



COMPARATIVE ANALYSIS OF RELIGIOUS PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

Ziyodjon Sharipov

Postgraduate student of Kokand State Pedagogical Institute

<https://doi.org/10.5281/zenodo.7498298>

ARTICLE INFO

Received: 21th December 2022

Accepted: 29th December 2022

Online: 31th December 2022

KEY WORDS

Language, phraseological unit, religion, culture, Bible, religious context.

Language is a key factor for communicating and sharing ideas among nations all over the world. Every language develops together with the culture of the bearers of that language. So, the concepts of language and culture are interconnected and interrelated with each other. There is a close relationship between language and culture because it is impossible to understand a culture without language, and backward. People who live in a certain area share their common set of beliefs, cultural values, and language, even if it is a minor dialect.¹ It is obvious that every culture originates and develops based on the religious beliefs of every nation and impacts our core traditions, values, and the way we interact with others in society. If we depict the concept of culture as an indivisible part of human language, religion is the core of both culture and language as it reflects the soul, morality, life rules of the

¹ Henry McDowell "What is the relationship between language and culture?"

Translationreport.com/blog/relationship-between-language-and-culture, December 2020

ABSTRACT

This article analyses phraseological units belong to religious contexts, compares some similarities and differences of religious phraseological units in Uzbek and English languages and illustrates some examples taken from both languages above.

nation. One of the most basic issues where language and religion intersect is the existence, in many cultures, of *sacred texts*. For cultures where certain texts are so revered, there is often almost an identity of language and religion, such that the *language* of the texts also becomes sacred.² Religion has a great influence on the development of language and impacts every sphere of linguistics. Religious words comprise the large portion of the whole word stock of any language. In linguistics large number of phraseological units are included to the lexical level of the language. Phraseological units as the part of a language's word stock have a great role in it. It makes the language more beautiful and influential because it has metaphorical meaning which can only be understood with the help of special background knowledge and sometimes language sense as well.

² Influence of religion on language use: A sociopragmatic study on the influence of religion on speech acts performance", Alsohaibani A. Ph.D. thesis, University of East Anglia 2017, p.156



A sacred language, "holy language" (in religious context), or liturgical language, is a [language](#) that is cultivated for [religious](#) reasons by people who speak another language in their daily life. But of course the aim of this language is to communicate with believers and insert religion in them. In general a language no matter religious or simple one, becomes more touching when nourished with special lingual elements of special meaning. The origin of every religion is similar to each other and theories about religions are almost the same in every language. In this sense, religious terms and phraseological units in Uzbek and English languages have some common features proving that the root of religions of Islam and Christian is much alike. Even some legends appeared in Koran can be found in holy books of Christians with only small modifications.

All religious aspects are created 1st in oral language and transferred into the narrative one which is represented by The Holly Bible. There are many types of Bibles like Old Testament, New Testament but all of them are united with language treasures typical to the religious language and having some changes in the course of the time.

Religious phraseological units can be classified some groups according to the usage of some common religious terms:

1. Phrases with the word "God" in uzbek language: *Xudo ursin, Xudo xohlasa, Xudoning bergan kuni, Xudo urdi³, Xudo biladi*. In English language phrases like those can be expressed in the following way: *A face like a Greek God, All things are possible with God, God's green earth, by the*

grace of God, only God knows, God helps only those who help themselves.

○ 2. Phrases which include other religious terms like names of prophets or names of holy places: *Jannat bulog'i, yettinchi osmonda uchib yurmoq, shaytonning gapiga kirmoq, shaytonga dars bermoq, o'zidan farishta yasab olmoq, shaytonning malagi*. In English: *to make a baby Jesus cry, what would Jesus do, in seventh heaven, everybody wants to go to heaven but nobody wants to die(proverb), to give somebody the evil eye, the love for money is the root of all evil(proverb), go to hell*. From those examples above it is obvious that some religious phraseological units have their exact equivalence while others are partially. Even some religious phrases in both languages involves deep knowledge on that religion.

In addition to the fact that religious phraseological units have a deep and rich meaning, they give a special impressiveness to our speech. In religious phraseological units the uniqueness of the national culture, the characteristics of the national traditions of the people reflects. No matter what religion we study, the truth is that they all reflect their worship culture, symbols and aspects and has its own expressions. So, to know the phraseological units of a certain language helps entering the life of a nation meaning that knowing its customs, traditions and, of course, its religion. In this sense religious phraseological units in Uzbek and English languages are expressed with some differences as the holders of those languages adhere into different religions. As the terms in those religions reflects the same notions we could find some phraseological units that have similarity in their meaning.

³ Sultanova Sh. Religious vocabulary as an integral part of religious phraseological units scientific bulletin Series: Humanitarian Studies №5(49) p.115



References:

1. C. Kramsch. Language and Culture. Oxford: Oxford University Press, 2000
2. Rahmatullayev Sh; O'zbek tilining izohli frazeologik lug'ati, -O'qituvchi, Toshkent -1978
3. Yo'ldoshev B. O'zbek frazeologiyasi va frazeografiyasining shakllanishi hamda taraqqiyoti. – Samarqand. 2007.
4. Yo'ldoshev B. Frazeologizmlarning adabiy til normasi munosabatiga doir. – T.: O'TA. 1992. 3-4 son. 37-42 p.
5. Kunin A.V. Курс фразеологии современного английского языка. – М. 1986
6. Сабаева Э.К.1, Нурутдинова А.Р Языковая и речевая классификация фразеологических единиц и их роль в репрезентации языковой картины мира (на примере: фразеологических единиц с религиозным компонентом) Научная статья. Альметьевский государственный нефтяной институт, Альметьевск, Россия; 2020
7. Eshboltayev B. O'zbek va ingliz tillarida komprativ iboralar: Oriental Renaissance: Innovative, educational, natural and social sciences volume 2, issue 1 p.106-108
8. Sh.Sheraliyeva, Diniy frazeologik birliklar madaniyatlararo aloqa vositasi sifatida International scientific-practical conference on the topic of "Problems and perspectives of modern technology in teaching foreign languages, volume 2, issue 20; p.125-129 <https://doi.org/10.24412/2181-1784-2022-20-702-707>
9. https://www.academia.edu/4810186/PHRASEOLOGICAL_UNITS_IN_RELIGION
10. <https://cejsr.academicjournal.io/index.php/journal/article/view/691>
11. <https://in-academy.uz/index.php/ejar/article/view/1931>