

TRANSFORMATION OF RUSSIAN AND UZBEK RELIGIOUS PROVERBS

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DOI: 10.5958/2249-7137.2022.00387.1

ABSTRACT

The article highlights Transformation of Russian and Uzbek religious proverbs. Phrase logical units as linguistic cultures have national and cultural specifics, preserving information about historical events associated with the culture of a people.

KEYWORDS: *Transformation, Russian and Uzbek, Religious Proverb, Picture Of The World, Paremia, Proverb, Saying.*

INTRODUCTION

The spiritual needs of modern society, based on the organic symbiosis of universal and national values, determine the growing interest of naive thought in the problem of the dialogue of cultures and the establishment of common concepts that characterize all human cultures. This applies, in particular, to the national spiritual values of the Bashkir people, reflected in folklore in the form of proverbs and having a correspondence in other cultures. The comparative study of the language of proverbs, that is, the study of contractions, images and meanings inherent in this genre, is of great importance for comprehending folk psychology. Of course, the solution of such major interdisciplinary problems requires the efforts of many researchers.

Proverbs/paremias are short, stable, reproducible in a speech bypass, rhythmically and grammatically organized folk sayings, in which folk experience and assessment of certain life phenomena are recorded. A proverb is a saying that figuratively defines any life phenomenon, primarily from the point of view of its qualitative assessment. The proverb appears in speech as an independent judgment, and the saying receives its final form and specific meaning in the context of the statement, that is, it is always only part of the judgment. Most paremias are figurative expressions in which both literal and figurative meanings are realized, which leads to the creation of two planned meanings. As is known, the two-dimensionality of meaning is the basis of linguistic figurativeness.

Among the artistic means of expressing imagery, the dominant role belongs to metaphor, which is equally used in the compared languages.

The characteristic of faith as one of the value dominants of various linguistic communities, where the majority of the inhabitants profess Christianity, is presented in the following proverbs: Rus. Faith without deeds is dead, Faith moves mountains, Faith gives life, With faith you will never get lost, With faith you will never get lost, To change faith - to change conscience;

Ukrainian _ Who is for the virus die , sob the kingdom earning (Whoever dies for the faith, he will earn a kingdom for himself); Belarusian faith dymadlitva All grahi washing away (Faith and prayer washes away all sins); French: La foi Sans les oeuvres e stmorteenelle-meme (Faith itself without works is dead); La foitransporte les montagnes (Faith moves mountains); iln'y a que la foi qui sauve (Only faith saves).

Representatives of Islamic culture believe that there is no other god but Allah; God is the Creator of all forms of life. "Along with Judaism and Christianity, Islam belongs to the " Abrahamic ", God- revealed tradition, according to which knowledge about God (i.e., " eternal God- revealed truths not created by man ") was revealed to mankind in the writings through the prophets" (Zhanpeisova 2016: 5). "True Muslims always strive for unity, peace, harmony" (Nunuev 2012: 245). The paremiological fund of languages whose speakers profess Islam contains the theonyms God and Allah, although the Koran says: "Allah has Beautiful Names, so call Him by these names." In the Turkish paremiological fund, the Allah component (158 units) surpasses the other nominations: Tanri (17), Mevla (14), Halik (2), Mabut (1), Rab (1) (Porhomovsky 2014: 76-77). The paremiological fund of the language has preserved the language trend in the use of Arabism Allah , which was replaced by the lexeme Tanri in the era of Ataturk (Porhomovsky 2014: 59): Allah senidunya boss kalmasIndiyeyaratmiş (lit. Allah created you so that the world would not be empty), Altıolur , yediolur , hepAllah'Indedigiolu (lit. Six will be, seven will be, everything will be as Allah said), etc. Examples of inclusion of other nominations are rare: Veryigidiyigide ,MevlarIzkInIyetire (lit. Give back the trick for a horseman, and God will help them) (Lomakina 2020: 83-84). In the paremiology of the unrelated Tajik and Uzbek languages, the representative Khudo (God) is used: Khudokharkasrobanyatashmedihad (lit.: God gives to everyone according to their intentions) Khudodergirisakhtgirast (lit.: God will not take it soon, but take it strong), etc., which is an example of a cultural and linguistic transfer (Lomakina 2021: 129-131).

In the paremiological funds of the East Slavic languages, the majority of whose speakers profess Orthodoxy, the central concept representing faith as a value is the universal lexeme God. In Russian proverbs, the main nomination is God and the vocative form God (more than 1300 units - 91.7%): God has a lot of mercy, not like a peasant; there is no unrighteousness in God; Give, God, to be able to do everything, but not to do everything. In addition, the designations Lord and the vocative form Lord (105 - 7%) appear: Everyone is to himself, and the Lord is about everyone (BSRP: 211); Christ (11 - less than 1%): Christ sees everything, who will offend whom (BSRP: 900); Jesus (3 - less than 1%): Not for the sake of Jesus, but for the bread of the couscous (BSRP: 389); Almighty (1 - less than 1%): Fear the Almighty, and do not say too much; creator (1 - less than 1%): Ask the creator not to deprive you of a good end, etc.

In Russian and Uzbek languages, quantitative relations, expressed in numbers constitute a semantically rich layer cliched vocabulary due to the fact that they reflect a kind of symbolism in the culture of each people. Most names numerals are actively included in the education process cliched units, the maximum number of which falls on component "one":

one for all and all for one;

alone (totally alone; colloquial); *one and only* (only one);

one in the field is not a warrior (last); *all to one* (all without exception);

all as one (all together and without exception) (cf.: all appeared as one); *one on one* (1. alone, eye to eye (cf .: stay one on one withguest); 2. against each other, one against the other (cf .: wrestlersagreed one on one));

one to one (*colloquial*) (about a number of similar,matching people or objects (cf .: workersgot close one to one (usually about good workers)));

one to one (*colloquial*) (at the same time, it doesn't matter (about a series of events, usually about any troubles that follow one after another) [1] and others(in total, in Russian there are phraseological units with this component).

In Uzbek speech practice, very often used clichéd type units: *yakhshiotga– birkamchi* , *yomonotga-mingkamchi* (*last*) - (*literally: a good horse needs only one lashes, and the bad - a thousand lashes*); *beer pool* - meaning: no matter how much try, everything is in vain, (cf . : *mana Andy arzimagan kungilocharov deb expeditioning biroilik toatibodatibir pool bo'ldi*); *ettio'lchab ,birkes* (*last*) - *measure seven times, cut once*; *birsinal ganyemonnikaita-kaitasinama* (*last*) - *meaning: no meaning test a bad person several times if he did not justify the door once, that is, if he has already let him down once, he will let him down and next time*; *kemagatush ganning jonybir* (*last*) - *in the meaning: we are all in the same team, that is, to live in society and be it is impossible to be free from society*; *b aribir; birbulmoq1*) *birlashmoq ,birjon* , *bir tan bo'lmoq* (cf.: *ko'pogiz birbursa , birogiz engilar*(*last*) - *the majority defeats the minority*;

2) *birhilbo'lmoq; o'zaro muvofiq ,mosbo'lmoq* (cf .: *odamning dilibilantilibirbulsin*(*last*); *gapnibirqilmoq1*) *birmartagapirmoq* , *birgapiribe ,masalani uzil-kesil halqilmoq* ; 2) *gapnibirergaqo'ymoq ,kelishmoq , bitishmoq* ; *birkattaning gapigakir* , *bir– kicking*(*last*); *biriikki bulmaydi ; birso'zniikkiqilmoq* [2] and others .

If phraseological units with components "two": in two steps, in two counts, two pair of boots, as twice two four, like two drops of water , etc., *"three":* faraway lands, in three necks, to bend in three deaths, with three boxes, from a pot three an inch, see three arshins into the ground , etc., *"seven":* seven of one are not waiting, seven spans in the forehead, seventh water on jelly, up to seventh sweat, by leaps and bounds, behind seven locks , etc., *then in the Uzbek language more common are clichéd units with the components " qirq "(forty):* Forty days are blessed for one day of quarreling, forty days for one day of salvation, forty days for forty days for forty days, forty days for forty days for forty days, forty days for forty days for forty days. thank you very much; *birnikimangga, mingnikitumanga*; better than a thousand times; know each other, know each other; one day is not a thousand days; the mouse's name was chosen; a thousand hands were raised; millennial

In the course of a comparative analysis of clichéd units of two unrelated languages, many similar variants have been identified phraseological units and paremias. For example, paroemias of the Uzbek language *bir boshg abirulim* corresponds in Russian: *two deaths do not happen, but one cannot be avoided*; *stupid birerdan olingan* - *one world smudges*; *hammasibirgo'r* - *one field berry*; *biro'q bilan ikkiqarg'aniurmoq* - *kill two birds with one stone*; *ikkio'toracida*- *between the devil and the deep sea*; *ikkikemaning Boshinitutgang'arqbo'lar* - *for two chase hares - you won't catch a single one*; *ettinchiosmonda* - *on seventh heaven*; *ettio'lchab birkes* - *measure seven times, once cut off*; *turttomoning qibla* - *on all four sides*; *pak - pakanabo'yibor, ettiqavatto'nibor* (*riddle: onion is meant*) - *seventy clothes, and all without fasteners*; *yolg'izotning changichiqmas*

,changichqsa ham dong`ichiqmas - one in the field is not a warrior; birqozondaikkiko`chqorningboshiqaynamas - two bears in one den are not get along; ikkio`nbeshbiro`ttiz - what is on the forehead, what is on the forehead; ikkibukilib - bent over in three deaths; beshqo`lbaravaremas - in the family not without a freak; yil un ikki oh - all year round .

It should be noted that the study of the connotative nature clichéd units with a quantitative value in languages of different systems gives reason to believe that in the Russian language there are more phrase logical units with numerical components, and in the Uzbek language turned out to have more paremiological units, expressing quantitative relationships. Knowledge and use of speech of these correspondences facilitates the process of communication between native speakers of the above languages, and also serves as a good material when translating texts, thus contributing to closer convergence of cultures of different ethnic groups.

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