

REPRESENTATION OF RELIGIOUS STABLE COMPOUNDS IN ENGLISH

*Abdujabbarova Dinara Zakirovna
Nishanova Feruzaxon Rustamovna
Xudoyberganova Sevara Ilxomjonovna
Ingliz tili o'qituvchisi
Baxodirova Mashxura Baxodirovna
Ona tili va adabiyot fani o'qituvchisi*

The article is devoted to the analysis of stable combinations of religious origin. It also substantiates that the religious picture of the world of the Uzbek people, reflected in phraseology, combines universal cultural characteristics, that religious discourse is a source of information on the universal values of the spiritual culture of nations contained in the phraseological composition of national languages. The language of sacred texts had a huge impact on the formation of the literary languages of many peoples, from ancient times attached to a certain religious culture. Translations of these texts into native languages became the basis of book languages. The interest of scientists in the analysis of religious texts as a source of spiritual, educational and educational means has never faded. These texts were studied at different times in different aspects. Recently, a number of works have appeared in Uzbekistan dedicated to solving a number of issues in the field of theolinguistics. However, it seems to us that one of the promising directions in modern linguistic science is the study of stable combinations of religious origin, since the languages of widespread religious texts, as well as phraseological units with religious semantics, had a huge impact on many linguistic cultures, enriching them and becoming a significant fragment of the linguistic picture of the world many nations. This article is devoted to solving the problems of linguoculturology in the era of increased interest in religion in the world, in particular in Uzbekistan, its relation to it and its place in people's lives. The study of the phraseology of religious origin in Russian linguistics in their works addressed such famous linguists as V.M. Mokienko, V.G. Hack, A.V. Kunin et al. Despite the high degree of knowledge of this issue from various points of view, the terminological apparatus has not yet been fully formed, there is no clear concept of biblicalism, and there are also gaps in this area that have yet to be clarified [1]. And Uzbek phraseological units of religious origin for a long time were in the "closed territory", because of which they were not studied at the proper level. The close connection of the history of the Uzbek people in the 9th century with the Islamic world, the influence of the teachings of the Koran, the widespread dissemination of hadiths and religious-Sufi literature were the main factors in enriching the language with stable religious

expressions. To date, the penetration into the Uzbek language of lexical units of Arab origin has been studied in some aspects [2, 3]. Religious vocabulary is a significant part of the Arabic-Persian borrowings in the Uzbek language and is of interest from the point of view of linguistic and cultural studies. Sustainable combinations with religious content in the Uzbek language occupy a huge layer of vocabulary, and it can be noted that the Quran is their main source. They are so rooted in everyday and literary speech that many idioms may be incomprehensible to people who are not familiar with religious sources. For example, kunini k̄ysatmok; nighttoning urochisi; almisodan Kolgan, etc. Such expressions have already been so assimilated in the Uzbek language that sometimes they do not cause any representations or associations with Quranic motifs. With a change in worldview, perception of the world and views, many phraseological units fall into the category of obsolete expressions or, as a result of loss of connection with Quranic motifs, people cease to know their etymology: захари заккум (poisonous, bitter fruit of the infernal tree Zakkum); қилқўприк устида (the terrible bridge that leads to Paradise), etc. To another category we refer stable combinations and expressions that are formed on the basis of various myths, legends, images, quotes from religious texts or on the model of some Quranic phraseological units and expressions, for example: Оллоҳ “Бўл!” деди; “Ол, тўним!” etc. In philosophical understanding, religion and culture are considered not from the point of view of contrasting as a struggle of opposites, but also from the position of unity of these opposites. It is precisely “promoting” (religion to culture and culture of religion) as a kind of unity that plays a role in development, in the interaction of opposing systems. It is necessary to feel not only the opposite, but also the unity between culture and religion, which, in turn, also produced and accumulated methods and techniques for the realization of a person’s being in his material spiritual activity, realized them in products and passed them from generation to generation. Despite the complexity of the relationship of religion with other areas of spiritual culture throughout history, they mutually influenced each other and formed unity and integrity. Religion, as Professor O.F. Lobazova, “becomes a part of the cultural universe and synthesizes within itself certain phenomena of other areas of cultural life, changing its forms and internal content. Throughout the history of mankind, several forms of religion have been replaced that are consistent with the general development of human society” [4, p. 42]. It reflects the various approaches of individual researchers and thinkers of world significance. In particular, the Russian philosopher V. Solovyov argued that in history from its very beginning there are three root forces that control human development and manifest themselves in three historical cultures that have only world significance. Under the predominant influence of the first force is the Muslim East, the second force is Western civilization, and the third is Slavism [5]. Muslims are currently facing a global problem, it is to adapt to the influence of the West and at the same time not to

deviate from the direct path of the Qur'an and the culture that has formed on the basis of religious teachings. It should be noted that the process of forming sustainable combinations based on religious texts, myths, legends, etc. continues to the present day. In many cases, such neoplasms serve as a means of artistic expression, expression, humor and satire. See, for example, the steady combination of ottmind osmond umbok (fly in the seventh heaven). The seventh heaven is mentioned in the Qur'an (23:17; 67: 3; 71:15; 78:12), in Jewish mythology and in Christian liturgical literature [II Corinth, Prince. open Avr.]. Stable combinations and expressions, the source of which is religious literature, can be analyzed from the point of view of the semantic, semantic integrity of their components, semantic relationships with primary sources, semantic evolution. A known part of them retains their direct links with the source, for example. Оллоҳнинг марҳамати билан; Оллоҳ рози бўлсин; жаннат эшиклари, etc. Most of the stable combinations and expressions in question gradually lose their cult coloring, entering into unusual new contexts, acquiring new meanings that are most understandable in the minds of people, that is, sometimes they enter everyday life, thus lose their sacred meaning and begin to be used to describe simple ones. spiritually understated objects, and sometimes even take on shades of negative semantics, for example; лаънат тамғаси; лаънат ўқимок (In religious mythology, the devil was expelled to the ground, a collar with a seal placed by God was put on his neck), and арабнинг ўлигидек узун; Сулаймон ўлиб, девлар қутулибди; куни битмок , etc. Some phraseological units that have arisen on the basis of various biblical myths, legends, parables, etc., in their sources express a certain worldly wisdom that is not directly related to the religious worldview, take on the character of aphorisms, for example: Тоғ тоғ билан учрашмаса ҳам, одам одам билан учрашади; Қариси бор уйнинг париси бор; Етти одамнинг бири Ҳизр; Ҳизрнинг йўқласанг пайдо бўлади; Нафси ёмон Ҳайитда ўлибди, etc. A number of such phraseological units and stable expressions, which are used literally in the sources, gradually acquire a figurative, which becomes common, for example тош отмок; жини қўзимок; 60 So, in the Uzbek language, stable combinations of religious origin have a long and peculiar history and despite the change in attitude to religion and sacred texts at different times, these expressions were preserved and relatively actively used in speech, thereby firmly entrenched in the phraseological foundation of the Uzbek language. In connection with the strengthening of the role of religion in various spheres of public life in modern Uzbekistan, the road to scientific research of religious texts opens with the support of the government headed by the President of Uzbekistan [6]. This contributes to the prevention and elimination of unfounded interpretations of religious texts by incompetent specialists. Undoubtedly, religion and culture are interconnected and interdependent, they represent a single whole. Appearing as the sacred basis of each culture, religion has shown its dominant role in the formation of the spiritual culture of

mankind. Thus, thanks to the cultural potential of Islam, a new type of culture of the Uzbek people was formed. In a religious worldview, forms (rituals, rituals) can change, but the content, which consists in moral and ethical principles, remains unchanged and uniform for different religions. Sacred texts express the level of aesthetic development of cultures. The peculiarity and specificity of the aesthetics of sacred texts are that the aesthetic and ethical are in a single space, constitute a single whole. The religious picture of the world of any nation is noted in the way of thinking, the cultural psyche, in the worldview and ethical standards. And the religious picture of the world of the Uzbek people, reflected in phraseology, combines common (universal) cultural characteristics. Stable phrases of the national language indicate that ethical values, moral, ethical norms of an ethnos are inextricably linked with religious beliefs. So, religious discourse is a source of information contained in the phraseological composition of national languages about the universal values of the spiritual culture of nations.

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