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Shokhista Sultonova

Doctor of Sciences (DSc), Associate Professor,
Uzbekistan State World Languages University
Tashkent, Uzbekistan
E-mail: ms.sultana74@mail.ru

PROBLEMS OF TRANSFORMATION IN RELIGIOUS PHRASEOLOGY: CLASSIFICATION, AMBIVALENCE, PROFANATION

ANNOTATION

The article deals with the issue of religious phraseology stability or change. Different views on this problem have been formed in world linguistics. It is known that the dynamic nature of the language is observed in the change of unit characteristics of all levels of the language system. Religious phraseological units, like other units, have their own way of development, that is, they are sometimes structurally and sometimes semantically transformed, “stepping into a new life”. Usually, in phraseological dictionaries, variants or synonyms of these units, which are stabilized to a certain extent in the language, are given, and their transformations are defined as an author's derivatives in the form of more occasional phraseological units and are not recorded in dictionaries. In this work, on the basis of the analysis of the researches of various scholars dedicated to the study of the types of phraseological transformations, the cases of the transformation of religious phraseology are highlighted on the example of the Uzbek and Russian languages.

The following are defined as the main types of semantic and structural-semantic transformations specific to religious phraseology: 1) morphological and word formation changes of religious phraseological units components; 2) expansion of the religious phraseological units component composition; 3) reduction of religious phraseology; 4) contamination of religious phraseology; 5) substitution of components of religious phraseology; 7) pun in religious phraseology; 8) convergence of transformational methods of religious phraseology. As a result of the analysis, it is determined that the border between

Shoxista Sultonova

Filologiya fanlari doktori, dotsent,
O‘zbekiston davlat jahon tillari universiteti
Toshkent, O‘zbekiston

DINIY FRAZELOGIYADA TRANSFORMATSIYA MUAMMOLARI: TASNIF, AMBIVALENTLIK, PROFANATSIYA

ANNOTATSIYA

Mazkur tadqiqotdan ko‘zlangan asosiy maqsad – o‘zbek va rus tillari materiallari asosida diniy frazeologizmlarning transformatsiyasi muammolarini yoritishdan iborat. Tadqiqotimizning vazifalari sifatida esa frazeologiyada, xususan, diniy frazeologizmlarda transformatsiya muammolarini yoritish hamda ularni yuzaga keltiruvchi omillarni aniqlash, sekulyarizatsiya (dunyoviy-lashish) sharoitida diniy frazeologizmlar transformatsiyasi tufayli yuzaga keluvchi ambivalentlik va profanatsiya hodisalarini jamiyat dunyoqarashi va turmush tarzi transformatsiyasi bilan bog‘liq ravishda tavsiflash va diniy frazeologizmlar transformerlarini madaniyatlararo aloqa vositasi hamda konfessiyalararo umumiy qadriyatlar ramzi sifatida o‘zbek va rus tillari materiallari misolida yoritish tashkil etdi. Mazkur tadqiqot ishida qo‘yilgan maqsadga erishish va belgilangan vazifalarni bajarishda quyidagi tilshunoslik va fanlararo tadqiqot metodlaridan foydalanildi: lisoniy tavsif metodi; oppozitsiyalar metodi; kommunikativ tilshunoslik metodlari, xususan, transformatsion metod; semantik-stilistik metod.

Tadqiqot natijasida diniy frazeologizmlarga xos semantik va struktur-semantik transformatsiyaning asosiy turlari sifatida quyidagilar belgilandi: 1) diniy frazeologizm komponentlarining morfologik va so‘z yasallishiga oid o‘zgarishlari; 2) diniy frazeologizm komponent tarkibining kengayishi; 3) diniy frazeologizm reduksiyasi; 4) diniy frazeologizm kontaminatsiyasi; 5) diniy frazeologizm komponentlari substitutsiyasi; 7) diniy frazeologizm so‘z o‘yinlari (kalambur); 8) diniy frazeologizmning transformatsion usullari konvergentsiyasi. Tahlillar diniy frazeologizm-

the types of religious phraseology is not strict.

As a conclusion, it can be said that the level of semantic transformation in religious phraseology can be different, which can be explained as follows: the characteristic of religiosity is preserved to a greater extent, and religious semantics takes the lead; religious phraseology shows duality (bipolarity) or ambivalence, expressing both religious and secular semantics at the same time; religious phraseology is subjected to profanation (desacralization) and acquires a secular character, sometimes losing its original meaning and describing an object, action or situation with a low spiritual level, negative meaning it increases the color. Based on these considerations, religious phraseology that has undergone semantic transformations is divided into the following groups: Religious phraseological units where religious semantics is the leader. 2. Ambivalent religious phraseological units. 3. Profaned religious phraseological units.

Key words: phraseology, religious phraseology, religious phraseological units, transformation, variation, synonymy, ambivalence, profanation.

INTRODUCTION

Linguists have different opinions about the notion '*variant*'. Phraseologisms, like words are characterized by the phenomenon of variability, in turn, variability is considered "an objective result of language development and a necessary attribute of a living literary language" [Gorbachevich K.S., 1978; 3].

Based on the research, it can be said that phraseological units attract the attention of many researchers, because they serve to create a bright and unique image. The use of phraseological units can be explained by social, cultural and national factors. Phraseological units reflect the traditions, customs, history and spirit of the people. Extensive study of phraseological transformations, variants and synonymy, comprehensive research of methodical use of phraseological units demonstrates the dynamic nature of phraseology, susceptibility to various structural-semantic changes. Phraseologists began to think about the transformation of phraseological units in the 50s and 60s of the 20th century during the formation of phraseology as a scientific discipline. The study of the occasionality of phraseological units was carried out under the functional-methodical line of researches, in which attention was paid to determining the methodological role of phrasemes used in the idio-styles of individual authors by means of linguistically and occasionally modified phraseological units. At the same time, special methods of occasional change of phraseologisms have also attracted the attention of scholars; phraseological contamination [Roizenzon L.I., 1968; Abramets I.V., 1969; 37]; (Kolobova, 2011), phraseological ellipsis (Kunin, 1978),

lar turlari o'rtasida chegara qat'iy emasligini ko'rsatdi.

Xulosa sifatida aytish mumkinki, diniy frazeologizmlardagi semantik transformatsiya darajasi turlicha bo'lishi mumkinligi quyidagicha izohlaniadi: diniylik xususiyatini ko'proq darajada saqlab qoladi va diniy semantika yetakchilik qiladi; diniy frazeologizmlar aynan bir vaqtning o'zida ham diniy, ham dunyoviy semantikani ifodalagan holda, ikki taraflamalik (ikki qutblilik) yoki ambivalentlikni namoyish qiladi; diniy frazeologizmlar profanatsiya (desakralizatsiya)ga uchrab, dunyoviylik xususiyatini orttiradi, ba'zan o'zining asl ma'nosini yo'qotib, oddiy, ma'naviy darajasi past bo'lgan ob'yekt, ish-harakat yoki holatni tasvirlaydi, salbiy ma'no bo'yog'ini orttiradi. Ushbu fikrlardan kelib chiqqan holda, semantik transformatsiyaga uchragan diniy frazeologizmlar quyidagi guruhlariga ajratiladi: 1. Diniy semantika yetakchi bo'lgan diniy frazeologizmlar. 2. Ambivalent diniy frazeologizmlar. 3. Profanatsiyaga uchragan diniy frazeologizmlar.

Kalit so'zlar: frazeologizm, diniy frazeologizm, diniy frazeologik birliklar, transformatsiya, variantlilik, sinonimiya, ambivalentlik, profanatsiya.

double actualization (Kunin, 1974; Dubinsky, 1984), inversion (Pimenova, 1990), replacement of component content (Voloosevych, 1989), expansion of component content (Kryukova, 2007) and conditions of usage, mechanisms, methodological features of other methods were described. Later, in A.M. Melerovich and V.M. Mokienko's works the issues of phraseological occasionality were studied.

METHODS

In order to achieve the goal set in this research work and fulfill the set of tasks, based on the complexity and versatility of religious lexicon and phraseology issues 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: linguistic description method (religious in the description and analysis of phraseological units as an object of theological linguistics); the method of oppositions (in determining the ambivalence of religious phraseology); methods of communicative linguistics, in particular, the transformational method (in the analysis of structural or semantic changes of religious phraseology depending on the situation); semantic-stylistic method (in determining the meaning and stylistic color of religious phraseology).

RESULTS AND DISCUSSION

Structural-semantic transformations of phraseological units are considered to be one of the most productive ways to create a "language game". Language game is a deliberate (conscious, deliberate) violation of the systematic relations of the language in the speech behavior of speakers, i.e., derailing the norms of speech in order to create unusual linguistic forms and structures and, as a result, create an expressive meaning and an aesthetic and, in general, stylistic effect on a listener/reader is a certain type based on the achievements of the ability to do. A language play is usually associated with the desire to express comic content or create a "new image" in speech [Kozhina M.N., 2006; 657].

It is known that when using phraseology, people use various methods of occasionally changing phraseological units (PhUs) in order to expand their emotional coloring capabilities, strengthen their functional-methodical role, and "change them according to their creative ideas for further coordination with discourse tasks" [Tretyakova I.Yu., 2015; 125].

B.I. Labinskaya used the term modification for occasional changes of PhUs. The scholar interprets the concept of modification as a methodical tool consisting of the purposeful renewal of the content and structure of traditional PhUs [Labinska B.I., 2006; 313].

According to B.I. Labinskaya, PhUs, which are considered to be separately formed units and the composition of which has the characteristic of absorbability, imply the possibility of encountering various structural-semantic, lexical and semantic modifications. In this case, modifications can be made not only by creating new relationships and connections with surrounding language units, but also by changing the form of stable expressions. The integrity of the image of the phrase

and the separate formation of the interchange between its components, at the same time, ensure its semantic stability, despite the variations of the PhUs. Thanks to these properties, it is possible to know the transformations of PhUs present in the language and the transformed PhUs.

Pointing to the advantage of PhUs modifications, researchers note that the mechanisms of phraseological unit modifications exist in the language system as their occasional usage. Therefore, a modification is a simple way of using phraseology that increases its emotional coloring and is considered one of its legitimate characteristics [Labinska B.I., 2006; 313].

In this work, we use the term “transformation” to express changes in phraseological units, in particular, phraseological units with a religious component. It can be said that transformational phraseological units perform a pragmatic function as they are used in any situation. Methodological and evaluative tasks are manifestations of pragmatic tasks inherent in the transformational phraseological units. A stylistic task is a specific orientation of language tools in order to achieve a stylistic effect, while preserving the general content of the expression, compared to a neutral way of expression [Kunin A.V., 2005; 136]. The stylistic task demonstrates the connotative features of phraseology in a speech.

The evaluative function of transformational phraseological units is the objective-subjective or subjective-objective relationship of a person with an object expressed explicitly or implicitly using language tools [Kunin A.V., 2005; 212]. If at least one component of the PhU is an evaluator its internal form has the property of evaluation, then the evaluation is explicitly expressed. If a PhU does not have any evaluative component, but its internal form, whether changed or not, is evaluative, then evaluation is implicit. It should be said that there is still no general classification of PhU transformations, and the boundaries between transformation methods are conditional.

A.V. Kunin distinguishes between formal (non-derivational) and purely derivational modifications [Kunin A.V., 2007]. Pure derivational modifications include such semantic and structural-semantic changes as a result of which word sets with new PhU status appear. Based on Kunin's classification, I.I. Gumenyuk [Gumenyuk I.I., 2006] includes morphological and word-forming changes of PhU components, remote placement of PhU components, PhU amplification (introduction of an additional component defining the entire phrase or its individual components into the PhU) and reduction. Derivational modifications include substitution of PhU components, dephrasing, and contamination.

In B.I. Labinskaya's classification [Labinska B.I., 2006; 315], the criteria for distinguishing types of structural and semantic modifications are preservation or change in the amount of the main PhU components. B.I. Labinskaya distinguishes the following types of modifications: 1) lexical modifications, the most common of which are the expansion of a PhU content, replacement of PhU components, shortening (ellipsis), phraseological contamination; 2) semantic modifications due to the actualization of a PhU in specific contextual conditions, as a result of which

the common phraseological meaning acquires an additional semantic edge. Semantic modification includes double actualization of a PhU.

Semantic transformations shown by N.V. Malysheva [Malysheva N.V., 2008; 864] and N.S. Kugultinova [Kugultinova N.S., 2018] include: double semanticization, explication, liberalization, structural transformations, i.e., syntactic inversion, a PhU expansion/shortening, “disruption of usual distributive relations”, etc. By structural-semantic transformations, researchers understand the modifications related to the “inside or outside of the phraseological unit” [Kugultinova N.S., 2018; 85].

L.P. Gasheva [Gasheva L.P., 2013], who studied transformational processes in the material of fiction texts in modern phraseology, distinguishes the individual-authorial processing and application methods of phraseological turns as follows: 1) PhU the content of which has not undergone a transformation; 2) PhU the content of which has been transformed: the method of shortening the content of the PhU component (ellipsis); replacement of a component of a phraseology with a synonym or another with a similar meaning; Grammatical changes in PhUs; 3) PhU the content and semantics of which have undergone a transformation: addition (introduction) of new words to the initial content of the phraseology; replacement of a part of a common phraseology with an occasional fragment.

In Uzbek linguistics, Ya.D. Pinkhasov, Sh.Shomaksudov, M.Xusainov, I.K. Kuchkartaev, K.Samadov, A.Abdunazarov, E.Umarov, B.Yuldashev, S.Karimov, Kh.Qakhkharova, A.Mamatov, M.Vafoeva, O.Abdunazarov, U.R. Makhmudov, B.I. Boltaeva [Pinkhasov Ya.D., 1953; 19; Shomaksudov Sh., 1956; Khusainov M., 1959; 24; Kuchkartaev I.K., 1965; Samadov K., 1967; Abdunazarov A., 1968; Umarov E., 1968; Yuldashev B., 1978; Yo‘ldoshev B., 1993; 30; Karimov S., 1981; 273; Kaxarova Kh., 1985; 24; Mamatov A., 2000; 48; Vafoeva M., 2009; 127; Abdunazarov A., 1969; 23; Mahmudov U.R., 2016; Boltaeva B.I., 2019; 49] and in the work of other scholars’, the formation, development, change and enrichment of the phraseological reserve is not only the emergence of new phraseological units, but also the transformation of existing phraseological units, in particular, some of their issues of the connection with the changes and giving a new color by the creators are highlighted. In particular, B.Yuldashev [Yuldashev B., 1998; 185] emphasizes that the change in the form of a phrase in structural-semantic changes affects its meaning, and includes the following methods for such changes: 1) the method of replacing the component of the phrase (mainly, the noun component is replaced in verb phrases); 2) the method of expanding a phrase with a word in common use (inserting a word or a similar combination into the phrase that belongs to one of its components, defining and explaining that component, expanding the content of the phrase with a word in common use from its beginning or end); 3) method of phraseological compactification (with three forms); 4) the method of combining a freely used word with a part of a phrase; 5) the method of using the figurative basis of the phrase. Also, the scholar notes that the phenomenon of ellipsis in phraseological units is interpreted as one of the methodological tools in scientific and educational-methodical literature, and the analysis of factual material notes that ellipsis is a type related to the internal system of a phrase change and is a phenomenon

specific to the phraseological system of the language. This idea can be interpreted as a stylistic method and tool with the fact that many phrases in the language can be freely used in short and full versions, they correspond to the norms of the literary language as variants with equal rights, the change of the form of the phrase, and the clearness and clarity of its methodological effectiveness.

The author of the article refers to the methods of a semantic transformation of phrases without changing their form: 1) using a phrase in a meaning that is not characteristic of it; 2) opening the internal form of the phrase; 3) re-understanding of a phrase in the structure of a dialogic speech (in this case, the stylistic configuration of the re-understood combination or turn includes several subordinate clauses); 4) comic interpretation of the phrase; 5) creating a parallelism of meaning with the help of an expression; 6) creating a metaphorical context from the figurative basis of the phrase; 7) creating word games (puns) based on the polysemy or form of expressions; 8) clashing two phrases; 9) using a phrase contrary to a free combination; 10) parallel use of a phrase and a free combination; 11) introduces methods such as using phrases in contrast in the antithesis method (contrasting antonymous phrases; contrasting contextual-phraseological antonyms; contrasting a phrase with a word that is an antonym of one of its components) with the help of these methods, expressions are “revived in meaning” [Yuldashev B., 1998; 186].

U.R. Mahmudov [Mahmudov U.R., 2016], who has studied the transformation of phraseology in the texts of Uzbek newspapers, divides all forms of transformations into non-analytical (semantic, substantive) and analytical types:

A. Semantic transformation. In semantic transformation, the composition of the phraseological unit does not change: either a new edge of meaning is introduced into it, or a word game is formed as a result of the combination of self and figurative meanings, and thus a certain emotional effect is achieved: “А вы наострили лыжи?” (“Правда Востока” № 29, 14 январь 2012; 4); “Течение истории вдруг завертелось безобразным и диким омутом – конечно, не без помощи золотого дождя иностранных кредитов” (“Правда Востока” № 31, 14 январь 2014; 4).

B. Analytical transformation. Analytical transformation, in a different way from semantic transformation, shows the change of words in phraseological units. This type of transformation has additional methods: change of the number of components, syntactic transformation, lexical transformation, contamination, phraseological paronomasia, etc., the possibility of transition to a language phenomenon, which means that it expresses the process of development of the phraseological system of the literary language [Kostomarov V.G., 2001; 160].

B.I. Boltaeva, who analyzed the transformation of phraseological units of the Uzbek language in a semantic-pragmatic aspect, sheds light on phenomena such as lexical, semantic, lexical-semantic transformation of phraseological units, their occasional use, convergence, actualization of phraseological meaning, admits that it can be transferred to the language phenomenon, which expresses the development process of the phraseological system of the literary language [Boltaeva B.I., 2019; 14].

Based on the works devoted to the transformation of phraseological units analyzed above, we analyze the main types of phraseological transformations on the example of the transformation of religious phraseology:

1. Morphological and word-forming changes of religious phraseology components. For example:

Uzbek: *almisoqdan beri* – juda qadimdan (from ancient times). Variant: *almisoqdan buyon*; *almisoqdan qolgan*. Synonym: *daqyunusdan beri*.

Almisoqdan buyon tegirmon toshlarini aylantirgan bu suv endi boshqa ishga xizmat qilsin. (Oybek. *Oltin vodiidan shabadalar*) [Rakhmatullaev Sh., 1992; 20].

Garchi ko'p almashdi e'tiqod-u din / Men ishqqa taqvoda yashayotgandim // *Almisoqdan beri yashayotgan dil / Senga qaytib-qaytib charchadi.* Tamom! [https://t.me/s/Nosirjon_Jorayev].

Almisoqdan qolgan vajlar, sho'ro mafkurasi isi kelib turgan ro'kachlar, mohiyatni anglamasdan qilingan mushohadalar, so'z san'atidagi eksperimentlardan cho'chish, oqimlardan hadiksirash – muhitning “yoshini” saralab qo'ydi [“Adolat” social and political newspaper, 2019]. (Nazar Eshonqul. «O'qirman» tanqidchi yoki zamonaviy adabiyotimiz sinchisi)

Morphological changes of the word *almisoq* can be seen in the given examples. In fact, this word is written in the form of *al-miysaq* (arab. – “covenant”) [Umarkhozhaev M., 2016; 28].

In recent times, in phraseological units with the component *Alloh* [Rakhmatullaev Sh., 1992; 194], it is possible to see the use of the *Alloh* variant instead of this word:

Kuz shabadasidek mayin tarona / Sokinlik tuyg'usin tuhfa aylasin// Omad qaldirg'ochi bulsin parvona / Qayerda bo'lmang siz, Alloh asrasin!// (Madina Xasan) [<https://stihi.ru/2019/09/10/6088>].

In *Daqyunusdan qolgan* religious phraseological units, instead of *Dakyunus*, there are variants such as *Dokyyunus*, *Dakyunus*, *Dakyyunus* [Rakhmatullaev Sh., 1992; 72].

Russian: *вопить / возопить гласом велиим* – кимгадир баланд овозда мушкул аҳволда ёлвориш. Дважды порывался я к Вам, но карантинны опять отбрасывали меня на мой несносный островок, откуда простираю к Вам руки и *вопию гласом велиим*. Пошлите мне слово живое, ради Бога. (А.С.Пушкин. Письмо М.Н. Погодину, начало ноября 1830 г.) [Dubrovina K.N., 2010].

This word is found in several places in the Bible. For example, in the book of “Genesis” the youngest son of Isaac, Jacob, receives a blessing from his father and obtains the right of the first-born. Then the first-born son Jesus cried out: “He raised a loud and very bitter cry: ... “поднял громкий и весьма горький вопль (ст. слав.: *возопи гласом велиим и горьким зело*) и сказал отцу своему: отец мой! благослови и меня” (Быт. 27:34) [Dubrovina K.N., 2010].

It can be understood from this passage that instead of the word *возопи* in the Old Slavic language of the PhU *возопи гласом велиим* its morphologically changed variant *вопию* was used in the texts of the later period.

2. Religious phraseology is an extension of components composition. For

example:

Uzbek: ko‘zi ochilmoq – hushyorlanmoq, yaxshi-yomonni tushunadigan bo‘lmoq. “Bu ko‘z kech ochildi, kech!” – deya baqirdi. (S.Anorboev. Oqsoy) [Rakhmatullaev Sh., 1992; 140].

In this example, it is possible to observe the expansion of the phrase by adding the word *kech* to the composition of the phrase *ko‘zi ochilmoq*. Moreover, the addition of the word *moshdek* to the composition of this phraseology is often observed: *ko‘zi moshdek ochildi*.

It can be said that religious semantics are implicitly expressed in *ko‘zi ochilmoq* PhU, because there is no religious component in this PhU. The phrase is unique to the Bible and is considered the equivalent of the Russian phrase “глаза открылись”: “... Тогда открылись у них глаза, и они узнали Его; но Он стал невидим для них” (Лук. 24: 28–31).

In the following example, it can be observed that elements are added to the composition of *bu dunyodan o‘tmoq* phraseological unit: U seni qaritib, turli dardlarga muhtalo qilganda bunday kunlarni topolmaysan va bu dunyodan o‘kinchu nadomatlar bilan o‘tasan (Graham Kenneth. Tolzordan esgan shamol).

The phraseological unit of the Russian language *питаться манной небесной* is considered to be a religious phraseology taken from the Bible, and means “to live lightly, not to be full regularly, and eat what is right and when”. In the following example, the phraseology shows the structural and semantic transformation: Охотник Владимир... живя теперь, как многие живут на Руси, без гроша наличного, без постоянного занятия, питался только что не манной небесной. (И.С.Тургенев. Записки охотника) [Dubrovina K.N., 2010].

3. Reduction of religious phraseology.

The phenomenon of reduction (structural reduction) is observed in the phraseological unit *Xudo uzog‘idan suyuntirsin*. “Qanday yaxshi. Singlim biz deb gapiryapti, turmush o‘rtog‘i bilan bir jonu bir tan bo‘lib yashashyapti, uzog‘iga suyuntirsin.” (Ra‘no Umarmulova. Arslon izidan, ayol so‘zidan) [<https://ok.ru/group/58754319712287/topic/153211265454879>].

In the next example, we see the structural and semantic transformation of the phrase *Xudo diliga solsin*:

O‘ynoqlaydi shabbodang silab qo‘yar tanamni,

Mayli, mehmon bo‘lsin deb ochib qo‘ydim xonamni.

Tashrifingga mushtoqman kutgandayin Onamni,

Kelginu har insonning diliga ezgulik sol,

Fasllarning erkasi, ko‘klamoyim, kelaqol! (Malohat Mirzaeva) [<https://tgstat.ru/channel/@mutaxassislarg/7040>].

This phenomenon can also be observed in the Russian language *возлюби ближнего, как самого себя* – a phraseology expressing a call to love, humanity and compassion: “... Нужно вернуться к истокам и понять, что принципы «не убий» и «возлюби ближнего» – это не философская болтовня, а то, что может реально спасти человека от физической и духовной смерти” (И.Егизарова. Кошмар

нового типа // Трибуна, 14.09.2001) [Dubrovina K.N., 2010].

In the given examples, part of the phrase is not reflected, but thank to the fact that this religious phraseology is popular among people, the abbreviated components are embodied in their minds.

4. Contamination of religious phraseology.

In the examples given below, we see the transformation taking place through the combination of the phraseological units of *birovning rizqi* and the expressions *ko‘z olaytirmoq*, *chang solmoq*, *ko‘z tikmoq*:

Mana senga o‘g‘rilik! Mana senga birovning rizqiga ko‘z olaytirishning jazosi! Hali otang kelsin, oyog‘ingdan dorga ostirmasam yurgan ekanman. (Tohirjon Yo‘ldoshev. O‘gaylik iztirobi) [In a row. Public-public and literary-artistic magazine., 2018]. Imonsiz kimsa hech narsadan tap tortmaydi, o‘z manfaatini ko‘zlab bimalol birovning rizqiga chang solaveradi. (Emin Usmon. Munojot) [“Sharq Yulduzi” magazine, 1992].

Ha, umr, dunyoning bevafofigiyu o‘tkinchiligi haqida ko‘p gapiramiz, eshitamiz. Baxtli lahzalardan totinamiz, kayg‘uli damlarda esa Yaratgandan madad so‘raymiz. Xom sut emgan bandaligimiz boismi, goh yaqinlarimizni unutib, qo‘l yetmas sarhadlarni orzu qilamiz. Birovning rizqiga ko‘z tikib, oyog‘imiz ostidagi nasibamiz qadriga yetmaymiz (Gulchehra Ashurova) [https://hamroh.ucoz.ru/news/ikmat_izlaganga_ikmatdur_dunjo/ 2014-12-19-95].

It should be said that the intersection of the Russian language phraseology *время разбрасывать камни; время собирать камни* [Eccl. 3:2-3, 5] also creates a wonderful word game: Державник Путин «собирает камни», разбросанные его предшественниками Горбачёвым и Ельциным, собирает их с помощью военных. Л. Радзиховский. Сплошной «Курск» // Сегодня, 28.11.2000 [Dubrovina K.N., 2010].

5. Substitution of components of religious phraseology.

In the following example, in the phraseology of *shayton hiylalari*, the component has been replaced by the authorship component: Katta yoshdagilar bu urinda shayton hiylalarini unutib qo‘uyaptilar... Shayton kirdikorlarini televizorda ko‘rsatilayotgan to‘kin dasturxonga qiyoslash mumkin. Kishi dasturxonga mahliyo bo‘ladi, ko‘zlari o‘ynaydi [Tohir Malik, 2016; 420, 141].

In the next example, we see a clear demonstration of the method of substitution: Yetti odamning biri Xizr bo‘ladi” deyishadi, yetti qizimdan biri – Xizr, ro‘zg‘orimdagi qut-barakam sizlar bilan, – derdilar doim (Muxtasar Qodirova. Xizr ota qo‘llasin).

Russian: – Эй, Прощка, водки! – Этот возглас пролил успокоительный бальзам на моё сердце. (М.Е. Салтыков-Щедрин. Губернские очерки. Обманутый подпоручик [Dubrovina K.N., 2010]. In this example, the same change is observed in the composition of the phraseology from the Bible *бальзам для раны* [The saddle. 51:8–9]. In general, several transformations of these phraseological units (*бальзам на душу*) can be found in the speech of Russian speakers.

6. Double actualization of religious phraseology.

The religious phraseology in the following examples is embodied in the

imagination, both in its own meaning and in its figurative meaning, in which the context plays an important role: Chilangar maktab darsligidagi xasis kampir haqidagi ertakni esladi. Balo bu chol. Otam zamondan qolgan ertakni chilangar deyarli unutayozgandi, ammo cholning esdan chiqarmagani qiziq! – Boltadan borsh bo‘lsa, borsh-da!

In the following examples in the Russian language, it seems that the original and figurative meanings of religious phraseology are perfectly combined. Imagery is skillfully expressed by writers:

Глас вопиющего в пустыне хуже всего слышен в оазисах // Лит. газета, 16.08.1989 [Dubrovina K.N., 2010]. *Голубь мира* летит в Боснию по частному приглашению (Заметка о миротворческой миссии Дж. Картера // КП, 17.12.1994) [Dubrovina K.N., 2010].

...Мы наблюдаем *второе пришествие* российских денег на восстановление Чечни за несколько последних лет. И не наблюдаем пока гарантий того, что и эти деньги не будут так же бесславно разворованы (Г.Осипов. План подъёма Атлантиды // Сегодня, 11.02.2000) [Dubrovina K.N., 2010].

7. Pun in religious phraseology.

In the following examples, it is seen that a comic effect is created by breaking up the semantic structure of religious phraseology and using their antonyms:

Uzbek: Ba‘zan kimdir shu yo‘l bilan boylik orttirgan bo‘lsa, “haloli bo‘lsin” deyishga ham odatlanib qolganmiz. Bunday kimsalarni jamiyatda ko‘ramiz-u, ko‘rmaslikka olamiz.

Ularni “halol o‘g‘rilar” safiga kiritib ayrim hollarda ishi “silliq” va tez bitishi uchun pulni “mingdan ming rozi bo‘lib” berganlarni ham uchratamiz (Mutallib Rahimov) [<https://adolat.uz/partiya/halol-ogri-lar-kimlar>].

Avtomobil parisi uni go‘yo mahkam quchoqlab olgandek, dir-dir titrab haydovchi o‘rindig‘iga o‘tirganini anglamay qoldi (Gresem Kennet. Tolzordan esgan shamol).

Xudo urmagan bo‘lsa, olis safar mushkulotlari kelib-kelib qari otning chekiga tushadimi?! (Gresem Kennet. Tolzordan esgan shamol).

Russian: *Вавилонская башня*. ... Как только ни склоняли Интернет-обозреватели временно недееспособного конкурента: телевизор стал «зомби-ящиком», Останкинская башня именовалась то «Вавилонской», то «наркоманской иглой», не выдержавшей «передозировки телевизионным героином» (А.Борейко. Анархия – мать Рунета // Сегодня, 05.09.2000) [Dubrovina K.N., 2010].

Taking into account the violation of the structure of phraseological units based on the phenomenon of dephraseologization, it is more correct to accept the above types of transformation of religious phraseology as dephraseologization: Sal bo‘lmasa, o‘yinga tushib yuboradigan bir alfozda odimlar, mag‘rurlanar, nazarida, shu tobda shaytonga ham dars beradigandek his qilardi o‘zini (Graham Kenneth. Tolzordan esgan shamol).

Устали уже от ругани. Можно, конечно, критиковать прошлое, настоящее, нынешних руководителей, ушедших. Но это уже пройденный этап. Сегодня буксует машина, и не *разбрасывать*, а *собирать* надо камни, подсыпать под колёса, чтобы не вхолостую они крутились, а, опираясь на твердь, двинулись бы,

покатили (Правда, 18.03.1989) [Dubrovina K.N., 2010].

...В однолюбстве нахожу больше смысла и красоты, чем в визгливых призывах «Долой стыд!», в дурацких маршах, когда на улицу некоторые выходили в «*костюмах*» Адама и Евы. (О.Гончар. Далёкие костры // Москва, 1988, № 2) [Dubrovina K.N., 2010].

Иной пожилой критик... не подозревает, что он теперь *бросает* в молодое поколение тою же *грязью*, которою некогда швыряли в него классические парики, и что, подобно им, он только себя мараёт этой грязью (В.Г.Белинский. Стихотворения Евгения Баратынского) [Dubrovina K.N., 2010].

Бросать камень. «Если найдётся среди тебя в каком-либо из жилищ твоих... мужчина или женщина, кто сделает зло пред очами Господа, Бога твоего, преступив завет Его, ...то выведи мужчину того или женщину ту, которые сделали зло сие, к воротам твоим и *побей их камнями до смерти*» (Втор. 17:2, 5).

8. Convergence of transformation methods of religious phraseological units, using several transformation methods at the same time. For example:

Uzbek: Quyosh a'zoyi badaniga jon kiritardi, g'ir-g'ir esayotgan shabboda terlagan manglayini mayingina siypab o'tardi – agar dunyoda huzur degan gap chin bo'lsa, shunchalik bo'ladi-da! (Graham Kenneth. Tolzordan esgan shamol)

In this example, we see the change of the phrase “*Alloh jon ato etdi*”. Firstly, the component *Alloh* is replaced by the component *quyosh* (substitution), the component *ato etdi* is replaced by its variant (morphological change), the component content is expanded with the words of *a'zoyi badaniga*.

Russian: Ведь как ему растолкуешь, что мне от него ни гроша не надобно, что я только совета *жажду*, *жажду/алчу наставления*, как *манны небесной* (А.Н. Островский. На всякого мудреца довольно простоты) [Dubrovina K.N., 2010].

In the given example, the phrase *алчущие и жаждущие*, which is a sarcastic reference to someone who wants something strongly, shows a combination of methods such as morphological change, reduction, pun and substitution of components.

Religious phraseology may retain religious semantics or lose it, to some extent, in the process of use. In this case, various content changes (semantic transformations, new content evolution and even de-semanticization), i.e. desacralization or profanation (transition of religious semantics to secular semantics) are observed.

During the above analyses of religious phraseology transformations in general, and in particular, a semantic transformation, an important aspect drew our attention. As a result of the spiritual development of religious phraseology, it became known that a semantic transformation causes these units to weaken or completely lose their religious character and become secular phrases, “living” with new semantics and in a new context. From this point of view, there was a need to reflect the gradation that occurred in religious phraseology due to semantic transformations, that is, some religious phraseology retains the religious character to a greater extent when semantically transformed, while some of them undergo profanation (desacralization) and gain the secular character, and another group precisely it exhibits duality

(bipolarity) or ambivalence, expressing both religious and secular semantics at the same time. Considering the productivity of our research, we will try to describe these phenomena.

First of all, we will reflect on the complexity and confusion of the concept called the ambivalence of sacredness.

At the end of the 19th century, the primitive world, which had been at the center of research in the world of science and had taken an even greater place in the development of Western science, began to present unexpected news to researchers. The study of the collected ethnographic materials shows that sacredness, which is considered a field of specific objects, events and processes, contains two opposite sides (aspects) contrary to logic. On the one hand, sacred objects evoke a sense of honor, admiration and respect as a source of happiness and well-being. On the other hand, they inspire fear, horror and even hatred. What is even more surprising is that these two polar qualities, in many cases combining exactly the same objects, present one side and other to the observer. This feature is considered the ambivalence of sacredness.

At the beginning of the 20th century, prominent representatives of a number of sciences conducted research in order to reveal the secrets of sacredness, in particular, to interpret it logically, to use the information obtained as keys to a new science of the foundations of human life. Among such researchers, Emile Durkheim made a turning point in the field by developing a theory based on a radical view on the fundamental connection of the sacred with the foundations of social life. For a number of reasons, this source was largely ignored or poorly researched throughout the 20th century. As for the ambivalence of the sacred, it has mostly remained on the periphery of sociological thinking.

The discovery of sacred ambivalence is attributed to William Robertson Smith [Robertson S.W., 2002]. In his “Lectures on Semitic Religion” (Robertson Smith, 2002), he shows that there are two types of objects that are separated from profane life, that is, tabooed. These are sacred things, profane things, and situations that belong to the deity. It can be said that two concepts can be understood by sacredness – positive things that are valued by people and cause their prosperous life, as well as evil forces or negative things that are contrary to values and cause people to feel fear [Durkheim E., 1995; 412]. These two types of objects are separated not only from profane life, but also from each other, and the relationship between them is characterized by a sharp contrast. Despite this contradiction, the positive and negative aspects of sacredness cannot be independent of each other, but rather are interrelated. This phenomenon is explained by the fact that “sacred purity can become sacred impurity or vice versa” [Robertson S.W., 2002]. For example, following the path of the devil and committing a sin is sacrilegious impurity. In conclusion, two important oppositions stand out in the theory of sacredness: sacred/profane and pure/impure.

The sacrilegious/profane opposition cannot be compared with the traditionally accepted opposition of good and evil, since good and evil are precisely opposite types of the same thing (category), more precisely, morality, just as health and disease are different aspects of the same category of facts, that is, life as it is. Sacredness and

profaneness have always and everywhere been perceived by the human intellect as different things, two different worlds, with no commonality between them [Durkheim E., 1995; 219].

This fundamental connection of the elements of sacredness theory is often misinterpreted as equating binary oppositions, as noted above. Clearly, some dichotomies are subject to such misunderstandings. Many researchers, showing shallow thinking, try to easily categorize the data collected and analyzed as an epic dyad of good and bad. They cannot determine the main criterion for dividing them into dyads. This can be attributed to the influence of structuralism and semiotics in linguistics.

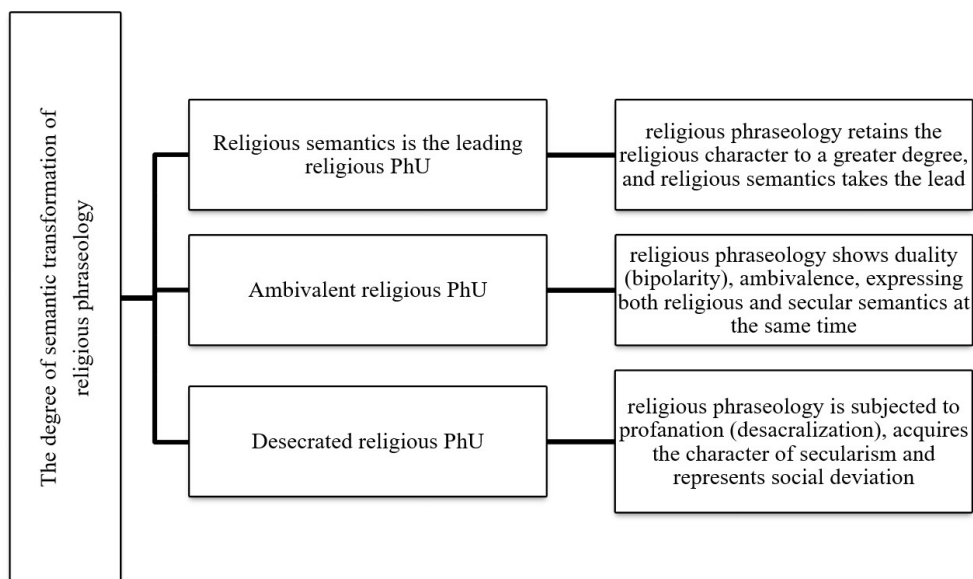
Any object oriented to interest or defined by the nature of ordinary existence in relation to physical needs should be characterized as profane. Daily tasks, food and work activities serve as “primary forms of profane activity” because they belong to the world of ordinary things [Durkheim E., 1995; 311].

The forbidden connection between the sacred and the profane leads to profanation, secularization, that is, deprivation of sacredness. Often the result of such profanation (secularization) is misconstrued as profanity. Profanity is never having the quality of holiness. Profanation is the desecration of something originally sacred. In this case, it can be said that profaneness acts as a substrate, because worldly situations attract the language expressions of things and events that have previously revered by people the status of sacredness (divinity, holiness) into their everyday world.

So, it is wrong to understand profaneness as evil, impurity, because in the personal world there are also values that ensure the well-being of life.

As for the profanation of religious phraseology, it is understood that they undergo a semantic transformation when they are used in everyday life situations, from religious (sacred) to secular. As profane phraseology, all the phraseological units in the phraseological fund of the language used in everyday life can be understood: *ko 'ngli joyiga tushmoq, xamirdan qil sug 'urgandek, tarvuzi qo 'ltig 'idan tushmoq, anqoning urug 'i, arpasini xom urmoq, chuchvarani xom sanamoq, qo 'li ochiq, terisiga sig 'may ketmoq, kapalagi uchmoq, qulog 'i og 'ir, to 'nini teskari kiymoq, oyog 'ini qo 'liga olib chopmoq, boshini olib chiqib ketmoq, yog ' tushsa yalagudek, yeng shimarib ishlamoq, to 'ydan oldin nog 'ora chalmoq, etc.*

Based on the above considerations, it is possible to divide them into three main groups according to the degree of change in the semantics of transformed religious phraseology (Figure 1.):

Figure 1. The degree of semantic transformation of religious phraseology

1. Religious semantics is the leading religious PhU. In order to describe the phraseological units included in these groups, we will analyze some frequently used religious phraseology. For example, the expression *duoi bad*. Alloh Taolo mening ularga qilgan duoi badimni qabul qiladi. Ammo ularning menga qilgan yomon tilaklarini qabul qilmaydi (Tohir Malik. Saodat saroyining kaliti) [Tohir Malik, 2016; 344].

The phrase *Allohu akbar* is automatically said by people at the end of the work. In some situations, this phrase undergoes a semantic transformation, “*Bo‘ldi, tugadi, gap tamom!*” it can be observed that it is used in the meaning *Allohu akbar*. Puldorlarga, ulamolarga bo‘ysunsang, yalinsang, tuzuk, ammo g‘ing desang, ollohu akbar, muallimlikdan shu on haydaydilar! (Oybek. Nur qidirib) [Rakhmatullaev Sh., 1992; 194].

Russian: Со мною, Божьей милостью, владыкой / Ты – милостию папскою, король? (А.К. Толстой. Смерть Иоанна Грозного).

In this case, they are used as synonyms for free combinations with a secular meaning, having an additional value edge, but the side of religiosity and holiness is leading, and the value and fear of religion in people does not allow the speaker to use them inappropriately, to completely secularize them.

Phraseological units with the component *Alloh* can be included in religious PhU with such religious semantics as the leader. Allah is the center of the Muslim religious landscape. As noted by V.N. Pidvoynyy, Allah is: “1) the spirit/being who controls the world and life and worships all; 2) someone who is highly praised and who has a strong influence on someone or is given a lot of attention; 3) the creator is the being who created the universe, the Earth, people and rules over all things” (Pidvoynyy, 2012; 119). In the internal form of phraseological units, God has the

symbolic meaning of a helping power (*Allohning rahmi kelsin; Alloh birni o'rniga mingni bersin; Allohga tavakkal; Alloh bilguvchi; Alloh yo'lini ochiq qilsin; Alloh qo'llasin; Alloh yo'ldan adashtirmasin; Alloh shifo bersin; Alloh savdosini bersin; Alloh diliga solsin; Alloh baxt bersin; Alloh umrini bersin; Alloh rahmat qilsin; Alloh ziyoda qilsin...*). So, a person believes in God in the divine fulfillment of his will and connects his every action with his will. The only religious component common to the above-mentioned phraseological units is Allah, and the rest of the components reflect worldly events. Despite the fact that they were formed in the process of meeting the needs of everyday life, it is necessary to say that the religious semantics of these phraseological units is the leading one, because the implementation of all actions is undoubtedly related to Allah.

2. Ambivalent religious PhU.

The religious phraseology belonging to this group adapts to the content of the context, while expressing the everyday situation, it embodies a religious prototype in the human mind. Thanks to this, such units can simultaneously create a sacred and ordinary concept in a person. For example:

Uzbek: Makkadan hoji kelganday – like seeing a long-awaited blessed person.

– Bormisiz, ovsin, – u Qutbinisani taajjubga solib, Makkadan xoji kelganday, unga pechakday chirmashib kO'risha boshladi – eson-omonmisiz, esonmisiz (Mirmuhsin. Jamila).

Russian l.: *второе пришествие* – 1. Far future; arrival is uncertain. 2. The recurrence of something, the return of someone or something. Спустя восемь лет королева автоспорта вновь вернулась в Америку, чтобы в 44-й раз попытаться покорить местную публику. И это, похоже, удалось. *Второе пришествие* европейцев в Америку прошло при полном аншлаге (И. Щукина. Фокусы Хаккинена разоблачены // Сегодня, 26.09.2000) [Dubrovina K.N., 2010].

In the Muslim tradition, Allah has ninety-nine names, not all of them are common, only some of them have a symbolic meaning and serve as a religious component in phraseological units. For example: *Haq...*; *Tangri*; *Parvardigor*; *Yaratganning irodasi*; *O'zingga shukr!*

In Russian as a synonym for the component *Бог* in religious phraseology, *Господь*, *Царь славы*, *Князь мира*, *Отец Небесный*, *Небо*, *Всевышний*, *Вседержитель*, *Жизнедавец*, *Всемогуший*, *Заступник*, *Зиждитель*, *Господь*, *Господь Бог*, *Предвечный*, *Провидение*, *Создатель*, *Творец*, *Сила*, *Вездесущий*, *Царь Небесный*, etc. components are used.

Phraseological units with the Allah component, as in the above examples, are directed to the embodiment of the concept of “Inson”, which are the main concepts of Muslim linguistic culture “Zamon” (the day of Allah) and “Makon” (the land where Allah’s eyes fall – comfort; the house of Allah – 1) the heart of man; 2) Kaaba; 3) about the mosque) also serves to figuratively express the categories.

Although the sacronym hell is actually interpreted in religious teaching as a place where a person goes after his death for his sins, it shows a wide semantic transformation in phraseological units: 1) an extremely hot place: *misoli do'zax*;

jahannamning issig'ida; 2) a very distant place: jahannamning tubida; 3) to kill someone: jahannamga ravona qilmoq; 4) to torture someone: jahannam o'tida kuydirmoq; 5) a place or process full of sufferings and hardships: do'zaxda yashamoq; hayotini do'zaxga aylantirmoq, etc. From the examples given, it can be seen that the word *jahannam* is used as a synonym for the word *do'zax*.

Religious phraseology that mentions the names of prophets can also reflect matters of everyday life: *Sulaymon o'lib, devlar qutulibdi*; *Yusuf va Zulayxo sevgisini tilamoq*; *Musoning alamini Isodan olmoq* and etc.

Russian: *Если Магомет не идет к горе, то гора идет к Магомету; Соломоново решение.*

Twenty-five prophets are mentioned in the Koran, but in phraseological units the names of the most known and famous prophets are used, in particular, *Odam*, *Nuh*, *Muso*, *Muhammad*, *Yusuf*, *Sulaymon*. *Odam* (Adam in the Bible) is the first prophet and the first man, the first ancestor of the human race. This sacronym also has the meaning of "Allohning yerdagi xalifi" in the Muslim tradition, and is partially transformed in phraseological units.

In slang, one can observe the complete desacralization (profanation) of the sacronym *Odam Ato*: *Odam Ato kiyimida* – in the sense of naked.

The phrase *Musoning alamini Isodan olmoq* is also an example of desacralization of phraseological units involving the name of the prophets.

In addition to the names of prophets, the phenomenon of a semantic transformation can also be seen in phraseological units involving the names of angels. For example, *Azroil* symbolizes death as the angel who takes life: *Aytganlaricha bor ekan. Mahfuzani tanib bo'lmaydi. Tavba, u azroildan qo'rqqandek qo'rqadigan eri Holiq ham o'zgaribdi* (Nigora Jaloliddin qizi. "Unutilgan eski choriq" hikoyasi).

Names of sacred places can also be derived from sacronyms typical for religious phraseology. *Makkah* – e.a. In 570, the last prophet of Muslims, Muhammad (s.a.v.), was born. Today, the sacred building built around the Al-Haram mosque is a place of pilgrimage for Muslims.

The Kaaba is the only temple dedicated to Allah on earth. Muslims pray facing that direction. The Kaaba means "holy house" in Arabic. Since Mecca and the Kaaba are known to everyone as an important destination in the life of Muslims, this is also reflected in phraseological units: *So'rab-so'rab Makkani topishibdi*.

It can be seen that the transformation of religious phraseology, analyzed above, manifests the phenomenon of ambivalence.

3. Desecrated religious PhUs.

Religious phraseology belonging to this group is so embedded in colloquial and literary languages that people who are not familiar with religious sources may not even think of their religiosity. In connection with the change of worldview, perception of the world and social views, many of such phraseological units lose their connection with the religious source, enter the ranks of obsolete phrases or cease to be used in speech. For example:

Uzbek: *tish qayramoq* – to be willing to take revenge when the opportunity

comes. Har holda... Akbarov ham tishini qayrab yuribdi. Yangi o'quv yili qiyin bo'ladiganga o'xshaydi (P.Qodirov. Uch ildiz).

Russian: *скрежетать зубами – Вздурился Лев, / Престрашный поднял рёв, / Скрежещет в ярости зубами* (И.А. Крылов. Лев и Комар) [Dubrovina K.N., 2010].

This phrase is based on Psalm 111, an Old Testament comparison of the pious and the sinner, and the gnashing of teeth of the sinner because of the reward of God for the actions of the pious. However, such phraseological units, which are very close to people's minds, are sometimes applied to situations in everyday life and lose their religious meaning, describing a simple, low-spiritual object, action or situation, and sometimes acquire a negative connotation.

The reasons for the profanation of religious phraseology include:

1. Creating a synonymous phraseological unit by replacing the religious component in the phraseology with another component. For example:

Uzbek: Xudo ursin – jin ursin, Оппоқхо‘jam ursin, uvolim ursin.

Russian: Бог знает – черт знает; Бог с ним – черт с ним.

2. It is possible to replace the religious component with an acquired name. For example:

Uzbek: Xudo biladi – itim biladi.

Russian: Богсним – пес с ним – шут с ним – Черт с ним.

3. The possibility of replacing the religious component with a component devoid of religious meaning. For example:

Uzbek: Xudo ursin – non ursin; Xudo ko‘p ko‘rdi – sen ko‘p ko‘rding.

Russian: Бог с ним – прах с ним.

4. The possibility of replacing the religious component with negative or interrogative pronouns. For example:

Uzbek: Xudo biladi – hech kim bilmaydi; kim biladi.

Russian: Бог знает – никто не знает; кто знает.

Phraseological units that have lost their religious semantics fall into the category of introductory words, emotive, expressions with the meaning of the intensity of symbol presentation, and etiquette formulas.

Thus, the transformation of religious phraseology, which is one of the problems of modern phraseology, and the analysis of their penetration into the worldly life of society members, shows that the units that have had a religious meaning since ancient times are enriched with many new meanings and colors within the triad of “man – space – time”. As the language is constantly developing as a dynamic phenomenon, among the units characteristic of all its levels, religious phraseology enters a new stage of development thanks to semantic transformations. This is important in enriching the phraseological fund of the language.

There is no special index of transformations and variants of religious phraseology, therefore phraseology semantic transformations are not recorded in dictionaries, and substitutions of phraseology components are studied as authorial transformations in researches on this topic. A transformed religious PhU differs from

a typical (normative) religious PhU in that the meaning of phraseology in a context is almost always determined by the content or linguistic situation that causes its activation within such a context.

CONCLUSION

Extensive study of a phraseological transformation, variant and synonymy, comprehensive research of methodical use of phraseological units demonstrates the dynamic nature of phraseology, susceptibility to various structural-semantic changes.

Phraseological units used by the general public, ready for speech, is understood as a common language unit, and phraseological units changed (transformed) with accidental creativity for expressive-stylistic purposes is understood as an occasionalism; a phraseology created for the first time by the author in speech on the basis of common phraseology can be recognized as a neologism, but it can be re-used by the author, and as a result of its spread among the public, it can be recognized as an occasional phraseology, that is, a unit of both language and speech.

Linguistics refers to the phenomenon of transformation authorial variants, modification, deformation, authorial innovations, transformation and several other terms; traditionally two main groups of transformations are distinguished, such as semantic and structural-semantic.

The following can be defined as the main type of semantic and structural-semantic transformation specific to religious phraseology: 1) morphological and word formation changes of religious phraseology components; 2) expansion of the religious phraseological units component composition; 3) reduction of religious phraseology; 4) contamination of religious phraseology; 5) substitution of components of religious phraseology; 7) pun in religious phraseology; 8) convergence of transformational methods of religious phraseology. It should be said that, as in the case of the types of PhU transformations, the boundary between the transformations of religious phraseology is not strict.

Phraseological units of a religious nature with their lively expression, emotional coloring, and quickness in assessing the situation are effective tools for performing religious tasks. The transformation of religious phraseology is closely related to the process of secularization in society, that is, it serves as a source of existence and formation of a sense of ontological security of the individual, meeting the daily life requirements of believers.

Through the transformation of religious phraseology, the author (writer or speaker) skillfully gives a new life to a phraseological unit familiar to everyone but deprived of some artistic characteristics, without damaging the meaningful integrity of the phraseology and further increases its level of expressiveness.

The level of a semantic transformation in religious phraseology can be different: the religious feature is preserved to a greater extent and religious semantics takes the lead; religious phraseological units exhibit duality (bipolarity) or ambivalence, expressing both religious and secular semantics at the same time; religious phraseology is profaned (desacralized), acquires a secular character, sometimes loses its religious

meaning, describes a simple, low-spiritual object, action or situation, acquires a negative connotation. On this basis, religious phraseology that has undergone a semantic transformation can be divided into the following groups:

1. Religious semantics is the leading religious phraseological units.
2. Ambivalent religious phraseological units.
3. Desecrated religious phraseological units.

Humorous or sarcastic transformations (transformers) of religious phraseology by people in terms of content and content for pragmalinguistic purposes reflect the product of the standard thinking of the speakers in new interpretations, break old stereotypes in the landscape of the linguistic world, and cause the formation of new ones.

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