

## ON THE QUESTION OF STUDYING BIBLE AND QURANIC PHRASEOLOGY IN UZBEK LINGUISTICS

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### Annotation

The article is devoted to the analysis of the current state of the study of phraseology in Uzbekistan, in particular religious phraseological units based on the material of the Russian and Uzbek languages.

**Keywords:** theolinguistics, religious phraseology, biblicalism, Koranism, sacred component.

### Introduction

In modern world linguistics, there is a process of integration that ensures the unification of various disciplines; thanks to the interaction of disciplines, events are identified that lead to completely new scientific results, and a comprehensive study of objects remains a feature of modern science. In modern linguistic research on the study of language and culture, in connection with the tendency to return to the anthropological approach reflected in the teachings of von Humboldt, a new synthetic science - theolinguistics - has emerged at the intersection of theology, religious anthropology and linguistics.

In the science of language, since the end of the twentieth century, in order to fill the ideological gap (vacuum) in society with the promotion of religious doctrine, the study of such issues as religious language, religious-linguistic behavior - religious forms of communication, areas of use of religious language has become relevant. Religious consciousness, which is one of the components of religion, exists, functions and is realized precisely through language, since thanks to language, religious consciousness is able to unite people and express sociality.

Religious phraseology, being one of the means of enhancing the expressiveness of language, as an object of theolinguistics, has attracted the attention of a number of foreign linguists. We can say that in countries where Christianity is the leading religion, a unique

terminological apparatus has been formed in linguistics based on the study of religious phraseology of biblical origin. In addition, the focus of attention of modern linguists is the issue of reflecting the semantic transformation of religious phraseological units associated with changes in religious ideas, culture and lifestyle of people, their dynamic nature. After all, the role of the semantic transformation of religious phraseological units depending on a certain cultural environment is great in that religious beliefs control certain behavior, and the listener (addressee) becomes not a passive object, but an active subject.

As a result of recent changes in the social and political situation in the field of linguistics in Uzbekistan, the ability of researchers to study the role of religious vocabulary in the language system has expanded, and this lexical layer has been studied from different points of view. However, at present, in the context of an extensive study of biblical and Koranic phraseology in different languages, including some related languages, issues of definition and classification, as well as a comprehensive analysis of religious phraseology, remain open in Uzbek linguistics.

Proof of our opinion can be the scientific works of Uzbek scientists who studied religious vocabulary from different points of view - N.M. Ulukov (exotic vocabulary in Uzbek religious texts), M. Umarho'jaev (religious style and religious terminology), Sh.S. Sirojiddinov (religious and philosophical teaching in the works of Uzbek classics), Sh.T. Mahmaraimova (cognitive aspect of theomorphic metaphors), Sh.M. Sultanova (category of time in sacred texts), M. Galieva (mythological and religious consciousness in the linguistic picture of the world), Sh.R. Amonturdieva (functional-stylistic analysis of the Uzbek religious text), Sh.T. Yusupova (linguapragmatic features of religious texts), Sh.A. Sheralieva (studied the linguacultural characteristics of religious phraseological units in English and Uzbek languages and the problems of their translation in a comparative aspect).

An analysis of the above works shows that the study of religious phraseological units in the Uzbek language is one of the pressing problems. In this regard, one of the representatives of the Samarkand school of phraseology B. Yo'ldoshev noted that "there are still many problems in Uzbek phraseology that require deep scientific study", that the problem of "special study of phrasemes, hadiths and their relationship to phrasemes in the Qur'an"<sup>1</sup> is one of the problems standing in front of the scientist.

We can say that religious phraseological units are stable combinations, the origin of which is usually associated with religion, and is also formed on the basis of religious sources such as the Qur'an, Bible, Gospel and Psalms, etc. At the end of the 9th century, closer integration of the Uzbek people with the Islamic world, the influence of the teachings of the Qur'an, the spread of religious and Sufi literature are the main factors that enrich the language with stable combinations with religious semantics.

Religious vocabulary is the main part of the Arabic-Persian borrowings of the Uzbek language and is of great interest to linguists in terms of subject matter, semantics and application. In this work, based on existing fundamental studies of the phraseology of the

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<sup>1</sup> Yo'ldoshev B. Uzbek phraseology in the years of independence: achievements and future tasks Foreign philology. №1, 2017. 5-13. P. 11.

Qur'an in world linguistics, we will for the first time try to analyze the origin and formation of religious phraseology in the Uzbek language.

Religious phraseology in the Uzbek language constitutes a huge layer of vocabulary, and the Qur'an can be said to be the main source for many of them. In Russian, biblical phraseology is usually called "Biblicalisms," and Qur'anic phraseology is called "Koranisms." We also consider it appropriate to call phraseology borrowed from the Qur'an "Qur'anic phraseology", based on the laws of word formation of the Uzbek language. However, it should be noted that the object of our research is not only phraseological units of sacred texts, but also all stable combinations related to religion as a whole. For this reason, Qur'anic phraseology can be used as a term adjacent to religious phraseology.

To clarify the basis for the formation of religious phraseological units, studying the basic component in their composition can give the expected results. However, in our study, in most religious phraseological units, words directly related to religion or words indirectly related to religion play an important role. Although such words do not fully reveal the semantics of the phraseology, they still serve as a key indicator of his religious affiliation.

Phraseological semantics is a more complex object of study, which is explained by a shift in phraseological meaning. Due to a certain degree of similarity between lexical and phraseological semantics, the methodological principles of vocabulary in the analysis of phraseology began to be adapted taking into account the properties of phraseological material. In phraseology, the use of the method of component analysis, which allows a detailed analysis of the semantic structure of phraseology, was a scientific breakthrough. Component analysis is a linguistic method based on paradigmatic connections in the language system when studying the meaning of words. The meaning of a word can be described using its synonyms or detailed interpretation. In component analysis, another method of description can be distinguished, according to which the meaning is divided into semes, which are more distinct than lexical interpretation. This method does not conflict with dictionary interpretation because dictionary interpretation is itself an example of componential analysis. Therefore, it is advisable to study the semantic-content relations of words on the basis of interpretations of words in explanatory dictionaries.

Structural analysis of phraseological combinations with a religious (sacred) component allows us to identify cognitive stereotypes of supernatural forces formed in the minds of native speakers. The religious component in the narrow sense can be defined (from the Latin sacer, sad - "sacred") as the sacred concept of religious beliefs and rituals, customs<sup>2</sup>.

It should be noted that as part of stable combinations, the religious component can be expressed formally (through lexical units related to the corresponding semantic fields or through the internal form of the word), for example, *carry a cross; neither a candle for God nor a poker for the devil; according to the demonic bible* and may not be expressed. If the religious component is expressed, it is enough to determine its internal form and describe its semantic structure. If the religious component is not expressed, then the religious

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<sup>2</sup> Krysin PP. Explanatory dictionary of foreign words. - M., 1998. P. 213.

semantics of the stable combination is revealed as a result of the interpretation of cultural semantics associated with religious rites, rituals and religious thinking. For example, in such combinations as *yugurganniki emas*, *buyurganniki*; *nasib qilsa bo'ladi* in the Uzbek language the subject (religious component) is not expressed, but in the minds of any speaker of the Uzbek language the content implies the commission of these actions by God (Allah). In such an interpretation, it is better to turn to folklore, colloquial speech and dialect vocabulary.

Thus, a structural-semantic analysis of religious phraseology shows that phraseological units with a religious component constitute the main part of the religious phraseological fund of the language. For phraseological units with implicitly expressed religious semantics, their religious nature can be substantiated by semantic and etymological analysis of the components of phraseological units. Phraseological units formed on the basis of naive religious ideas and mythology of the people, as well as superstitious views, exhibit associative harmony with religious views and can be classified as religious phraseology.

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