

RELIGIOUS VALUES OF ENGLISH AND UZBEK PEOPLE AND THEIR EXPRESSION IN LANGUAGE

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Abstract

Maqolada o'zbek va ingliz jamoalari tomonidan mavjud bo'lgan diniy e'tiqodlar hamda bu e'tiqodlarning til orqali yetkazilishi yo'llari o'rganiladi. Tadqiqot nasroniylik va islomning lingvistik ta'sirini qarama-qarshi qo'yish orqali diniy iboralar, idiomalar va muloqot uslublarini qanday shakllantirishiga urg'u beradi. Natijalar shuni ko'rsatadiki, tildan foydalanish zamonaviylik va sekulyarizatsiyaga ta'sir ko'rsatsa ham, diniy qadriyatlar madaniy nutqda hanuzgacha saqlanib qolgan.

В статье рассматриваются религиозные ценности узбекского и английского народа, а также способы, с помощью которых эти ценности передаются посредством языка. В исследовании подчеркивается, как религия формирует выражения, идиомы и стили общения, путем сопоставления языковых влияний христианства и ислама. Результаты показывают, что, хотя на использование языка влияют современность и секуляризация, религиозные ценности по-прежнему сохраняются в культурном дискурсе.

The article explores the religious beliefs of the English and Uzbek communities and how language is used to express these beliefs. The study illustrates how religion affects expressions, idioms, and communication styles by contrasting the linguistic influences of Islam and Christianity. The results demonstrate that religious values are still ingrained in cultural discourse even though modernity and secularization have an effect on language use.

Kalit so'zlar

din, til, madaniyat, islom, nasroniylik, o'zbek, ingliz, idiomalar, aloqa, diniy qadriyatlar, lingvistik ifoda, madaniy o'ziga xoslik.

Ключевые слова

религия, язык, культура, ислам, христианство, узбекский, английский, идиомы, коммуникация, религиозные ценности, языковое выражение, культурная идентичность.

Key words

religion, language, culture, Islam, Christianity, Uzbek, English, idioms, communication, religious values, linguistic expression, cultural identity

Introduction. Communication and cultural identity have always depended on religion. Language use and social mores have been impacted by the significant religious traditions of Uzbekistan and England, namely Islam and Christianity, respectively. Religious ideas are transmitted, normalized, and preserved through language. Learning how these values are expressed can help one become more linguistically proficient and cross-culturally aware. This study looks at how speakers of English and Uzbek express their religious views in their respective languages. It is believed that religious values significantly influence common speech and colloquial idioms in both civilizations, despite differences in religious doctrine and cultural development.

Methodology. This study examines the religious traditions of Uzbekistan and England from a historical and cultural perspective using a comparative qualitative methodology. - lexical and idiomatic analysis of Uzbek and English religious idioms. analysis of secondary sources in the fields of culture, anthropology, and linguistics. Important examples were taken from dictionaries, scholarly publications, religious writings, and conversations with native speakers.

Results.

1. Religious Backgrounds

The religious landscape of England has been significantly impacted by Christianity, particularly Anglicanism. Thanks to books like the Book of Common Prayer, expressions like "earth to earth, ashes to ashes, dust to dust" and "till death us do part" have become widely used in English.

"Uzbekistan, by contrast, is a predominantly Muslim country, where Islamic values—especially post-independence—have regained prominence and permeate daily communication"⁸⁰

Islamic customs are intricately woven into Uzbek culture. Many Arabic and Persian words associated with Islamic customs, like namoz (prayer) and ro'za (fasting), are incorporated into the Uzbek language. In addition to their religious

⁸⁰ Brown, P., & Levinson, S. C. (1987). Politeness: Some Universals in Language Usage. Cambridge University Press

significance, these terms are important for everyday communication and cultural identity.

2. Linguistic Expressions of Religious Values

English:

““God bless you”, “By the grace of God”, “The powers that be”, and “He’s a Good Samaritan” are examples rooted in the Bibles”⁸¹

“forgiveness, humility, and providence are reflected in phrases like “turn the other cheek” or “Man proposes, God disposes”⁸²

Uzbek:

–“Islamic expressions are commonly used in everyday speech, e.g., “InshaAllah” (If God wills), “Bismillah” (In the name of God), “Alhamdulillah” (Praise be to God), and “Xudo xohlasa” (If God wills)”⁸³.

–“Social interactions often include blessings like “Olloh panohida bo’ling” (May God protect you) or invocations like “Duolaringizni ayamang” (Do not spare your prayers)”⁸⁴.

3. Communication Style and Religious Politeness

“Religious influence is evident in communication style. English speakers often rely on polite forms influenced by Christian values of modesty and self-restraint. Uzbek speakers, drawing from Islamic traditions, frequently invoke divine will and prayers, expressing humility and communal belonging”⁸⁵.

English-speaking cultures that rely on nonverbal cues or shared cultural understandings are commonly referred to as low-context civilizations. Communication in these societies is usually simple, explicit, and spoken primarily. This directness is valued for its effectiveness and clarity, especially in public and professional settings.

The majority of British society today is secular, despite the country's Christian heritage. However, language and customs still reflect religious etiquette. When someone sneezes, phrases like "God bless you" or "God forbid" are commonly used. Additionally, traditional Christian beliefs, which emphasize virtues like patience, humility, and respect for others, have historically influenced British standards of politeness.

⁸¹ Crystal, D. (2003). *The Cambridge Encyclopedia of the English Language*. Cambridge University Press.

⁸² Ilkhamov, A. (2001). Uzbek Islamism: Between the Public and the Private Sphere. *International Journal of Middle East Studies*, 33(3), 350–362.

⁸³ Karimov, A. (2015). Islomiy iboralarning o‘zbek nutqidagi o‘rni. *O‘zbek tilshunosligi jurnali*, 2(4), 34–39.

⁸⁴ Khalid, A. (2007). *Islam after Communism: Religion and Politics in Central Asia*. University of California Press

⁸⁵ McCrum, R., Cran, W., & MacNeil, R. (1992). *The Story of English*. BBC Books.

Uzbek culture is considered *high-context*, where communication is often indirect, and meaning is derived from context, non-verbal cues, and shared cultural knowledge. This style emphasizes harmony, respect, and the maintenance of social relationships. Direct confrontation or bluntness is generally avoided to preserve group cohesion.

Uzbek etiquette is heavily influenced by Islam. Common greetings like "Assalomu alaykum" (Peace be upon you) and their response, "Vaaleykum assalom" (And peace be upon you too), have their roots in Islamic tradition. Another way to show politeness is to use honorifics and polite language, especially when addressing seniors or others of higher social status. Saying "siz" instead of "sen" for "you," for instance, conveys formality and respect.

Discussion. The results demonstrate how deeply ingrained religious ideals are in both Uzbek and English. However, because of religious, historical, and cultural circumstances, the modes of presentation vary. Once-sacred terms are now used increasingly secularly in England as a result of the fall in religious observance. "However, the fact that they appear in media, literature, and colloquial speech points to a long-lasting cultural impact"⁸⁶.

In Uzbekistan, religion continues to function as a vibrant part of daily life. Islamic phrases are not confined to rituals but permeate casual interactions. "This reflects a strong connection between language and faith, bolstered by cultural revival since the fall of the Soviet Union"⁸⁷.

These differences show how religion operates as a system of beliefs and a living force within language. They also draw attention to the nuanced ways in which speech is employed to transmit and maintain cultural identity.

Conclusion. Religious beliefs have an impact on people's speech patterns and vocabulary. According to this study, there is a wealth of religious content available in both Uzbek and English, reflecting Christian and Islamic worldviews, respectively. Even though the frequency and context of these expressions have changed due to cultural shifts, they continue to influence social and personal identity. Future research may focus on how young people in both cultures modify or adapt these phrases in digital communication.

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