

PHRASEOLOGICAL UNITS ORIGINATED FROM RELIGIOUS CONFESSIONS

Tukhtabaeva Zamirakhon Kozimovna
ELT teacher

Intercultural Communication and Tourism Department
Alisher Navo'i Tashkent State University of Uzbek Language and Literature
Tashkent, Uzbekistan

Annotation: As languages progress over time, they face a great deal of changes based on several existing factors. One of the most influential factors is speakers' religious faith which significantly contributes to the enrichment of their lexicon. For this reason, this particular paper focuses on phraseological units that are learnt by *linguaconfessiology*, one of the new branches of linguistics which studies linguistics by making connections between languages and people's religious beliefs.

Key words: *Philosophy, linguistics, religious confessions, linguaconfessiology, phraseological units, material and spiritual culture.*

ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ НА ОСНОВЕ РЕЛИГИОЗНЫХ КОНФЕССИЯХ

Тухтабаева Замирахон Козимовна
Преподаватель ELT

Кафедра межкультурной коммуникации и туризма
Ташкентский государственный университет узбекского
языка и литературы им. Алишера Навои
Ташкент, Узбекистан

Аннотация: По мере того, как языки развиваются с течением времени, они сталкиваются с множеством изменений, обусловленными некоторыми существующими факторами. Одним из наиболее влиятельных факторов является религиозная вера говорящих, что значительно способствует обогащению их словарного запаса. По этой причине в данной статье основное внимание уделяется фразеологизму, изучаемой *лингвоконфессиологией*, одной из новых ветвей

лингвистики, которая изучает лингвистику, устанавливая связи между языками и религиозными верованиями людей.

Ключевые слова: *Философия, лингвистика, религиозные конфессии, лингвоконфессиология, фразеологизмы, материальная и духовная культура.*

It is well-known that philosophy was a core sphere that many scholars of the past acquired and mastered. Historically, it was considered the “father” of all bodies of knowledge: astronomy, medicine, physics, mathematics, biology, metaphysics, and others; a person who mastered them was called a philosopher. Western and eastern philosophers like Plato, Aristotle, Socrates, Diogenes, Confucius played a significant role in the development of the world sciences that we know today. If we look back to the history of Central Asia, we can witness that all scholars mastered philosophy and connected it with specific fields like mathematics, astronomy, medicine.

Through the centuries, the other subjects branched out from their ancestor *philosophy* and studied as an independent but interrelated course of knowledge by its students. However, from the XIX century onwards, these subjects started to cross each other’s ways again, and new disciplines of study have appeared in the scientific world. For instance, mathematical psychology is a psychological approach that focuses on “(1) formulating and testing models of psychological phenomena, (2) studying and explicating mathematical methods applicable to psychological research problems” [3]. Linguaconfessiology, which is put in the center of attention in this article, has also emerged as a separate scientific discipline. It studies languages based on peoples’ religious faith and explains the origin of certain linguistic units.

Languages have served and continue to serve as one of the main mediums of communication in society, and also significantly affect the way we think, the life we live, the relationships we establish with other people. Many languages faced consistent changes through the course of various events in history; globalization, invasions, the introduction of new religions, immigration of other language speakers made a profound impact on the indigenous languages and cultures. Therefore, every single language represents all elements of the local history and religious spirit of the people. In everyday

life, people use many phraseological expressions that date back to the long history of humankind and their spiritual path. Learning those expressions of a native language through linguistics and confessions of faith is one of the frequent questions addressed in cognitive linguistics. Phraseological units of every nation are considered unique representatives of these particular culture's religious beliefs and cultural features [4].

Russian philologist Prof. Buyanova has conducted extensive research on phraseologisms that originated from the religious beliefs of people. According to Buyanova, in today's linguistics, the relevance of the study of phraseological units within the framework of the linguaconfessional approach is significantly increasing. Thanks to the globalization process in the world, phraseologisms are stored and transmitted to all new generations of native language speakers. As one of the linguacultural directions, linguaconfessiology embraces all relevant aspects of studying a specific language in terms of language and culture, language and religion, language and religious confession phenomena. It is important to mention that native languages can be different, but the general confessional culture determines the presence of basic values presented in linguistic concepts, in confessional concepts and markers, in other mental and linguistics constructions in all these nations [1, 2].

Each language not only tries to strengthen and keep its linguistic units but also contributes to its reproduction in the confessional memory and mentality of the people generation to generation. The following proverbs can show us this contribution:

1. *“Bolali uy bozor, bolasiz uy mozor”* (“A house with children is a market, a house without children is a grave”, eng.)

This Arab proverb contrasts the key lexemes “market” and “grave” to explain that having a family and children is sacred phenomenon of existence and continuation of generations.

2. *“Bukrini go ‘r tuzatadi”* (“Only the tomb corrects a hunchback”, eng.)

In Islamic faith, it is believed that people who have good character and deeds will be in good condition with unimaginable pleasures in their graves until the Day of Resurrection/Judgement (Yawm al-Qiyamah), whereas bad people who do a lot of misdeeds and harm others in their life will get severe punishment in their graves even

before the Day of Judgement. Here in this saying the word “bukri” implies to bad people, and they may continue in their wrongdoings until they die. Therefore, the actions carried out to lead them to straight path may go in vain.

Enriching the culture of communities, language constantly faced changes through generations as mentioned earlier. The objects ones were materialistic culture of nations have become the objects of spiritual culture. When observed closely, one can assure that these two: material and spiritual culture are strongly interrelated with each other. The clothes, food, and other physical objects satisfy the everyday needs of a person and at the same time perform an important spiritual function - to foster in people a sense of beauty, harmony, respect for the heritage of ancestors, etc. The spiritual value of objects of material culture increases over time. Common human values have been formed over centuries and passed through generation to generation. Below we can see different examples that show this relationship between physical things and spiritual concepts that are related to people's faith.

“*Qiblagohim* onam, *qiblagohim* otam (“My mother is my Kibla”; “My father is my Kibla”, eng.)

Qibla/Kibla is the direction of the Kaaba (building at Mecca), to which Muslims turn at prayer. This place is the most sacred place on Earth for all Muslims, even after their death. In other words, the deceased muslim should be buried lying on his right side with his face turned towards the Kabaa. As for the living believers, they should not do any disrespectful acts facing Kibla. For example, if they are aware of where Kibla is located, they never stretch out their legs or spit towards this direction. In Uzbek language, people also use this word for their parents to express how much they love and respect them. It is the duty of every Muslim person to respect his/her parents and to look after them when they become old. This also mentioned in several places of the Holy book Qu'ran. By connecting two sacred notions: *Qibla/Kibla* and parents, a new expression entered Uzbek language.

Languages have been deeply influenced by various historical processes as mentioned above: introduction of new religions, immigration, emigration, invasions, trade, and others resulted in modifications and improvement in the linguistic systems of these

languages. Today, people, in their daily life, use thousands of phrases which were used by their ancestors and originated from those ancestors' religious faith and confessions. These phrases have reshaped, received different connotations over time, and they will continue to represent the spiritual, national values of particular societies; to enrich their cultural heritage.

References:

1. Buyanova L. Y. Фразеология как культурный код познание и духовное наследие предков. RUDN Journal of Russian and Foreign Languages Research and Teaching, 2017.- pp. 285-298.
2. Buyanova L. Y. Национальная фразеология как репрезентация этнокультурной и конфессиональной памяти // Вестник Московского государственного областного университета (электрон. журнал). 2016. №4. URL: <https://vestnikmgou.ru/ru/Articles/View/764>
3. Estes, W. K. Mathematical Psychology. International Encyclopedia of the Social and Behavioral Sciences, 2001.-9412-9416
4. Корчук Л. В. Репрезентация религиозно-конфессиональных ценностей реформации и протестантизма во фразеологическом наследии Мартина Лютера. Вестник Балтийского федерального университета им. И. Кантаб 2019. -pp. 5-14