



THE LINGUACULTURAL ASPECT OF RELIGIOUS PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK TRANSLATION TEXTS

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Annotation: *This article explores the linguacultural characteristics of religious phraseological units (RPUs) in English and Uzbek translation texts. The comparative analysis focuses on how cultural and religious conceptualizations embedded in RPUs are conveyed across these two linguistically and culturally distinct languages. Using a corpus of translated religious texts, the paper identifies semantic shifts, culturally motivated transformations, and the role of national worldview in the interpretation of RPUs. The study also highlights the challenges translators face when rendering phraseological expressions that carry deep religious and cultural connotations.*

Keywords: *phrase, phraseology, phraseological units, linguoculturology, religious texts, translation, equivalent.*

INTRODUCTION

It is known that translation is a unique moral, cultural, and spiritual wealth and activity of mankind, and this, in turn, goes back to ancient history. Translation has always played an important role in the history of the culture of peoples and in world culture in general. Today, translation activity has acquired an unprecedented scale due to the expansion of international relations. This allows some foreign authors writing about the role of translation to call our century the “age of translation”. Currently, this interest has increased with renewed vigor, and there is a need to systematize and generalize the results of scientific research in this area.

In modern philology, a new theoretical field of science has begun to develop as a special science related to translation, called “translation theory” and “translation studies”. Along with the above-mentioned names, special terms have been created in English and Russian to more accurately define this branch of philology – “translation studies”. The existence of these terms and concepts indicates that translation has acquired its status as a field covering important issues.



Naturally, the role of language in translation is high; it continues to fulfill its permanent function in this field as the most important means of human communication. The art of translation is as ancient as written literature. Taking into account the etymological aspect in the translation process leads to its perfect implementation. As Ya.I. Retsker (2004) noted, "translation is the act of interpreting the meaning of the text and its subsequent production or equivalent text that conveys the same message in another language".

Furthermore, translation is not merely a linguistic exercise; it reflects and shapes cultural and cognitive perspectives. Through translation, ideas, scientific knowledge, literary works, and philosophical concepts are transferred across linguistic and cultural boundaries, contributing to cross-cultural understanding and intellectual exchange. The challenges inherent in translation, such as capturing nuanced meanings, idiomatic expressions, and stylistic features, make it a complex cognitive and creative process. Consequently, studying translation theory is essential not only for improving practical translation skills but also for understanding the intricate interplay between language, thought, and culture.

Phraseological units (PUs), particularly those with religious roots, are central to understanding the conceptual and cultural frameworks of a language. These units frequently carry meanings that extend beyond their literal components, invoking deeply embedded cultural, historical, and spiritual values. In the context of translation, especially between typologically and culturally distinct languages such as English and Uzbek, maintaining the original conceptual and pragmatic integrity of such units presents a significant challenge.

As Kvetko (2013) observes, phraseological units are "not only linguistic but also cultural phenomena" that encode the worldview of a particular speech community. This is particularly evident in religious texts, where phraseology conveys theological, ethical, and historical significance, often shaped by centuries of tradition. The present study explores the linguocultural specificity of religious phraseological units in English and investigates their equivalents in Uzbek translations, aiming to reveal how cultural meanings are preserved, adapted, or transformed. By examining these units, the research sheds light on the intricate interplay between language, culture, and cognition in the translation of religious discourse.

LITERATURE REVIEW

The field of linguoculturology emphasizes the intricate relationship between language and culture, particularly how cultural meanings are encoded in linguistic structures. Religious phraseological units (RPUs) occupy a central position within this field, as they embody symbolic, historical, and spiritual



significance that reflects the worldview and values of a speech community. Their study provides insights not only into language-specific lexical and semantic patterns but also into the broader cultural and cognitive frameworks that shape human communication.

The critical role of translation in transmitting such culturally embedded knowledge has been recognized for centuries. As I. Krasitsky (1803) asserts, "Translation... is a valuable and very complex art, which is not in fact a part of labor and intelligence; it should be practiced by those who are capable of being actors themselves, who have benefited more from translating other people's works than from their own, and who enjoy the service they render to their homeland even higher than fame". This early recognition highlights that translation is not a mere linguistic exercise but a culturally and cognitively demanding process, requiring sensitivity to both source and target cultural contexts. Consequently, translating RPUs poses unique challenges, as it involves preserving the symbolic and ideological nuances embedded in the original language while rendering them accessible and meaningful in another cultural and linguistic framework.

According to Wierzbicka (2006), religious concepts are "deeply encoded in language through culturally constructed metaphors and idioms", a process that often creates significant challenges in translation, particularly when the target language lacks a direct cultural or theological counterpart. In the context of Uzbek linguistics, scholars such as Rasulov (2015) and Karimov (2018) have highlighted the profound influence of Islam on national phraseology, which is reflected in proverbs, idioms, and religious expressions. This cultural embedding underscores the complexity of rendering religious phraseological units (RPUs) from one language into another while maintaining both semantic fidelity and cultural resonance.

V.N. Komissarov emphasizes that "the translation process is a dynamic one, moving from formal interlanguage transformations to the sphere of conceptual interactions. Many people think of translation as a simple task and believe that the translator should only replace the words of the source text with equivalent words of the target text. However, this is not the case, since some expressions do not make sense when translated literally.

Translation is a very complex process that must take into account many factors, such as the genre and style of the original text, the translator's qualifications, the time allocated for the project, etc. Like any other translation, it must convey the meaning and tone of the original language". Taken together, these perspectives highlight that translating RPUs is not merely a linguistic task but also a cognitively and culturally demanding endeavor, requiring the translator to navigate intricate intersections of language, culture, and ideology.



We support the author's position, as the context in translation must preserve both denotative and connotative meanings. In other words, there should be no discrepancies in semantic content, stylistic nuance, metaphorical implications, or emotional-expressive coloring between the source and target contexts. A translator must possess not only knowledge of linguistic equivalence but also a deep understanding of the word's meaning within its cultural and social framework. Every nation has its own figurative expressions, humor, historical experiences, traditions, values, religious beliefs, mentality, national character, and unique sources of wisdom and culture. Therefore, effective translation requires sensitivity to these cultural dimensions to ensure that the original text's full meaning and expressive force are faithfully conveyed.

RESEARCH METHODOLOGY

In order to achieve the goal set in this research work and fulfill the set of tasks, based on the problem of the linguocultural aspect of religious phraseological units in English and Uzbek translation texts in contemporary linguistics, a multi-faceted interdisciplinary approach was used to study and describe these units, and the following linguistic and interdisciplinary research methods were used: method of linguistic analysis (describing and analyzing religious phraseological units as the object of teolinguistics), semantic method (implementing semantic description and analysis of religious phraseologisms), method of linguocultural analysis (defining, describing and analyzing national and cultural characteristics of religious phraseological units).

ANALYSIS AND RESULTS

In Abdulla Qodiriy's novel *Days Gone By*, the author vividly conveys the national and cultural characteristics of the Uzbek people through the use of religious phraseological units. Qodiriy employs these units in his own distinctive style, embedding cultural and religious nuances within everyday interactions. When analyzing the English translation of the novel, particular attention must be paid to how these religious phraseological units are rendered in the translation process.

For instance, in the first chapter, entitled *Otabek Yusufbek hoji o'g'li*, the following passage appears in the original Uzbek text:

Otabek mehmonlarni tanchaga o'tquzib, fotihadan so'ng Hasanalidan so'radi:

- Tuzukmisiz, ota?
- Xudoga shukur, – dedi Hasanali, – boyag'idan bir oz yengilladim.

Mazmuni is tekkan ekan.

In the English translation, this passage is rendered as:

Atabek seated his guests at the sandal and, after a short prayer, turned to Khasanali:



“How are you feeling, Father?”

“Allah be praised”, replied Khasanali, “it has eased somewhat. I must have inhaled fumes from the coals”.

The translation demonstrates the translator’s ability to preserve the cultural and religious essence of the original. The Uzbek phraseological unit *Xudoga shukur* is familiar to Uzbek readers, carrying a culturally and religiously specific meaning. For readers unfamiliar with Islamic traditions, translating it literally as “God be praised” would lose the cultural specificity. By using *Allah be praised*, the translator maintains the Islamic and Central Asian cultural context, allowing English-speaking readers to access the religious and cultural nuances inherent in the original text.

This careful choice enables readers of the English translation to perceive the Islamic faith, Central Asian cultural identity, and regional color embedded in the novel. The translator consciously conveys these concepts to an English-speaking audience while preserving the linguistic and cultural integrity of Qodiriy’s work. Importantly, the semantic content remains faithful to the original, ensuring that the meaning and connotations of the religious phraseological units are maintained without distortion.

CONCLUSION

In conclusion, the translation of religious phraseological units between English and Uzbek highlights the profound cultural and conceptual distinctions embedded within language. Effective translation of such units requires more than linguistic proficiency. It necessitates a deep understanding of the cultural, historical, and religious contexts from which these expressions emerge. Religious phraseological units’ function as carriers of collective memory, values, and worldview, rather than merely serving as stylistic or ornamental elements in the text. Preserving their semantic, pragmatic, and cultural integrity is essential for achieving equivalence in translation. Future research should focus on corpus-based analyses of religious phraseological units and develop pedagogical strategies to enhance the teaching of these units in cross-cultural translation studies, thereby improving translators’ ability to navigate complex intercultural and linguistic landscapes.

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