

COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS RELATED TO THE RELIGIOUS SPHERE IN GERMAN AND UZBEK LANGUAGES

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Abstract

This article analyzes phraseological units in German and Uzbek from an anthropocentric perspective, and studies phraseologisms related to the religious sphere in both languages from a comparative perspective.

Keywords: Phraseological unit, linguocultural, linguoculture, anthropocentric, comparative analysis, cognitive analysis.

Introduction

There are phraseologisms whose origin goes back to the religious beliefs of the German people. In the Middle Ages, a beard was considered a symbol of male honor in German culture. Beim Barte des Propheten! “qasamyod qilmoq” - the phraseological unit means to swear by putting one's beard in the middle, the word Prophet (Prophet) is involved in the expression.

The formation of the metaphorical image in “Man reicht den kleinen Finger, und er nimmt die ganze Hand; Wenn man ihm den kleinen Finger reicht, nimmt/ will er gleich die ganze Hand” “gadoga choriq bersang, yamoqligini ham tilar” dates back to 1541 [9; p. 103]. The phraseologism is applied to people who take advantage of the kindness and good will of others for their own benefit, and they are compared to the devil.

In Christianity, the phraseological unit eine Sünde wider den [Heiligen] Geist “gunoh qilmoq” is used to refer to an unforgivable, grave sin. There are views that such a sin is unforgivable and eternal salvation is not possible [9]. Example: Die Zurücknahme der Kultur in den materiellen Produktionsprozess ist unausweichlich. Wir müssen ... lernen, diese Zurücknahme nicht länger als Sünde wider den Geist zu verstehen [10]. - Madaniyatni moddiy ishlab chiqarish jarayoniga jalb qilish muqarrar holatdir. Biz bu xulosani katta xato, deb tushunmaslikni o‘rganishimiz lozim (X.N.).

The German phraseological unit Gott auf [den] Knien danken können, dass... “Yaratganga shukur qilmoq, shukronalik keltirmoq” comes from the Christian position of kneeling in church and has the meaning of giving thanks to the Creator. Du kannst Gott auf Knien danken, dass nichts Schlimmeres passiert ist [1; 414-b.]. - Hech qanday yomon narsa sodir bo‘lmaganligi uchun Yaratganga shukur qilishing lozim (X.N.).

The phraseological unit [wie] im Abrahams Schoß “ishonchli, bexavotir, xavfsiz joyda”, whose origin goes back to the Christian holy book, has the meaning of a guarantee of security and happiness. The emergence of the phraseologism is associated with the story of Lazarus being



taken into the arms of the prophet Abraham in the parable "The Rich Man and Lazarus" [1; p. 29]. Bei mir bist du sicher wie im Abrahams Schoß [1;28-b.]. - Sen menikida ishonchli va bexavotir joydasan (X.N.).

As in German, there are many phraseological units in the Uzbek language related to religion. We will analyze them below.

The phraseological unit "qo'lini halollamoq" refers to circumcision of a male child. This custom exists in all Muslim nations. After a child is circumcised, his hand becomes lawful and he is considered a Muslim. Let's look at examples: Buning ustiga o'zlarining maktab yoshiga yetgan uch nafar o'g'illarining qo'lini halollash kerak. Barot ishlasa, yonimga kirsam, uncha katta bo'lmasa ham chog'liqqina to'y qilib beraman, deb mo'ljallagandi [7; 141-b.].

The phraseology "Hudo tirnoqdan qismoq" is used in reference to people who have no children. In the explanatory dictionary of the Uzbek language, one of the meanings of the word "tirnoq" is "child".

The word "kalima" denotes a phrase used to confess one's faith in Islam. The phraseological unit "Tili kalimaga kelmaslik" means not being able to utter a word. The phraseologism also has a figurative meaning, such as being unable to speak as a result of external influences (fear, surprise, etc.). Example: O'tangizning ham tillari burro edi. Lekin moddasini moddasiga to'g'irlab qo'yganida, tili kalimaga kelmay qolgan edi. S.Anorboyev, Oqsoy [3; 298-b.].

The phraseological unit "ahli dil" is used to refer to those who listen to someone's pain and share their sorrow. However, the phraseological unit also has a religious meaning and describes a representative of Sufism, an adherent of Sufism.

The phrase "Boshi ochiq" previously referred to a woman who did not wear a veil. However, this expression is also used to refer to a man or woman who is not covered by a veil, is unmarried, or divorced. Example: Endi u [Munavvar] boshi ochiq qiz bola emas. Oilali. S.Anorboyev, Mehr [2; 337-b.].

The phrase "quloq qoqmoq" refers to touching the bottom of the ears after making the intention to pray. Also, the Uzbek phraseology "og'zi ochiq" (open mouth) that describes a person who is not fasting, "og'zi yopiq" (closed mouth) that describes a person who is fasting, "og'iz ochmoq" (open mouth) that describes breaking one's fast by eating something at dusk, peshanamdan ko'rdim that is used to acknowledge fate, and "bosh-ko'zingdan sadaqa" that represents giving are also phraseological units related to the religious beliefs of our people.

Thus, each nation derives its figurative phraseologisms from phenomena and spheres of life familiar to it, including the elements of nature, the animal and plant world, traditional forms of economic and social life, and most importantly, from human activities in everyday life.

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