

**STYLISTIC ANALYSIS OF PHRASEOLOGICAL UNITS REPRESENTING
NEGATIVE HUMAN QUALITIES IN ARABIC**

*Kaxarova Zilola Rustam qizi,
3rd-year student, bachelor of Philology
and language teaching (arabic),
Oriental university Tashkent,
zilola1818@icold.com*

ÖZET: Arap dilinde insanın olumsuz özelliklerini ifade eden deyimlerin (frazeeolojizmlerin) üslup özellikleri analiz edilmiştir. Deyimler, bir dilin duygusal ve etkileyici gücünü artıran en önemli unsurlardan biri olarak ele alınmıştır. Makalede, özellikle kibir, tembellik, yalancılık ve cimrilik gibi olumsuz insani vasıfları betimleyen arapça deyimlerin semantik yapısı ve konuşma sürecindeki stilistik işlevleri incelenmiştir. Analiz sonuçları, arapça deyimlerin sadece bilgi aktarmakla kalmayıp, aynı zamanda konuşmacının tutumunu ve kültürel değer yargılarını güçlü bir şekilde yansıttığını göstermektedir.

Anahtar kelimeler: frazeoloji, deyim, olumsuz özellikler, üslupbilim, arapça, semantik.

ABSTRACT: The stylistic features of phraseological units representing negative human qualities in the arabic language are analyzed. phraseological units are considered one of the most important elements that enhance the emotional and expressive power of a language. The article examines the semantic structure and stylistic functions of arabic idioms depicting negative human traits such as arrogance, laziness, lying, and stinginess. The results of the analysis show that arabic phraseological units not only convey information but also strongly reflect the speaker's attitude and cultural value judgments.

Keywords: Phraseology, idiom, negative qualities, stylistics, arabic language, semantics.

INTRODUCTION: In Arabic linguistics, phraseology is not merely a collection of set expressions but a profound reflection of the arab world's socio-cultural evolution and moral framework. Phraseological units (idioms) are stable, figurative expressions whose meanings cannot be derived from the literal sum of their parts. They serve as a primary tool for "linguistic evaluation," allowing speakers to categorize human behavior into desirable or undesirable traits (**Aziz, 1989**).

The category of "negative qualities" is particularly expansive in Arabic due to the language's high sensitivity to social honor, ethics, and religious piety. These idioms act as stylistic intensifiers, moving beyond plain description to provide a moral verdict.

Whether through biting irony, sharp metaphor, or subtle sarcasm, they condense complex social critiques into a few words, thereby playing a crucial role in both classical literature and Modern Standard Arabic (MSA) discourse.

METHODOLOGY This research employs a multi-dimensional approach to study arabic idioms:

Descriptive Method: to categorize idioms based on the specific negative trait they address (e.g., greed, arrogance, cowardice).

Stylistic analysis: to examine the “expressivity” and “emotional-evaluative” components that differentiate these idioms from neutral synonyms (*Ibn Jinni, 1952*).

Cognitive metaphor theory: to understand how abstract negative concepts are mapped onto concrete images-such as parts of the body or natural phenomena-within the Arab linguistic consciousness.

FINDINGS AND ANALYSIS.

3.1. Idioms of arrogance and hypocrisy. In arab culture, humility is a central virtue; consequently, arrogance is treated with significant linguistic severity.

Metaphorical mapping: “His nose is in the clouds” (أنفه في السحاب) or ‘He looks at people from the tip of his nose.’”

Stylistic nuance: The use of the "nose" (أنف) as a symbol of pride is deeply rooted in Bedouin history, where the nose represented a man's dignity. To describe it as being "high" or "in the sky" is a stylistic hyperbole intended to mock the subject's inflated self-importance (*Sibawayh, 1988*).

Hypocrisy: phrases like “He shows you the heaven and hides the hell” exemplify the stylistic use of contrast (antithesis) to highlight moral corruption.

3.2. Idioms of stupidity and laziness. Incompetence and laziness are often targeted through physical or numerical imagery.

Case study: “He doesn't know his head from his feet” (لا يعرف رأسه من رجليه).

Stylistic function: This idiom uses bodily symmetry to illustrate a complete lack of orientation or logic.

Numerical metaphor: “A zero on the left” (صفر على الشمال). In the decimal system, a zero to the left of a number has no value. Stylistically, this phrase transforms a mathematical fact into a social judgment, emphasizing the subject's absolute insignificance within a group (*Wright, 1971*).

3.3. Stylistic devices: sarcasm and irony. Many arabic phraseological units utilize “enantiosemy” (where a positive word is used to imply a negative quality) for sarcastic effect. For instance, calling a notorious liar “the father of truthfulness” in certain contexts acts as a sharp stylistic weapon. These units are highly dependent on

the “communicative context” to trigger their negative stylistic value (*Rahmatullayev, 2010*).

CONCLUSION AND RECOMMENDATIONS. The analysis proves that arabic phraseological units regarding negative qualities are not random; they are systematic tools of social critique. Stylistically, they rely heavily on metaphors, hyperbole, and metonymy to increase the impact of a message.

For academic practice: It is recommended that arabic language curricula incorporate a “stylistic-comparative” approach, teaching students not just the meaning of these idioms, but the social “weight” they carry.

For translation: translators must avoid literalism and instead seek “functional equivalents” that preserve the negative stylistic charge of the original arabic idiom.

5. REFERENCES

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