors' cruelty... (218v395). The phrase “weary to the soul” in this sentence is also formed on the basis of the lexeme “soul,” with the word “soul” used in the sense of ‘life’ or “physical existence.” This phrase can be translated as “I am undone by the tyranny of the unbelievers.” In this context, the word jon denotes the person's life, that is, his physical existence. The person emphasizes that his life is in serious danger, deeply feeling the hardships and torments he has faced, especially the oppression of his enemies. Thus, the lexeme ‘soul’ is also used in this phrase as a central element representing death and life.

**CONCLUSION.** Phrases related to the lexeme “jān” in the work “Qisasi Rabg'uziy” prompt the reader not only to emotionally engage with the text but also to reflect more deeply on the human psyche. Thus, through this lexeme, the work provides the reader with a vivid, profound, and impactful meaning.

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