Importance of the Using Phraseological Units of the Concept "Faith" and "Religion" in Foreign Languages Teaching

Diana F. Kajumova[1], Aida G. Sadykova[2], Gulnara Kh. Aleeva[3], Elmira M. Vildanova[4], Dinara F. Smaga [5], Nailya R. Gafiatullina[6], Liliya Sh. Shafigullina[7]

Abstract--Concepts, constantly developing and modifying with the help of various linguistic means, cannot be fully expressed in speech, therefore the search for optimal verbal language means of expressing the concept continues. The set of concepts of a particular ethnic group makes up its conceptual sphere. Each individual concept will have its own concept sphere, which, in turn, can be one of the constituent elements of the general concept sphere of an individual and the whole nation. The categorization process, i.e. formation of categories - extremely general concepts that are not subject to further generalization, do not have a generic concept. The emergence of such a scientific direction as conceptology, and the whole after it of comparative conceptology, in our opinion, contributed to the formation of linguoculturology as a theoretical discipline. The study of the indicated broad problems entailed the creation of a metalanguage of description, the development of a terminological apparatus. Phraseological units, as a kind of set of wisdom, quite clearly describe the way of life, history, national characteristics of people. This layer of vocabulary gives a complete picture of the linguistic picture of the world of the people being studied. In general, phraseological units are highly informative units of language, one of the language universals, since there are no languages without phraseological units. It is also necessary to note the importance of the internal form and connotation in the phraseological meaning, where emotionality, expressiveness, evaluativeness, intensity and functional-stylistic characteristics are intertwined. All these reasons make the phraseological nomination much more complex than the lexical one. The results can be used both when studying intercultural processes and by culture experts, philologists, ethnologists and others groups interaction and analyzing cultural and research issues and processes of the studying languages and in the process of teaching foreign languages.

Keywords--phraseological units, concept, fate, religion, English, Turkish, Tatar.

[1]*Doctor of Philology, Professor of the Department of Theory and Practice of Teaching Foreign Languages, Kazan (Volga region) Federal University, Kazan, Russia. E-mail: missdiana7@mai.ru*
[2]*Doctor of Philology, Professor of the Department of Theory and Practice of Teaching Foreign Languages, Kazan (Volga region) Federal University, Kazan, Russia. E-mail: a_sadykova@bk.ru*
[3]*Candidate of Philology, Associate Professor of the Department of Theory and Practice of Teaching Foreign Languages, Kazan (Volga region) Federal University, Kazan, Russia. E-mail: aleeva0627@mail.ru*
[4]*Candidate of Philology, Associate professor of the Department of Philology, Naberezhnye Chelny Branch of Kazan (Volga region) Federal University, Naberezhnye Chelny, Russia. E-mail: missdiana7@mai.ru*
[5]*Senior Teacher, State Autonomous School Innopolis of Republic of Tatarstan, Innopolis, Russia. E-mail: dinasst@mail.ru*
[6]*Candidate of Philology, Associate professor of the Department of Foreign Languages, Kazan National Research Technical University named after A. N. Tupolev - KAI, Kazan, Russia. E-mail: missdiana7@mai.ru*
[7]*Associate professor the Department of Altaic and Chinese studies, Kazan (Volga region) Federal University, Kazan, Russia. E-mail: liliyashamilovna@mail.ru*

I. INTRODUCTION

"Eternal in the annex to historical time should be considered enduring spiritual values related to the sphere of culture and religion" (Likhachev, 1984).

In each language there are national phraseological units, the source of which is religion. These phraseological units are based on the realities of religious life, on religious legends, phraseological units with personal names from religious sources, behind which there is a real person.

The Bible and the Qur'an are the most important sources of most phraseological units. Thus, in particular, translations of the Bible had a great influence on the English language. For centuries, it has been the most widely read and quoted. A huge number of biblical turns and expressions entered the English language, just as many expressions entered the Turkic languages from the Koran. In biblical phraseology and Koranism, a clot of unique historical experience was deposited, for example, in the English language: God helps them that help themselves - trust in God, but don't condone yourself. The modal verb can in this phraseological unit indicates the possible completion of this action, which should happen in the future.

Turkish phraseology is represented by the following Koranisms: camiyıkıl mışama mihra byerindekalmış - the mosque fell apart, but the mihrab stands still; iki camiarasın dakalmış bey namaz gibi - as a person left without prayer between two mosques. Using the subjective modality in these phraseological units of the Turkish language, we can build various kinds of conclusions, the probability of which is doubtful. These phraseological units are fully assimilated.

"In conditions of intensive intercultural communication, comparative studies on the phraseology of various languages are becoming increasingly relevant, since the presence of phraseological units in a language indicates the embodiment and reflection in a linguistic form of a thousand-year-old creativity of a people, its worldview, attitude and culture. Phraseological units can coincide both in terms of content and in terms of expression. The most important is also the parallelism of images, which is due to the commonality of various linguistic characteristics" (Zamaletdinov, 1999).

II. RESEARCH METHODOLOGY

The methodological basis of the research is the fundamental works of native and foreign researchers: V.V. Vinogradov (1975), D.G. Tumasheva (1977), I.R. Galperin (1981), N.K. Tayebiniya & N.S. Khorasgani (2018), V.V. Pushkarev et al. (2019) etc.

A review and analysis of theoretical materials has shown that the method of conceptual analysis, comparative analysis, conspiratorial, linguocultural analysis, the method of component analysis were used in the course of the research (Mukhametzyanova et al., 2018).

The following research methods are used in the work:

1. Generalizations and systematization: the views of various researchers and factual materials in three languages are summarized and systematized, explicating fragments selected for the dissertation research concerning the

national linguistic personality and the linguistic picture of the world.

2. A method for monitoring the process of intercultural communication and educational activities in Russian, Tatar, Turkish and English audiences, as well as a method of social statistical survey of students.

3. Comparative method: the studied linguistic and cultural (extra-linguistic) phenomena are considered through the prism of perception of these phenomena by native speakers of another language, representatives of another culture.

4. Method of phraseological identification. The application of this method makes it possible to identify the phraseological identity of a particular combination of words.

5. Contextual analysis. This method seems important because phraseological units get their implementation in a context where phraseological unit is used to express the speaker's position in a specific situation of verbal communication. The method makes it possible to identify forms of interaction of constant and variable elements in the structure of the phraseological unit, to establish the boundaries of its stability.

III. RESULTS

Here are a few examples of widespread Quranisms and Bibles. The equivalents of some of these revolutions are used both in Russian and in English: see a mole in smb's eye and not see a beam in one's own - see a knot in someone else's eye and not see a log in one's own; the olive branch - olive branch (symbol of tranquility and peace); new wine in old bottles - new wine in old furs, new content in the old form. Here are some examples from the Turkish language: insanin sanalâzımolur - a person always needs a person; ilkbah tımaltın bahtım - the first wife of God is given; nadan ile konuş maktansa, ehliir fanileta ştaşıma kyeğdir - than talking to an ignoramus, it's better to carry stones with an enlightened one. In the Tatar language: esh kulny kөtə, shərigat yulny kөtə - a person is judged by his deeds; dingem өchen tүgel, kөhem өchen - not for faith I create, but for existence; mөselmanlyk - tuklykt, insaf kitar yuklykt - charity in wealth, ignorance in poverty.

It should be noted that Islam is not only "a religion and a complex of traditional rites, but also a set of community laws governing all spheres of Muslim life. Therefore, he had an impact on many aspects of the Tatars' social life, including everyday behavior, the educational system and culture" (Great Encyclopedic Dictionary, 1991).

Since ancient times, the public life of the Turks has been concentrated around parish mosques, where not only daily cathedral prayers were held, but also matrimonial and economic issues (certification of contracts, inheritance sharing issues) requiring the intervention of the parish imam were resolved (Tayebiniya & Khorasgani, 2018). After the fall of the Kazan Khanate, this tradition continued among the Tatars, though in rural conditions, since the Tatars were not allowed to live and worship in cities. But even in such an environment, Islam protected the traditions of the past and at the same time promoted people's desire for knowledge and education, helped to achieve these goals within the Muslim education system. Islam played a crucial role in preserving the language and culture, like Christianity and Catholicism.

Here are the widespread examples from the Tatar language that have the "religion" segment: the body of

the dog is Kyl, the kuli of the dog is not wait for the manna from heaven, but do it yourself; sǝdakasyna kγrǝ sawaba, sorava kγrǝ jawaba - reward according to work; namazga azan yarashyr, sγzgǝ kazan yarashyr - in prayer - a call to prayer, in empty conversations - a call to a feast; bernazmgaikeazanǝitelmi - do not enter the same river twice; ike gait, ber zhomga, ul da zhitǝ ber elga - many words - little work; bark zhaymǝgǝ doga bulmas - at an empty table they don't call for prayer. Idioms of biblical origin, having a common biblical source, most often in Christian cultures coincide, for example, in English and Russian: the apple of smb's eye - apple of his eye; turn the othercheek - turn the other cheek; shake the dust one's feet - shake off dust from their feet; wash one's hands of smth. (smb). - wash your hands. The last phraseological unit was created as a result of rethinking the biblical prototype, which is a free (variable) combination of words used literally. Ritual washing of hands testified to the non-involvement of the person who washed the person. According to an ancient custom, prosecutors washed their hands to prove their innocence. The expression goes back to the story of Pontius Pilate, who gave Jesus to execution and washed his hands in front of the crowd. In the New Testament in Matthew chapter 27, verse 24 looks like this:

Pilate, seeing that nothing helps, but the confusion increases, took water and washed his hands in front of the people, and said: I am innocent of the blood of this Righteous One, you see. We give this example in English from the King James Bible: *…he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person see ye to it.*

The same phraseological units in the work of Bernard Shaw "Pygmalion" is found in a rethought form: *Higgins: Mrs. Pearce, thisisElisa'sfather. He has come to take her away. Give her to him. (He goes back to the piano, with an air of washing his hands of the whole affair)* (Shaw, Pigmalion, 2000: 101).

Moreover, phraseological units of biblical origin are not frozen quotes that do not allow any changes. Both in Russian and in English, a change in the emotional coloring of a figurative biblical turnover often occurs. One such example is the following phraseological units: the right hand doesn't know what the left hand is doing - the right hand does not know what the left hand is doing (Ryazapova & Anufriev, 2019).

In the Bible, this revolution is used in its original meaning: "do good secretly, not counting on gratitude, praise of people." In modern Russian and English languages, this idiom is rethought and is phraseological units with a negative rating. The explanation for this can be found in the fact that hands, due to pairedness and relative to each other and, as it were, from the individual of freedom itself, are best suited for figuratively expressing a state of inconsistency of actions, lack of information (Yusupova, Mugtasimova & Nabiullina, 2015).

With such a coincidence of phraseological units in languages, there are also "false friends of the translator". So phraseological units, which are like a literal translation from foreign phraseological units, have completely different meanings, for example: (not) see to eye - (not) converge in views, opinions with someone, (not) share views (letters. do not see, do not look in the eye). The Russian idiom to see face to face implies secret, confidential communication (Galeeva et al., 2017).

Often, modern Bible translations are very different from canonical translations. This leads to the destruction of the structures of many established, established in the language of idioms of biblical origin.

For example, the most famous phraseological units: an eye for an eye, a tooth for a tooth - the English version of which an eye for an eye, a tooth for a tooth, may look like this in English: *if an eye is injured, injure the eye of the person who did it. If a tooth gets knocked out, knock out the tooth of the person who did it* (New Living Translation).

Among Turkic peoples, Islam gave rise to an amazing cultural phenomenon - folk religious chants and consecrations. The chant has a direct connection with the tradition of melodeclamation of the Koran, distinguished by "nationality." Emotionally colored Coranisms are proof of this: din karəshbulsa yes, mal karəsh tүgel - friendship is friendship, and money apart; үzem kүptən imanli, kүrshelərem өchen kaygyram - tell me who your friend is, and I will say who you are; duam kabuloldu - my prayer is answered (by Allah); peygamber cebirsabır - angelic patience; İslâmın şartı beş altın cısıinsafdemişler - Islam has five commandments, and the sixth - mercy; dineçağırmak - call for faith (Ordoğan Fehmi Türk atasözü, 1973).

Following A.V. Kunin, we believe that "phraseological units of biblical origin often diverge in many respects from their biblical prototypes:

1. The biblical prototype is used literally: a mill stone about smb's neck - a stone on the neck, a heavy responsibility. phraseological units are often used with the verbs hang and have. The word about can be replaced with the word around.

2. A variant of the biblical prototype becomes phraseological unit, for example, the phrase live on the fat of the land - to live well, in luxury, replaced the biblical prototype eat the fat of the land - there are butter "cream" of the earth, but it did not enter into universal use.

3. Changing the shape of a figurative biblical turn, for example, in the phraseological units gall and worm wood (something hateful), the word order is changed compared to the biblical prototype and the articles - the worm-wood and the gall - are not used.

Some revolutions are modified, for example: not to let one's left hand know what one's right hand does - the left hand does not know what the right hand is doing. In the Bible, turnover is used in a positive sense, and in modern Russian and English it is rethought and is phraseological units with a negative rating.

4. The components of the phraseological unit are used in the Bible in their literal meanings, but do not form a variable combination. The phraseological unit of loaves and fishes means earthly goods. The Bible uses the word fishes, but not the phrase loaves and fishes.

5. Some phraseological units go back to the biblical plot, in which only one component of phraseological units is mentioned, for example forbidden fruit - forbidden fruit and phraseological units forbidden fruit is sweet (sweetest) - forbidden fruit is sweet.

6. Phraseologism can be created as a result of puns. Phraseological units of the land of Nod - the kingdom of sleep (arose as a result of a pun based on the same sound of the English words nod - nap and Nod - the biblical land of Nod, where Cain was exiled after the assassination of Abel).

It is interesting that in the compared languages we find a lot of phraseological units with the token Allah, the Most High in its composition. So, for example, in Turkish: Allah bilir amakulda sezer - Allah knows, but his slave also guesses; Allah bilirişini - Allah knows his work, Allah does what is needed; Allah kardeşi kardeş yaratmış, kesesini ayrıyaratmış - Allah created brothers as brothers, but created separate wallets for them. In the Tatar language: Allagh-shəker, mullah fytr - glory to Allah, and alms - mullah; Allah yes yuk, mullah yes yuk - neither to Allah, nor to mullah; and we walk, təɣfyyk bir, whose echərg candy bir - God, give me health and sweets for tea; Alla a yshan, ɣzeҥ kımshan - trust in God, but don't condone yourself; Alla birməgənne mullah birməs - that which Allah did not give, the mullah will not give (Püsküllüoğlu, 1998). Phraseological units of the English language: God is always on the side of the big battalions - God is always on the side of the strong; God tempers the wind to the shorn lamb - God imposes a cross in strength; household gods - family relics; whom the gods love dieyoung - whom the Gods love, he dies early; so help me God - may God help me.

IV. DISCUSSION

It is interesting that in the compared languages we find a lot of phraseological units with the token Allah, the Most High in its composition (Tumasheva, 1977). So, for example, in Turkish: Allah bilir amakulda sezer - Allah knows, but his slave also guesses; Allah bilirişini - Allah knows his work, Allah does what is needed; Allah kardeşi kardeş yaratmış, kesesini ayrıyaratmış - Allah created brothers as brothers, but created separate wallets for them. In the Tatar language: Allagh-shəker, mullah fytr - glory to Allah, and alms - mullah; Allah yes yuk, mullah yes yuk - neither to Allah, nor to mullah; and we walk, təɣfyyk bir, whose echərg candy bir - God, give me health and sweets for tea; Alla a yshan, ɣzeҥ kımshan - trust in God, but don't condone yourself; Alla birməgənne mullah birməs - that which Allah did not give, the mullah will not give. Phraseological units of the English language: God is always on the side of the big battalions - God is always on the side of the strong; God tempers the wind to the shorn lamb - God imposes a cross in strength; household gods - family relics; whom the gods love dieyoung - whom the Gods love, he dies early; so help me God - may God help me.

Undoubtedly, in languages the archaic forms of phraseological units - biblisms or Quranisms - are being modernized, their emotional coloring (negative or positive) is changing without changing its form. In modern English, Turkish, and Tatar languages, many of the biblisms and Quranisms are overgrown with variants, undergo various types of renewal, derivatives can form from them, they can simply be reduced.

V. CONCLUSIONS

The conducted semantic study, aimed at comparing the key concepts of cultural-national worldview through units of the phraseological level of the Tatar, Turkish and English languages, made it possible to draw certain conclusions about the degree of similarity and difference in the preferences for choosing to study a particular linguocultural community as a comparative stereotype by the speakers of the three comparable languages. Along with pronounced similarities in the semantics of the foundations of the three languages being compared, there are certain differences (Vinogradov, 1975). The English language is more likely to use the concepts of a mythological and religious sense, but this does not mean at all that the English worldview is more mythological. In Turkic languages, studied images can be used in stable syntactic comparisons.

Most of the phraseological units of the Tatar and Turkish languages that we analyzed were absolute equivalents in the English language. A smaller part of the phraseological units differed in the figurative components of the plan of content of close by value examples or absolutely not matching actual values with the closeness of internal forms, which speaks in favor of the national-cultural color of the units under study. The presence in the funds of the attracted languages of non-equivalent phraseological units is explained by the individuality of historical experience, the self-sufficiency of culture, and the peculiarity of the mental warehouse of the Tatar, Turkish and English peoples.

Acknowledgements

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