



LINGUISTIC FEATURES OF RELIGIOUS TERMS IN ENGLISH AND UZBEKISTAN

Otabek Anvarovich Mavlonov

*Senior Lecturer, Department of Foreign Philology,
Alfraganus University, Tashkent*

Annotation: This article is devoted to the study of the linguistic features of religious terms in English and Uzbek. It analyzes the origin, semantic changes, morphological and syntactic structure of religious terminology in both languages. The article covers the cultural and historical factors of religious lexicon, its peculiarities in the translation process, and issues of spiritual equivalence. Special attention is paid to understanding the commonalities and differences of religious terms in English and Uzbek, as well as their communicative role. The article is of urgent importance for translators, linguists, and cultural scholars.

Keywords: religious terms, English, Uzbek, linguistics, semantics, morphology, translation, cultural factors, lexical equivalence, terminology.

Introduction: Each language is a unique mirror of the culture, history and worldview of a nation. Religious terminology reflected in the language reflects not only the spiritual wealth of the language, but also the religious views, cultural heritage and social consciousness of the people. The religious terminology of the English and Uzbek languages is linguistically rich and diverse, and the terms formed in these two languages are mainly the result of cultural and historical processes.

While the English language mainly embodies religious terms related to Christianity, the Uzbek language is enriched mainly by terms that are inextricably linked to the Islamic religion. At the same time, the English language is strongly influenced by Latin, Greek and Hebrew, and the Uzbek language is strongly influenced by Arabic and Persian. This process is reflected in the formation, development, and use of religious terms in modern language.

Religious terms are not limited to words used in religious practices or worship. They are also widely used in social life, everyday communication, and cultural processes.

This article, by studying the linguistic features of religious terms in English and Uzbek, will address the following issues:

- the origin and historical formation of religious terms;
- semantic, morphological and syntactic features of religious terminology;
- commonalities and differences of religious terms in English and Uzbek;
- specific aspects of religious terminology in the translation process.

The study of this topic is important not only for linguistics, but also for specialists engaged in intercultural communication and translation activities. From this point of view, the article is aimed at an in-depth study of the linguistic aspects of religious terms, offering the necessary knowledge and practical recommendations for their assimilation and use in translation.

Material and methods: Religious terminology in English and Uzbek is mainly associated with the historical processes of the spread of religious teachings. Most of the religious terms in English came from ancient Greek, Latin and Hebrew. For example, the word “bible” comes from the Latin word “biblia” (“books”). The word “church” also comes from the ancient Greek word “kuriakon” (“house of God”).

In the Uzbek language, religious terms are mainly borrowed from Arabic and Persian. This

borrowing is closely related to the introduction of Islam into the region. For example, words such as “namaz”, “roza”, “masjid” came from Arabic, and words such as “zavvor” and “murid” came from Persian. The terms that came from these languages have undergone phonetic, morphological and semantic changes in the Uzbek language.

Religious terms often embody deep layers of meaning. The semantic features of religious terms in English are mainly based on the principles of the Christian religion. For example, the word “grace” means the grace, mercy, or salvation of God, and has different meanings depending on the context.

In Uzbek, religious terms are mainly associated with Islam, retaining their original Arabic meaning, sometimes adapting to local peculiarities. For example, the word “namaz” means worship in Arabic, but in Uzbek it is used only to express certain types of worship. Also, the word “ruza” only refers to worship during the month of Ramadan, which narrows its meaning.

Religious terms have a unique place in the language in terms of their morphological structure. In English, religious terms are often formed through prefixes and suffixes. For example, the word “unholy” is formed using the prefix “un-”. Also, the word “salvation” is transformed into a noun using the suffix “-tion”.

In Uzbek, religious terms are mainly formed under the influence of Arabic grammatical forms. For example, the word “ibadadxona” (place of worship) is formed using the Persian suffix “-xona”. On the other hand, words borrowed from Arabic have adapted to the syntactic structures of the Uzbek language. For example, the expression “Thank God” is formed based on the Arabic lexical meaning, but its syntactic structure has been adapted to the Uzbek language.

When translating religious terms from one language to another, maintaining semantic equivalence is often one of the pressing issues. When translating English terms into Uzbek, they are adapted to the religious and cultural context in Uzbek. For example, although the word “God” is translated into Uzbek as “Allah”, it is difficult to find an exact equivalent for the English word “Lord”. This word is often expressed with synonyms such as “Parvardigor” or “Rab”. Also, since English words such as “grace” and “faith” do not have a corresponding equivalent in Uzbek, their translation is often chosen depending on the context. For example, the word “grace” is translated as “inoyat”, “marhamat” or “khudoning inoyati”. Cultural and historical factors greatly influence the formation and use of religious terms. In English, various streams of Christianity (Catholicism, Protestantism and Orthodoxy) have led to the enrichment of religious terminology. For example, words such as “mass” (Catholic ceremony), “baptism” (baptism in water) are associated with various religious ceremonies. In the Uzbek language, religious terms were formed mainly under the influence of the Hanafi school of Islam. In addition, the traditional worldview of the Uzbek people is also reflected in the terminology. For example, expressions such as “God’s right” or “Alloh rizosi uchun” are often used among the people, and these expressions indicate that religious terminology has been absorbed into the vernacular.

Although there are similarities between religious terms in English and Uzbek, they have their own differences due to different cultural and religious contexts. For example, both languages have terms that describe religious ceremonies: “prayer” - “namoz”, “fasting” - “ro‘za”. However, in English, expressions such as “Holy Spirit” are widely used, while in Uzbek, terms corresponding to such expressions are used less frequently.

The differences are mainly due to religious views and cultural traditions. For example, in Uzbek, religious terms often retain Arabic forms, while in English, terms are borrowed from Latin and Greek.

Result and discussions: The analysis of the origin of religious terms in English and Uzbek shows that this terminology has incorporated various cultural and historical influences from its earliest sources. Latin, Greek, and Hebrew served as the main sources for English. For example, terms such as “bible,” “messiah,” and “sacrament” came from ancient Greek and Latin.

For the Uzbek language, the main source of religious terms is Arabic. This has especially intensified since the introduction of Islam to the region. For example, terms such as “zakat,” “namaz,” and “sawab” were adopted from Arabic. Terms such as “zavvor,” “murid,” and “dervish,” which came from Persian, acquired new semantic aspects in the process of local assimilation.

The semantic analysis showed that religious terms are multi-meaning. In English, such terms are adapted to different branches of Christianity. For example, the word “faith” means not only “belief”, but also a wide range of meanings such as “loyalty” and “trust”.

In Uzbek, terms are often aimed at expressing basic religious principles. For example, the word “duo” means a special form of worship, but in everyday life this word is often used to mean “good wishes” or “wishes”. The adaptation of these terms to the cultural and social context demonstrates the rich semantic layers of the Uzbek language.

Morphologically, religious terms in English are often formed using prefixes and suffixes. For example, words such as “unholy”, “salvation”, “redemption” have a grammatically clear system.

Religious terms in Uzbek, on the other hand, are formed as a result of local adaptation of Arabic root words and grammatical forms. For example, the word “mosque” is widely used in Uzbek, with phonetic changes. In addition, words such as “ibadadxona” are formed using the Persian suffix “-xona” and are adapted to the morphological system of the Uzbek language.

Maintaining semantic equivalence is a major problem when translating religious terms from one language to another. Although the English phrase “Holy Spirit” is directly translated into Uzbek, it may not be understood in the same way in different cultural and religious contexts.

When translating from Uzbek to English, it can be difficult to find Christian equivalents for terms of Arabic origin. For example, the word “sawab” can be translated into English as “reward,” but its religious meaning is not fully reflected. The linguistic features of religious terms in English and Uzbek are inextricably linked to their historical, cultural and religious contexts. Analyzing these terms helps to understand their semantic and morphological characteristics, as well as to effectively implement the translation process. Religious terminology in these languages is important not only for linguistic research, but also for intercultural communication.

The results of the study of the linguistic features of religious terms in English and Uzbek show that religious terminology is an important factor reflecting the cultural, historical and religious identity of each language. This terminology is not only formed in the language, but also develops with it and becomes an integral part of modern social communication. During the study, it was found that religious terms in English are mainly borrowed from Latin, Greek and Hebrew, while religious terms in Uzbek were formed under the influence of Arabic and Persian. The English language is rich in terminology related to Christianity, and the Uzbek language is rich in terms related to Islam.

Conclusion: Morphological and syntactic analyzes revealed the grammatical characteristics of religious terms in each language. While English terms are formed mainly with the help of prefixes and suffixes, Uzbek terms have developed under the influence of Arabic and Persian grammatical forms. Also, ensuring semantic equivalence in the translation of religious terms is an urgent issue. When translating from English to Uzbek and vice versa, it is necessary to take into account the religious and cultural context of each language. Since some terms have layers of meaning that cannot be directly translated, contextual translation approaches are used.

In general, religious terms in English and Uzbek are an important lexical layer that reflects a specific cultural and religious heritage. The study of these terms is relevant not only for linguistic science, but also for translators, cultural scientists, and religious scholars. In the future, it is advisable to conduct additional research on the interaction of religious terms with other languages and their role in modern social communication. This article also aims to effectively study and use religious terms in linguistics and translation practice, which will help to further understand the role of religious lexicon in language and culture.

REFERENCES:

1. Касимова, С. (2015). Фонологические особенности паузной формы. Восточный факел, 1(1), 17-20.
2. Begmatova, B. M., & Kasimova, S. S. STUDY OF THE PROBLEM OF PREDICATIVITY AND ATTRIBUTION IN LINGUISTICS.
3. Mavlonov, O. (2023). THE ORIGIN OF THE INITIAL MUSLIM ORGANIZATIONS IN AMERICA. “YANGI O ‘ZBEKISTON TARAQQIYOT STRATEGIYASIDA FAN VA TA’LIM INTEGRATSIYASI MASALALARI” mavzusidagi Respublika ilmiy–amaliy anjumani MAQOLALAR TO’PLAMI, 41-45.
4. Anvarovich, M. O. (2021). THE FORMATION OF THE FIRST MUSLIM

5. Anvarovich M. O. THE ISSUES OF THE USAGE OF RELIGIOUS TERMS //Archive of Conferences. – 2021. – Т. 27. – №. 1. – С. 9-10.
6. Мавлонов О. А. ЎЗБЕКИСТОНДА ТЕОЛИНГВИСТИКА //МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА. – 2019. – №. 5.
7. Mavlonov, O. (2018). Specific Features of Teaching Listening in Technical Educational Institutions. *Acta of Turin Polytechnic University in Tashkent*, 8(4), 116-119.
8. Mavlonov, O. A. SOME USEFUL APPROACHES ON TEACHING LISTENING IN TECHNICAL EDUCATIONAL ESTABLISHMENTS.
9. Anvarovich, M. O., & Nasimovich, R. N. (2020). Reciprocal Study of Theology and Linguistics in Uzbekistan. *International Journal of Psychosocial Rehabilitation*, 24(09).
10. RAXMONKULOVA, A. M. (2023). ESP/EAP O ‘QUVCHILARINING MAXSUS LUG’ATLARGA BO‘LGAN EHTIYOJLARI. *International Scientific and Current Research Conferences*, 1 (1), 291–299.
11. Nasretdinova, M. N., Saydikramova, U. X., Saydikramova, Fuzaylova, N. A., Fayziyeva, A. K., & Jabborova, Z. T. (2024). Analysis of Stylistic Aspects of the Appearance of Ellipsis in Speech. *South Eastern European Journal of Public Health*, 1676–1680.
12. M.R.Abdullayeva and others. Social Psychological Features of the Process of Professional Stress in Pedagogical Activity // *Journal Power System Technology* ISSN: 1000- 3673, V 48, Issue 4. 2024/12. Pages 3325-3334
13. Kasimova, S. S. (2024). Transformation of phrases and its destructions. *Salud, Ciencia y Tecnología-Serie de Conferencias*, 3, 740-740.
14. Sayfullaevna, K. S. (2019). Arabic Linguistic in Transoxiana (XI-XIII Centuries). *International Journal of Innovative Technologies in Social Science*, (1 (13)), 3-6.