
**RELIGIOUS KNOWLEDGE STRUCTURES REPRESENTED IN
PHRASEOLOGICAL UNITS**

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***Abstract.** The article discusses the specifics of the religious phraseology in English and Uzbek, the factors of formation, and the relation to literary language norms. It aims to interpret specification of simple verbal phrases, their formation reasons and their relationship to literary language norms. In article is also analyzed the theories of phraseology, using them in practical examples of everyday usage.*

***Keywords:** phraseological unit, phraseological layers, reduced unit, literary norm, stylistic reduction.*

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.

MATERIALS AND METHODS

In Uzbek linguistics A. Mamatov emphasizes this problem, expressing his attitude to the problems of lexical and phraseological norms in the modern Uzbek literary language and, based on the opinion of B. S. Schwarzkopf, gives the following interpretation: “Phraseological norm is traditionally consistent, homogeneous and equivalent use of phraseological units, linguistic phenomenon, accepted and recognized by the linguistic community in a certain period of time as correct and exemplary that are formalized in the speech practice”.

The fact that phraseological units are always present in the language in a finished form, have their place in the language and speech, is passed down from generation to generation, word of mouth, is always transformed into a single, harmonized combination of two or more independent words, as a result of repeated perception by consciousness the separate meaning of the words that compose them disappears, and the aggregate meaning appears, characterized by the diversity of their morphological composition, semantics, methodological and functional features, meaning that they carry certain knowledge, rules and regulations. Our observations show that the norm of phraseological units is defined as follows [1]:

1. **Phraseological and semantic norm.** In accordance with it, it is necessary to take into account the initial, traditional meaning and form of phraseological units and use them in a context consistent with their original meaning and form. Otherwise, this will lead to a violation of the norm relating to the phrase, which means that the original meaning of the phrase will change or disappear.

2. **Logical-semantic norm.** This norm proves that the place of words connected with each other as part of phraseological units is firmly fixed and always stable. If the words in the phraseological units are changed or replaced by others, a logical error and violation of the norm relating to the phrase will occur. Therefore, one cannot allow the wrong combination of lexical units in the composition of expressions. For example: it is known that the phrase “the case of the holy fool corrected the moth” in Ikbol Mirza’s novel “Bonu” is more commonly used in the form “God’s corrected the work of the holy fool”. Thus, the author inappropriately

used the word “parvona” in this context, because in the explanatory dictionary of the Uzbek language there are three meanings of the word “parvona”: 1. **Parvona** (p.-t.) - a moth, a night butterfly. Butterfly revolving around a lamp or light. *The fifth lamp on the shelf blinked, and a large moth circled around it.* A. Kakhkhor, “Pomegranate”. *In the evening, Dilshod was surprised to see the moths surrounding the lamp.* S. Zunnunova, “The Smell of a Child”. 2. Semantic. The totality of relationships such as kindness, love, care. *Day and night, I wrote poetry, listing your virtues and daydreaming about you.* A. Oripov, “The Wind of My Country”. 3. **Be an adherent.** Spin around with care or flattery. *Can anything be said about his dear relatives who today surrounded him with care?* S. Ahmed, “Silence”. 3. **Parvona.** II (p.t. - command of the shakh, order). Decree, label of the emir, khan.

In fact, a moth is a small butterfly that strives for light. Therefore, it cannot be used instead of the word “god”. In addition, he cannot be equated with Alisher in the novel “Bonu” as an image, because according to the plot of the novel Alisher is a brave, courageous, honest, generous person who helped Bonu in the most difficult situation.

Lexical and structural-grammatical norms. Through this norm, it is possible to determine the processes of updating the composition of expressions, changing the form and value, variation. This helps to understand the semantic stability and stability inherent in their nature, because, like a linguistic phenomenon, phraseological units, like other linguistic units, develop, change, enrich and multiply under the influence of public life and changes in society. This shows their dynamic nature. Here you can cite as examples such phrases that have been widely used in our language lately, such as “make a phone call”, “send a dial tone”, “hang up on a computer”, “fail a test” and “freeze plastic”.

RESULTS AND DISCUSSION

As a result of the expanded use of certain phraseological units in the text, their components are blurred in context. This makes it difficult to understand their meaning; they can be understood only after understanding the general meaning of

the context.

The following is an example of an extended use by the writer of the traditional phraseologies “confident”: *“Keep your heart as wide open as a gypsy’s knickers, so the wind can blow in and take you where you need to be.”* [3]

The expression “broad soul” is usually applied to people who do not feel depressed or worried. An English translation of the above text was also made: “Keep your heart as wide open as a gypsy’s knickers, so the wind can blow in and take you where you need to be.” It’s a simple philosophy, but it is a good comfort if you’re down in the dumps, isn’t it? In fact, our ears are not only given to us so that we might listen to the din of this transient world!”.

It is obvious that the meaning of the phraseological unit “to be calm” in the Uzbek language in its original form becomes fully understandable after reading the whole context. The inclusion of the words “like gypsy pants” in this context is an occasional introductory component used primarily to enhance the imagery and artistic impact of this expression. Secondly, this “inclusion”, although it violates the structure of a harmonious, holistic meaning of the expression, serves to clarify and strengthen its meaning. Thirdly, in this case, the components of the phraseological unit, losing the structural norm associated with its original form, are used throughout the context in a fragmented form. Obviously, although such a change in the structure of pure phraseology is stylistically justified, but due to the fact that the original form of stable expression is distorted, this is a deviation from the norm and a violation of phraseology. However, the deviation from the linguistic norm in this case is associated only with idiom, which is a linguistic phenomenon. It should be noted that only the language norm is violated here, and the speech norm is not violated, since the expression in the language is used within the framework of speech.

Translation of phraseological units from one language to another is an extremely complex process, and it is often observed that translators use a descriptive (free) translation method, tracing paper (literal translation), preservation of meaning with the omission of certain words or a change in form, as

well as interpretation. For example, a comparison of the original text of Erkin Azam's novel "Shovqin" and its English translation can serve as proof of our opinion. In the original text, the passage "Vika and Ravshan Akobirov, who had once hurt him so badly, had gradually faded into something akin to a forgotten, now seem like a forgotten dream" nightmare".

As it turns out, the phrase "striking to the heart" used in the original, used to characterize Wiki's personality, is not saved in the translation text. Consequently, the translator, having failed to translate it, was forced to omit this expression. It is not easy to translate persistent expressions. If the translator has difficulty in the translation process, a common occurrence in the translation is the use of this method of omitting expressions. Another excerpt from this work: "Who knows, they say that the daughter was marked with a red mark on her forehead and was converted to another religion. Yes, it is amazing how fatherlessness forces one to abandon one's faith" was translated as "Who knows, they say that the daughter of the People's Artist put a red mark on her forehead and converted to another religion. Yes, it's amazing how easily fatherless children can renounce their faith"¹¹. This sentence uses the expressions "to be converted to religion", "to abandon faith". In the explanatory dictionary of the Uzbek language, the expressions "abandon the faith" are mentioned in two meanings: (1) ignore religion; to be an atheist. If you give up religion, do not give up the people. Proverb: "With a good word, a snake crawls out of the hole, and with a bad word, a Muslim refuses religion." Example: "To revert to the religion of the erring, renounced his faith - a holy cause." P. Kadyrov, *Starry Nights*; 2) changes religion to another. Get out of Christianity and convert to Islam.

It should be noted that the translator here translated two separate expressions "convert to religion" and "renounce religion" with one English phrase "convert to another religion".

We have already mentioned that most phrases are formed by metonymy or metaphor. The following example can serve as confirmation of this: "If only Gulya had not let this slip! Just what we needed - out of the frying pan into the fire! Yes,

by the way, where Deniska is stuck - the son of this caring mother ")?

CONCLUSION

Phraseologisms appeared under the influence of various social and psychological factors of the people's language, being unambiguously and popularly recognized and possessing a traditional form, stability, integral semantic unity; from the point of view of their application in a figurative sense they could imagine that they have a certain norm. Phrases occupy a special place among lexical units. They are used as a linguistic phenomenon in speech methodological problems and manifest as a holistic system. The complex nature, the unity of meanings or contradictions between them, the differences between historical, etymological meanings and modern meanings require a good knowledge of the phraseological norm and a full understanding of their essence.

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