



PHRASEOLOGICAL REPRESENTATION OF THE RELIGIOUS WORLD OF A PERSON

Sobirova Mohirkhan Kosimdjani kizi

Fergana State University, Faculty of Linguistics,

first-year master's student

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ABSTRACT

The present article is devoted to examination of reflections of religious worldviews in Arabic, English, and Russian phraseological funds. One of the tendencies in modern linguistics is directed to the study of relationship between language and culture as two forms of a nation's spiritual culture expression.

Introduction. Phraseology is an integral and especially emphasized component of the language, the most vivid, original, unusual, "individual", culturally significant and nationally specific, able to express in a concentrated way, not only the peculiarities of the given language, but also its speakers, their worldview, mindset, mentality, national character and style of thinking. The study of problems related to the phraseological units of different languages has a long tradition. The study of the character and peculiarities of phraseological semantics can be referred to as one of the problems around which there are still disputes. However, it is necessary to take into account the fact that the phraseological unit is first of all a semantic phenomenon and the attempt to exclude it will not lead to any positive results. There is no doubt that phraseology gives the language its brightness, uniqueness and national flavor, which distinguishes languages from each other. Language of

each nation has its unique phraseological units, recorded in dictionaries, and arising under the influence of its history, spirituality, philosophical worldview, spiritual, cultural and material way of life, specific traditions and customs, beliefs, national and mental features, they are preserved and applied within certain norms and standards. If their common features change, the norms and boundaries of phraseological units are violated. Use of phraseological units in generally recognized form and meaning indicates presence of certain norm inherent in them. If their lexical composition is expanded or reduced to achieve certain stylistic goals, this will lead to violation of this norm due to the fact that meaning, lexical and grammatical connection between the components of certain phraseological unit, its traditional structure will change. Language Norms which are Characteristic for Phraseologisms and it consists of three sections. Any deviation from the



phraseological norm is an abnormal use of phraseological expressions and has such occasional, individual manifestations as replacing phraseological components or using them as free words, syntactic and semantic union or isolation of their parts, expanding the structure by adding additional words. Considering the importance of the topic, it should be noted that appearance of ethnolinguistics (that is, cultural linguistics) at the intersection of linguistics and culturology in the 20th century has raised academic interest of many researchers reflecting on relationships between language and culture. It is also regarded as a related branch of linguistics exploring the relationship between language and cultural conceptualizations, whose main field of investigation includes different national worldviews reflected in the system of language communication. According to Karasi and Giles and Clair, a rapidly growing interest in cultural linguistic studies can be explained by globalization of problems worldwide, need for knowing about situations in which misunderstanding can occur, importance of revealing values underlying communicative activities, integrative tendency of development of humanitarian studies, etc. Language and religion, being two different forms of spiritual national culture reflections, also demonstrate close relationships. The importance of the study of the interrelationship between language and religion is further observed within anthropological orientation of linguistics, since religion is taken into account as one of the most vital values of humanity reflected in language which can throw light upon national identity, self-awareness, as well as worldviews in general; which is one

of the issues in linguocultural paradigm of linguistics.

Religion also combines beliefs and actions to help people solve the problem of their existence. It is based on the belief in the existence of God. Despite an outstanding number of studies on reflections of religious beliefs in languages, there are many white spots for investigation explained by rather newly existing and extensive fields of research. The study of numerous linguistic works devoted to different spheres of religion reflection in language (that is, religious worldviews in national languages, religious concepts, study of language features in religious texts, and reflection of religion in separate literal works, etc.) has thus demonstrated absence of a contrastive study based on phraseological units in these three distant languages and cultures, since phraseology encodes religious beliefs and becomes a useful source to throw light on general and specific features in religiouslinguistic worldviews of Arabic, Russian, and English speakers.

Holy Scriptures of Christians and Muslims, that is, the Bible and the Holy Quran, respectively, have enormously influenced development of national languages and have also become an important source of international phraseology. Arabic, English, and Russian linguistic funds are not exceptions and many idiomatic phrases in these languages originate from the Holy books. Despite the fact that Arabic culture considers the Holy Quran to be its Holy Scripture and English and Russian pay respect to the Bible, phraseological equivalents can be found in all three languages. For example, equivalents of the English phrase of "forbidden fruit" are present in Russian as well as in Arabic and



many other languages. This fact, from authors' point of view, is explained by borrowings of phraseological units of Biblical origin in Arabic, unity of numerous plots described in the Bible and the Holy Quran, and the fact that both religions have Abrahamic origin. Another example is when names of biblical characters such as "Adam", "Noah", "the Virgin Mary" and others are observed in Arabic phraseology. For example, Arabic people say that "every Adam will find his Eve". In the Arabic language, there are also phraseological units of Quranic origin in which the wisdom of this memorial of Arabic literature is reflected. For example, a large number of idiomatic phrases are used to describe "Allah" and one example is "the owner of the Judgment Day". Some phraseological units originating from the Bible and the Holy Quran come from citations from the Holy Scriptures, other – from the plots. The citations can be either exact or changed. For example, an exact phrase for a two-edged sword comes from KJV, Proverbs 5:4 – But her end is bitter as wormwood, sharp as two-edged sword. The example of the changed phrase of Biblical origin in English is "to live on the fat of the land" instead of the Biblical one "to eat the fat of the land". Phraseological units originating from citations can be metaphoric or non-metaphoric. For example, "manna from heaven" in these three languages is not metaphoric in the text of the Holy Scriptures and means food given to the Israelites during the Exodus. The specific feature of Russian phraseology of the Biblical origin is that one and the same phraseological unit can be used in modern and Church Slavonic variants - literal language of Southern Slavs in the 14th -17th centuries, used nowadays in

churches. For example, the Russian equivalent of English knock and it shall be opened is more frequently used in its Church Slavonic version than in modern one. Furthermore, the Bible and the Holy Quran are a source of peoples' beliefs about God, devil, angel, etc., defined as religious concepts in this work. Basic universal religious concepts in these three languages and cultures are "God", "devil", "heaven", "hell", "sin", "soul", and "angel". Unique features of God represented in Arabic are that His special love is given to children, it is humiliating to complain to anybody except God, and rude people are not in His favor. In Russian phraseology, God is represented as sinless and truthful. Russian people say that only God is without sin. However; a beautiful person is said to be God's gift to mankind, only in English. Heaven associated with God is also a positive element in religious worldviews in these three languages and cultures. Arabic and Russian phraseological equivalents of an English idiom of "in the seventh heaven" also mean the highest state of happiness and allude to the dwelling place of God recognized by both Muslims and ancient Jews. Hell in the religious worldviews of the speakers of Arabic, English, and Russian is associated with torments. The phrases of "torments of hell" in Russian, "hurts like hell" in English, and "to turn life to hell" in Arabic are examples of negative attitudes to hell. Nevertheless, Russian speakers think that it is better to live with clever people in hell than with stupid ones in heaven. According to the conceptual analysis of phraseological materials in Arabic, English, and Russian; the main manifestation of evil is "devil", which is perceived as the one who: - catches humans' souls; - appears where there are



negative qualities: money is associated with devil in Russian, the devil (Satan) finds (makes) work for idle hands in English, and Arabic people say that the head of a lazy person is the house of the devil; - fearful of holy places and religious symbols. In English, phraseological worldviews of the devil is present near poor people more than the rich. The devil also visits the rich, but he visits the poor twice. Moreover, people who were always lucky were thought to have made a pact with the devil which is reflected in the idiom of “to have the devil’s luck”. Only in Arabic, love poetry is considered to be sent by the devil and it is called “spit of shaitan”. Angels, from the one hand, are a positive element in these religious worldviews. There is a phrase of “a guardian angel” in all three languages, denoting that people have protectors. On the other hand, death coming to a human is also considered to be approaching with coming of the angel of death. Soul as represented in phraseology is a non-corporal essence, which goes to God after a human’s death.

The concept of “sin” is also present in phraseological materials of all three languages. In Russian, negative qualities are compared with the death sin; and in English, with sin which is miserable as sin, ugly as sin, etc. In Arabic, wine is referred to as mother of the death sins. According to the mathematical statistics, God is the center of religious worldviews in all three languages and the biggest number of phraseological units contains this

component. The second widely represented concept in phraseology of English, Arabic, and Russian is the concept of “devil”. Another group of religious phraseological units is connected with religious traditions and ceremonies. Unique phraseological units in Russian reflect special rituals committed in Russian Orthodox Church. For example, a Russian phrase of “na ladan dyshat”, used to talk about a person who is close to death, contains the component of ladan which is a type of resin widely used during religious ceremonies in the church. In the phraseological unit of “pustitsya vo vse tyazhkiye”, which is used to describe some people who start their work too intensively, the component of “tyazhkiye” means bells used in Orthodox churches and in the phraseological unit of “odnim mirom mazany miro”, there is a type of oil used during church ceremonies. In Arabic, unique phraseological units are connected with the tradition of pilgrimage to Holy Muslim cities of Mecca and Medina. In Russian, when people say that someone went to Mecca, they mean that they went to their dream place. In all three languages, phrases based on the names of religious holidays are also present. In Arabic, there is a proverb that promises health to everyone who fasts. In English, phraseological units with a component of prayer in “not have a prayer” means to have no chance to succeed. For example, she does not have a prayer of winning the competition.

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