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REFLECTION OF NATIONAL-RELIGIOUS WORLDVIEW IN PHRASEOLOGISMS: PRAGMATIC AND COGNITIVE ANALYSIS

Kurbonova Marguba Sotvoldiyevna
Associate Professor at Andijan State Institute of Foreign Languages, PhD in Philology
Tel: 88 9886480
Email: kmarguba2020@gmail.com
ORCID: 0009-0000-7000-3942
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Abstract: This article investigates how the national-religious worldview and cognitive patterns of native speakers are manifested through phraseological units in cognitive and pragmatic aspects. Religious and moral concepts ("light", "heart", "path", "trial") in Uzbek, English, and Russian languages are comparatively analyzed, revealing their metaphorical reflection in the language. The role of linguistic units is substantiated not only in nominating reality but also in performing socio-normative and educational functions in society. The linguistic universalities and national specificities arising from the assimilation of Islamic and Christian values into the mentality of the people are proven.

Keywords: phraseologism, national-religious worldview, cognitive linguistics, conceptual metaphor, pragmatics, linguoculture, cognitive pattern.

Introduction: Language is a unique cognitive treasure that preserves and transmits from generation to generation the centuries-old cultural, historical, and spiritual experience of every nation. Undoubtedly, phraseological units constitute the most valuable, impactful, and semantically profound layer of this linguistic treasure. They are not only a means of nominating reality but also serve as a bright linguistic mirror reflecting the people's way of perceiving the world, their social memory, and life conclusions. Through the images hidden within phraseological units, the nation's cognitive pattern, psyche, and emotional-evaluative attitude towards reality are manifested in their most precise form.

People's patterns of understanding the world and their moral criteria, in many cases, arise on the basis of their religious and philosophical views formed over centuries. In particular, fundamental values inherent in major belief systems like Islam and Christianity – concepts such as honesty, patience, justice, and compassion – have become deeply ingrained in the mentality of the people. As a result of this spiritual integration, a stable and highly impactful layer of religious-moral idioms has been formed in the lexical-semantic system of languages, especially in the linguistic landscape of the Uzbek, English, and Russian languages. They serve not merely to transmit informative data in speech, but to perform a strict socio-normative function, aiming to guide members of society on the right path.

Today, in global linguistics, it is of utmost relevance to study linguistic units not only as a structural phenomenon but as a cognitive-pragmatic mechanism regulating human consciousness, culture, and social behavior. Nevertheless, how religious concepts emerge at the phraseological level in languages belonging to different genetic families (Turkic, Slavic, Germanic) and their pragmatic impact in real communication have not been consistently and adequately investigated from a comparative perspective. The main purpose of this article is to determine the conceptual metaphorical structure of religious-moral phraseological units actively used in the Uzbek, English,

and Russian languages and to illuminate their socio-educational and linguopragmatic power in society based on comparative evidence.

Literature Review: The issue of studying phraseological units as an integral unity of language, thought, and culture has been the object of extensive scientific research in global, Russian, and Uzbek linguistics. In particular, G. Lakoff and M. Johnson's "Conceptual Metaphor Theory," considered the foundation of cognitive linguistics, scientifically proved that humans perceive abstract moral and religious concepts (e.g., justice, sin, purity) precisely through physical-spatial experiences in everyday life (path, light, height, cleanliness). Furthermore, the "cultural scripts" theory by Polish-Australian scholar Anna Wierzbicka is considered one of the important achievements. She revealed the normative nature of language by emphasizing that hidden rules of social behavior based on the religious beliefs of that nation lie behind the fixed units in different languages.

In Russian linguistics, the integration of linguoculturology and phraseology has been deeply studied by major scholars such as V. N. Teliya and V. A. Maslova. In their research, phraseological units are evaluated as a mirror of culture, establishing that cultural-religious connotations hold a leading place in the macro-component structure of fixed units. Moreover, scholars like V. M. Mokiyenko and N. F. Alefirenko analyze the semantic structure and pragmatic essence of phraseological units, emphasizing that they are "ideal pragmemes" exerting an emotional-evaluative impact on the recipient.

In Uzbek linguistics, phraseology issues and their semantic development found profound linguistic resolution in Sh. Rahmatullayev's fundamental studies. The scholar substantiated the unity of the expression and content aspects of the phraseme as a linguistic unit. Scholars such as A. Mamatov and B. Yo‘ldoshev researched the stylistic potential of idioms and the features of reflecting the national mentality within them. Also, M. Umarxo‘jayev's theory of the center and periphery of the phraseological system and the "semantic deflation" (loss of original lexical meaning) of components serves as an incomparable scientific source in understanding the cognitive nature of fixed units.

The analysis of existing literature shows that while the linguocultural nature and cognitive metaphorical features of phraseological units have been studied quite deeply within the framework of individual languages in linguistics, certain gaps are also noticeable. Specifically, the conceptual metaphorical expression of precisely religious-moral concepts (light, heart, path, trial) in languages belonging to three different language families (Turkic, Germanic, and Slavic) and formed under the influence of different religious values (Islam and Christianity) has not been subjected to comparative analysis. Additionally, the educational-normative functions of linguistic units in real social communication and their linguopragmatic impact mechanisms have not been systematized into a unified framework based on trilingual linguistic materials, which determines the relevance of our research.

Methodology: This research relied on the principles of cognitive linguistics and linguopragmatics, employing qualitative research and a comparative-contrastive design. Semantic-cognitive analysis and linguocultural comparison methods were selected as the research strategy. In particular, by applying G. Lakoff and M. Johnson's conceptual metaphor theory, the material reflection of abstract religious-moral concepts in language and the cognitive models of perceiving the world by the compared nations were studied in a contrastive manner.

As the object of research and specific sample, key phraseological units actively used in the Uzbek, English, and Russian languages that embody vivid Islamic and Christian values and express the concepts of "light", "heart", "path", "seed", and "trial" were identified. During the data

collection stage, authoritative sources in all three languages were accessed via purposive sampling. The investigated empirical linguistic materials were collected from major lexicographic sources recognized in global and Uzbek linguistics, sacred texts, and the living vernacular. The validity and objectivity of the scientific conclusions obtained during the research are fully justified by the fact that the studied linguistic materials were not limited merely to their dry lexical meanings, but were subjected to pragmatic analysis within real speech situations in sacred texts (verses of the Holy Quran, biblical motifs) and classical and modern literature (works of A. Navoi, A. Qodiriy, O. Yoqubov, and others).

Analysis and Results: The linguocognitive and pragmatic analysis of the empirical materials gathered during the research shows that the spiritual criteria inherent in Islamic and Christian beliefs have formed extremely stable, impactful, and multifaceted phraseological patterns in the linguistic landscape of the Uzbek, English, and Russian languages. Each nation's pattern of perceiving the world (cognitive model) is inextricably linked with its historical, cultural, and religious experience. At the center of this linguistic landscape lie the core concepts that define a person's pursuit of moral perfection, understanding of their place in the universe, and relationship with the Creator. In linguistics, concepts are not merely lexical units; they are considered axiological (value-based) and mental nodes embodying the entire value system of a nation. Theological concepts singled out in this research, such as "light", "heart", "path", "seed", and "trial", serve as a unique cognitive bridge between sacred texts and national thought. The conceptual structure of phraseological units relies primarily on universal metaphors, and these metaphors are realized by transferring physical-spatial phenomena into the spiritual-moral realm.

One of the most widespread conceptual metaphors with a deep semantic layer in religious discourse is "nur" (light), which represents the absolute positive pole, a symbol of divine grace, truth, and goodness in all three compared languages. In Islamic philosophy, light is directly associated with the beauty of Allah and His guidance. In the Uzbek language, a person's spiritual purity, piety, and purity of heart find linguistic expression through idioms such as "yuzida nur bor" (there is light on their face), "ko‘ngli yorishmoq" (one's heart brightens), and "nuroniy otaxon" (a radiant elder). In these idioms, physical light is directly elevated to the level of spiritual energy. In literary texts, particularly in the works of Alisher Navoi and Abdulla Qodiriy, the blessed presence of a perfect human is depicted precisely through the "divine light" on their face. In the English linguoculture, where Christian traditions are prevalent, the concept of light is cognitively interpreted as a divine sign guiding the lost to the right path. While the English phrase "guiding light" signifies a person's moral compass, the idiom "to see the light" means a person's spiritual awakening, turning away from darkness (i.e., sin and ignorance) towards divine enlightenment. In the Russian language, this concept is manifested in fixed phrases such as "свет истины" (the light of truth) or "луч света в темном царстве" (a ray of light in the dark kingdom), linguistically materializing divine enlightenment in Christianity. The association of darkness, obscurity, and the color black with the concepts of sin, ignorance, and evil in all three languages confirms the universal nature of conceptual metaphors.

The concept of "heart" ("qalb" / "ko‘ngil" / "сердце" / "heart"), considered the moral and spiritual center, is interpreted in religious phraseologies not just as a biological organ of a human, but as a sacred vessel (container) where divine secrets and faith are kept. In Uzbek Sufi thought, particularly in the heritage of Mashrab, Yassavi, and Sufi Olloyor, the heart is considered the house of the Creator (baytullah). For this reason, idioms in the Uzbek language such as "ko‘ngilni og‘ritmoq" (to hurt one's heart), "ko‘ngli qoraymoq" (one's heart darkens), and "qalb ko‘zi ochilmoq" (the eye of the heart opens) are built directly upon religious-moral imperatives. Equating

the hurting of someone or causing sorrow to their heart with the destruction of the Kaaba demonstrates the extremely high axiological status of the concept of the heart in the mentality of the Uzbek people. This cognitive model is not alien to the English and Russian languages either. Tracing back to the motifs of the "Sermon on the Mount" in Christianity, the phrase "pure in heart" is actively used in English, referring to pure individuals who will be blessed to see God. In Russian, a person's inner peace and enjoyment of divine blessings are harmonized with phrasemes like "с чистым сердцем" (with a pure heart), or conversely, committing a sin is expressed as "брать грех на душу" (to take a sin upon one's soul/neck).

A person's entire life, moral choices, and journey toward the afterlife are actualized in language through metaphors of space and motion, particularly the concept of "path". In all compared languages, human life is conceptualized as a journey, the person themselves as a traveler, and moral criteria as directional signs. The idea of "siratul mustaqim" (the straight path) in Islam takes the form of "haq yo‘lidan yurmoq" (to walk the path of truth) or "to‘g‘ri yo‘ldan toymaslik" (not to stray from the right path) in Uzbek. The opposite situation is expressed as "yo‘ldan adashmoq" (to lose one's way / to fall into Satan's temptation and commit sins). In English, this moral standard and strict demandingness are realized through the idiom "the straight and narrow". Derived from the Biblical teaching that "broad is the way that leadeth to destruction, and narrow is the way which leadeth unto life (salvation)," this idiom in modern English communication signifies living an honest life in full compliance with the rules. In Russian, phrases like "наставить на путь истинный" (to guide to the true path) or "сойти с пути" (to stray from the path) are among the core metaphors that regulate human morality. The issue of people's actions and their consequences is mainly manifested through agrarian metaphors. The concept of "seed" (crop), which is a religious-moral imperative reflecting divine justice in the universe, appears in the Uzbek language in the pattern of "yaxshilik urug‘ini sochmoq" (to sow the seeds of goodness) or "nima eksang, shuni o‘rasan" (you reap what you sow). This exact rule is firmly expressed in language as a universal lesson and warning in English as "reap what you sow" (taken from the Epistle to the Galatians) and in Russian as "что посеешь, то и пожнешь".

Conceptual differences and unique national-religious specificities in languages become more pronounced when expressing human life's hardships and sufferings. This can be seen in the analysis of phraseological units within the concept of "trial". Because Islamic qadarism (fatalism, belief in predestination) is strong in the mentality of the Uzbek people, difficulties are accepted as divine tests. Therefore, idioms like "peshonaga yozilgani" (what is written on the forehead), "Taqdiri azal" (eternal destiny), and "sabr kosasi to‘lmoq" (the cup of patience overflows) express the unconditional submission of humans to the Creator's will and the glorification of patience. In Russian Orthodoxy, however, difficulty is considered not just a test but a means of spiritual purification and salvation (spaseniye). For this reason, the idiom "нести свой крест" (to bear one's cross) in Russian cognitively elevates the enduring of a heavy fate assigned to a person to the level of duty, unconditionally and patiently until the end. Similarly, the English phraseological unit "a cross to bear" signifies the acceptance of suffering and a sense of personal responsibility through the symbol of Jesus Christ's arduous journey carrying the cross in Christianity. It is evident that hardship is materialized as fate (the writing of destiny) in Islamic thought, and as a physical and spiritual burden (a cross) in Christianity.

Evaluated from a linguopragmatic perspective, these religious-moral phraseological units are not merely descriptive or artistic embellishments in society but serve as a powerful educational, normative (regulatory), and social control mechanism. As speech acts, phraseological units perform direct communicative goals such as warning, advising, reprimanding, approving, or cursing. Fixed

phrases in the Uzbek language such as "savobi bor" (there is a reward for it), "gunoh bo‘ladi" (it will be a sin), and "haromdan hazar qil" (avoid the forbidden) serve as a censorship directly coordinating a person's daily socio-economic actions (trade, family relations, neighborhood). This linguistic feature is a universal phenomenon inherent in all cultures influenced by religious morality. For example, in Russian, Orthodox traditions have permeated the society's mentality so deeply that even in highly secular and informal conversations, the moral boundaries of the interlocutor are set through idioms like "Побойся Бога" (Fear God / Have you no conscience?), "Ради Бога" (For God's sake), or "Это грех" (It is a sin). Although Western society today has taken on a predominantly secular character, educational norms and folk proverbs in English are still based on Biblical motifs. Phrases like "It’s a sin" (used to object in guiding a child on the right path) and "Do unto others as you would have them do unto you" (The Golden Rule of ethics, used to prevent conflicts in interpersonal social relations) are still successfully and actively used.

In conclusion, the results of the cognitive and pragmatic analysis confirm that religious-moral phraseological units, regardless of which language or religion they belong to, are a unified socio-linguistic phenomenon that shapes the nation's model of perceiving the world and strictly coordinates interpersonal relations in society. Through these units in language, ancient values transition into modern communication and continue to directly and unconsciously serve to ensure the continuity of intergenerational spiritual heritage and social stability across different cultures.

Conclusions and Recommendations: The results of the conducted cognitive and pragmatic research confirm that the factor of religion and belief is one of the most powerful mechanisms shaping the linguistic landscape of nations' perception of the world. The main goals and tasks set within the framework of the research have been fully achieved: religious-moral phraseological units in the Uzbek, English, and Russian languages were subjected to comparative analysis through conceptual metaphors ("light", "heart", "path", "seed", "trial"), and their role not only in nominating reality but also in performing socio-normative, moral, and educational functions in society was fully scientifically justified. The cognitive universalities (physical-spatial metaphors) and linguocultural specificities (fatalism and Orthodox symbols of fate) resulting from the assimilation of Islamic and Christian values into the mentality of the people were proven with clear evidence.

Based on the obtained scientific conclusions and analysis results, the following practical recommendations are proposed for the fields of linguistics, lexicography, and higher education:

In lexicographic practice: It is necessary to create comparative "Conceptual-phraseological dictionaries" encompassing religious-moral idioms in the Uzbek, English, and Russian languages. In such dictionaries, it is expedient to separately explain not only the semantic meaning of each idiom but also its religious etymology, cognitive metaphorical basis, and scope of linguistic-pragmatic application (what social impact it exerts in communication).

In the higher education system: It is recommended to include special practical modules such as "Cognitive linguistics and linguoculturology" in the curricula of philology and translation programs, aimed at deeply understanding the national cognitive patterns underlying fixed units rather than just translating them superficially.

For future research: Expanding the scope of this conceptual analysis and empirically studying the psycholinguistic reception level and emotional impact of religious phraseological units in the speech of representatives of different age generations (e.g., the youth and the elderly) through surveys is a promising direction. Also, involving Eastern languages (e.g., Arabic) in the scope of research will serve to fill important linguistic gaps in cognitive linguistics.

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