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Article



Dildor Urolovna Eshmuratova
Termiz State University
Independent researcher
Dildor1984@gmail.com

A COMPARATIVE STUDY OF PHRASEOLOGISMS WITH THEONYM COMPONENT UNITS

Abstract: In the article you will be aware of theonym component units and its linguistic research. Here theonyms is an example of the analysis of various works, that we found a lot of nickronyms in the book "King Arthur". Besides that, you will know the results of the observations showed the word goddess is rarely used in the lexicon of the Uzbek language, because if we look at the example of the Uzbek people, there is no female equivalent of the concept of God in the religious mind of the Uzbek or in the religious system itself. In language there are some problems with the translation of theological words in English, and to this day, English textbooks, such as dictionaries, have not been published specifically for theology. A word that has a different meaning in another field may have a different meaning in religious terminology in general.

Key words: phraseological units, analysis, words denoting evil, name of God, nickronyms, emotional evaluation, a spiritual, aesthetic, emotional nature.

Language: English

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Introduction

The issue of researching theonyms with the help of works is considered to be one of the problematic issues of great importance, the traditions of two unrelated languages in translation and the differences in illustrations cause the main problems. Nevertheless, valuable researches have been carried out in this regard in our linvocorpus. When we consider theonyms as an example of the analysis of various works, we found a lot of nickronyms (names of holy places) in King Arthur written by H. Gelbert.

Names of places: *Church* (fair church, Paul's church, Holly church); *cemetery*(gravemounts); *cathedral*(lolly place);

Theonym words or combinations related to personal names (phraseologisms expressed through them): *priest* or *prestess*-рухоний; *archbishops* – архиепископ (*archbishops of London* - Лондин архиепископлари, they are considered the highest class administrators of the church); *bishops* - a junior monk in a monastery, sometimes called a bishop.

Using the word *Lord*, meaning the name of God, instead of the name of an ordinary person: *Lord- the great lord and barons* used in the form means great lords and barons.

The use of the word *Christ* in its meaning: *Christ shall die out of this fair land- Масиҳ шу гўзал макони (оламни) тарк этади* usually, this expression is characterized by the fact that good people have a good end;[1.18].

The occurrence of the names of Allah in various phraseological units (they denote more divine wishes): *God so wills* -Оллоҳ шуни хоҳлайди; *God's hand is drawing* - Фақатгина оллоҳнинг қўлидан келадиган (only he can do, usually his power is meant); *Finish your prayer to God* (to pray to God) – сифинишингни якунла; *God's book* - Оллоҳнинг китоби (usually refers to holy books such as Holy Quran, Bible, Psalms); *God shall decide* - Оллоҳ қарор қабул қилади (*Point out that Allah is the greatest decision maker*); *God's will* - Оллоҳнинг хоҳиши; *high Heaven hath* -Хукмдор (the ruler of heaven, that is, Allah). For example: *I think high*

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Heaven hath chosen this way of showing young man is rightfull king of us all - Менимча бутун олам ҳукмдори бу ёш ҳаққоний қиролни танлаган ҳаммамизга; [1.16,19,23].

Divine wishes: *Crave a book of you - Сиздан неъмат тилайман (usually asking for God or the Great Ruler); God blessing!*-Оллоҳ ёр бўлсин!

Words denoting evil: *evel powers – ёвуз кучлар* (in the information given above the combination is presented *evel spirits –ёвуз руҳлар*). As you can see, we saw that the word Christ was used in its place in the work because it is being in higher position. *Lord* and other words refer to a certain group or people. We can continue the series of such examples.

Analysis of Subject Matters

The researcher M. Galieva explained the uniqueness of the religious mythological concept in its realization through the text and explained the structure of the concepts as follows:

1) getting rich due to encountering various transformations and acquiring new meaning and associations;

2) it can lose its system meaning and acquire the opposite meaning, changing the direction of emotional evaluation.

For example, *Heaven (жаннат)* although the concept has positive characteristics of a spiritual, aesthetic, emotional nature, Dj. In the context of Milton's work, it has taken on the opposite meaning, reflecting the negative symbols associated with the likes of slavery, tyranny, and tyranny. For example: *tyranny of Heaven; highwill whom weresist; allruling Heaven; monarchin Heaven; forcedhalle lujahs; state of splendid vassalage, vassal sof hisanger.*

Analogously, the concept of Hell, which associates only negative symbols in the human mind, was created by Dj Milton's. It is noted that Milton's work has earned a positive evaluation by embodying the concepts of freedom and independence. (*shall be free; may reign secure; free and non eaccountable; hard liberty*).

The results of the observations showed that the word goddess is rarely used in the lexicon of the Uzbek language, because if we look at the example of the Uzbek people, there is no female equivalent of the concept of God in the religious mind of the people or in the religious system itself. Word-forming derivatives have appeared from the word God: god, goddess, pagan, bozhba, divine. Along with God, Lord is used, but less often. It is also correct to use the phrase "the supreme provider" in the meaning of Allah. On the contrary, in this regard, the word goddess was used in some cases in literary genres, and it was considered as a consort, wife of some god or a creature belonging to that god. For example: *How all the rest, as many as flied from sheer destruction were at home, and had escaped both war and sea, but Odysseus only, croving for his wife and for his*

homeword path, that fair goddess, in her hollow caves, longing to have him for her lord[2.9] – Қолганларнинг ҳаммаси, вайронагарчиликдан, урушдан ҳамда денгиздан қочиб, ўз уйларига интилишарди, лекин фақат Одиссейгина ўзининг ўз йўлини қидириб, чуқур горларида ўша гўзал маъбудаларни лорди учун топишни орзу қилар эди. In the above sentence, the word goddesses is mentioned, and it is emphasized that they do not exist in time and space, they are not visible but hidden beings. The word lord is used in the sense of ruler, king. In yet another example, the gods are interpreted as a polytheistic age, and the gods are described as obeying a single oligarchic god, Zeus: *There he looked to receive his hecatomb of bulls and rams, there he made merry sitting at the feast, but the other gods were gathered in the halls of Olympian Zeus* [1.10] - *У ерда у ўзининг буқалар ва қўчқорлар қабрини олиш учун қаради, зиёфатда ўтириб хурсанд бўлди, аммо бошқа худолар Олимпия Зевснинг залларида тўпланишди.* In the work Zeus called as *Father God- Ota xudo, The Creator all of the Universe-* and called with compound expressions such as *Lord Of the Heaven- само ҳукмдори*

In the work cited above, the word Allah is used instead *Goodlike, Good Father, Lord* words togethe. Such as *Zeus- Зевс, Athene- Афина, Laertes – Лэртес, Penelopa- Пенелопя, Dolius-Долиус, Antikle-Антиэкл, Cronos- Кронос* names of gods and goddesses. It is clear from this that in the era of polytheism, people associated every earthly phenomenon with gods. In this regard, if we look at the Islamic culture or the pre-Islamic eras of God, we can be sure that the key terms and expressions widely used in the Holy Qur'an play a decisive role in forming the basic conceptual structure of the Islamic worldview. Over the centuries, several changes have taken place in the Holy Qur'an and this has led to Arabic terms deviating from their original meaning and creating new meanings. For example, in the pre-Islamic era, the word Allah was understood by the Arabs as a certain god among several gods, and sometimes it was understood as the person responsible for the creation of the heavens and the earth, and the maintenance of balance in them. He was one of the gods worshiped by the pagan Arabs. The advent of Islam gave this concept a completely different meaning. The Qur'an preached that God is supreme and unique, that is, there is only one God, denying all false "gods". The most important thing is that God is the main source of knowledge and the creator of mankind in the Qur'an, which arose from the first hadiths of the Prophet Muhammad. The word Allah is formed from the combination of the definite article al- and the noun word ilah, which means God. [Mohammad Sadik, 2004; Toshihiko Izutsu, 1987]

Therefore, it is not difficult to believe that there was an era of polytheism before the introduction of Islamic and Christian cultures.

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Research Methodology

Since discourse analysis of texts within two languages is also of great importance, many problems are observed in translation issues:

There are some problems with the translation of theological words in English, and to this day, English textbooks, such as dictionaries, have not been published specifically for theology. A word that has a different meaning in another field may have a different meaning in religious terminology in general. For example, the general meaning of the word "heavenly" in English means "celestial", "bell", and in religious sources it means "heavenly", "divine", "holy". Such differences are not always reflected in the dictionary. Here, during our research, theonim were analyzed based on the following separations, considering the group affiliation of words and phrases. "A lexical field representing the concepts of words and phrases that have theonymic meaning in English." Words denoting religious divine or theonism and phrases made with their participation are usually gathered on the basis of one general concept, that is, the concept of religion. The lexical field of such words is mainly defined as consisting of 6 groups:

1. Superhuman beings and regions;
2. Religious knowledge;
3. Words expressing religious feelings that exist in the heart (Religious sentiments);
4. Religious prayers, worship (Acts of religion);
5. Religious rites;
6. Religious addresses, place names (Destinations)

The words in this group represent the generality of religion.

If we analyze these words semantically, we can clearly see the commonalities and differences that exist in them. For example, if we take the words *Diety*, *Angel*, *Satan*, *Demon* in the first group of Superhuman beings and regions, the commonality in them is their supreme existence, invisibility, but existence, liveliness. These three meanings are integral meaning elements in them. Now, if we come to the difference of meaning in the words, the totality of the supreme existence in them is different in terms of degree.

Analysis and results

During the analysis of the works, it was found that there are textual and non-contextual meanings of the word Heaven. For example: *беҳишт* [ф] *heaven*. *Саҳий хор бўлмас, баҳил беҳиштга кирмас*[3.225]; This phrase *беҳиштга кирмоқ* is meaning *entering heaven*. Although the phrase "entering heaven" has already left the modern Uzbek language, it is often encountered in classical literature as a unit that means paradise. For example: *Андин сўнг тангрининг амри бирлан Азроил келиб, Идрис алайҳиссаломни парининг устига қуюб беҳиштга олиб борди*"[4.15]. In this sentence, to take to heaven has

the same meaning as to enter heaven. Or, the theonymic phrase "if he went, he went without coming", which is ingrained in the national consciousness of our people, is used in an inseparable way and means that a person went to heaven or hell after death. *Борса келмас иборасини нарги дунё ибораси билан алмаштириш мумкин*. For example: *Икки юз қирқ йил умридин ўтгандан сўнг ўғли Аблачахонни ўз ўрнига ултуртуб борса келмас тегин шаҳарга кетди*"[4.15]. It is a situation that appears in the reader's mind when he is reading on his own whether the city in the phrase "barsa kelma" is either heaven or hell. The linguist researcher Sh. As stated by Mahmaraimova, we want to react as a unit belonging to the frame of "goodness". The scientist adds the word heaven to the frame of goodness of the theonymic lexicon, calling it theomorphic metaphors, as we mentioned in the above chapters. He included the word "hell" in the frame of "evil". There are phrases such as "to bring to heaven" and "to bring to heaven" in English. When the word heaven is given a direct definition, it means samo, blue: For example: *Who brings me to the Heaven!? Who will take me to heaven!?* In the phrase, the speaker may be interpreting the many sins that he has committed and his hopelessness from heaven. Or *"Go to heaven in a string"* can be found in some works of 1592. In a direct translation, it translates to go to heaven with a rope. In addition to this, expressions such as God cursed place or God cursed person are more widely used in the lexicon of the Uzbek language. For example: *Шундай қилиб бу худо қаргаган жойдан чиқиб олдим* (*That's how I got out of this cursed place*)[5.58]. In the below mentioned sentence *худо қаргаган жой* (cursed place) means *хосиятсиз ёмон жой* (a bad place without characteristics). In the creation of people's tongue we have come across many phrases like *Сени худо қаргаган, Худони қарғишига учдайсан* [from colloquial]. In this, the meaning of impersonality is reflected and represents a bad intention. In some literature, we find it in the form of an expression like cursed by Allah. In this case, the cursed refers to a person. But in all the above expressions lies evil and a closer meaning. In English, there are units that have a close meaning to these expressions. For example: *He is from Hell* or *He has a devil* is giving meaning *У оллоҳ томонидан лаънатланган* or *У дўзахий*.

As a confirmation of our above mentioned thoughts, we should add that researcher M. Galieva noted that the conceptual space of *God* is closely related to the conceptual spaces of *light*, *heaven*, *goodness*, *virtue*, *sacred* and the conceptual space of the *devil* is closely related to such conceptual spaces as *devil*, *hell*, *darkness*, and *sin*. [6.16,17]. Another distinguishing feature of religious concepts is that he explained two types of cognitive models that are mutually contradictory. They are religious *абადий фароғат* - eternal rest; *дўзах* - hell – *абадий азоб* -

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eternal torment and worldly (*жаннат ва дўзах – paradise and hell*) formed models and can be built based on the principle of internal binary. According to concept *heaven* and *hell* religious cognitive models are expressed in terms that reflect religious ideas about eternal bliss or a place of eternal punishment for sinners: *heaven – a dwelling place of perfect happiness for the soul after death; hell – the neither realm of the devil and the demons in which the damned suffer everlasting punishment*. His worldly model is expressed by meanings that reflect a happy and joyful emotional state of a person or a difficult lifestyle, i.e. suffering, poverty: *heaven – a place or state of supreme happiness, an often imaginary place or state of utter perfection and happiness; hell – a place or state of misery, torment, or wickedness: war is hell; an extremely unpleasant and often inescapable situation: rush-hour hell*[6.17].

In our opinion, heaven is a symbol of eternal pleasure and the achievement of dreams, and hell is a

symbol of darkness and eternal torture. Phrases with these two words are polar opposites. In our oral speech, we often hear phrases such as I live in *hell* or, on the contrary, this *earth is heaven*.

In some fiction literature in the Uzbek language, we have come across expressions with the necronym of the grave (мозор). For example: *Агар яна бир марта ҳақорат қилсанг, эшагинг билан қўшмозор бўласан*[5,172]. In our example above *қўшмозор бўлмоқ* is a phrase meaning to curse. In this phrase, when transmigration occurs, it means that you will die or leave the world. *Қўшмозор бўлмоқ* means two graves and represents the death of two people in real life or the intention to die.

The above can be said to embody the frame of good and evil, promoted instead of living happily and having dark intentions. We also worked on the concept and tried to clarify the pragmatic features of phraseologisms with the theonymic component.

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