

## **RELIGIOUS AXIOLOGICAL UNITS IN UZBEK AND ENGLISH LANGUAGES**

**Dadaboyev Dilshodjon Gaybulla ugli**

**Uzbek State University of World Languages**

**Teacher of the Department of English Language Course of Integrated Skills No.  
1, Webster University in Tashkent**

Phone: (90) 3268899

E-mail: [ddadaboev@webster.edu](mailto:ddadaboev@webster.edu)

### **Annotation**

The article examines religious axiological units in Uzbek and English as significant linguistic and cultural phenomena. Axiological units—lexical, phraseological, and discursive elements that encode values—are analyzed as carriers of religious worldviews, moral norms, and evaluative meanings. Drawing on axiological linguistics, pragmatics, and discourse analysis, the study compares how Islamic and Christian traditions shape value-laden language in Uzbek and English respectively. The analysis identifies dominant axiological categories such as faith, morality, humility, sin, righteousness, and reward, explores their linguistic realization, and discusses implications for translation and intercultural communication.

**Keywords:** *axiology, religious discourse, values, Uzbek language, English language, cross-linguistic analysis, worldview, intercultural communication, phraseology.*

### **Annotatsiya**

Ushbu maqola o‘zbek va ingliz tillaridagi diniy aksiologik birliklarni muhim lingvistik va madaniy hodisa sifatida o‘rganishga bag‘ishlangan. Aksiologik birliklar — ya’ni qadriyatlarni ifodalovchi leksik, frazeologik va diskursiv birliklar — diniy dunyoqarash, axloqiy me’yorlar va baholovchi ma’nolarni tashuvchi vositalar sifatida tahlil qilinadi. Tadqiqotda islom va xristian an’analarini o‘zbek va ingliz tillaridagi qadriyatli birliklarga qanday ta’sir ko‘rsatishi qiyosiy jihatdan yoritilgan. Tadqiqot natijalari tarjima, madaniyatlararo muloqot va diniy diskurs tahlili uchun muhim ilmiy xulosalarni taqdim etadi.

**Kalit so‘zlar:** *aksiologiya, diniy diskurs, qadriyatlar, o‘zbek tili, ingliz tili, qiyosiy tilshunoslik, dunyoqarash, madaniyatlararo muloqot.*

### **Аннотация**

Данная статья посвящена анализу религиозных аксиологических единиц в узбекском и английском языках как значимых языковых и культурных явлений. Аксиологические единицы — лексические, фразеологические и дискурсивные

элементы, выражающие ценности — рассматриваются как носители религиозного мировоззрения, моральных норм и оценочных значений. В статье проводится сопоставительный анализ влияния исламской и христианской традиций на формирование ценностно нагруженной лексики в узбекском и английском языках. Результаты исследования имеют значение для теории перевода и межкультурной коммуникации.

**Ключевые слова:** аксиология, религиозный дискурс, ценности, узбекский язык, английский язык, сравнительная лингвистика, мировоззрение, межкультурная коммуникация.

## INTRODUCTION

Language functions not only as a means of communication but also as a repository of cultural values and beliefs. One of the most stable and ideologically charged domains of language is religious discourse, where linguistic units encode moral judgments, ethical norms, and culturally sanctioned evaluations. These value-bearing elements are commonly referred to as axiological units.

In both Uzbek and English, religious axiological units have developed under the influence of distinct religious traditions—primarily Islam in Uzbek culture and Christianity in English-speaking cultures. Despite doctrinal and historical differences, both traditions employ language to articulate core values such as faith, obedience, compassion, justice, and humility.

The comparative analysis of religious axiological units allows researchers to identify universal moral categories as well as culture-specific features. Such an approach reveals how languages conceptualize values and how religious worldviews are linguistically constructed and transmitted.

## MATERIALS AND METHODS

The study is based on a comparative-analytical approach aimed at examining religious axiological units in Uzbek and English. The material includes lexical items, phraseological units, proverbs, and formulaic expressions selected from religious discourse, dictionaries, and academic sources.

The research procedure involved the following stages:

1. Selection of religious axiological units with comparable evaluative meanings.
2. Classification of the units according to semantic and axiological categories.
3. Analysis of denotative and connotative meanings.
4. Interpretation of cultural and religious motivations underlying linguistic choices.

The study integrates elements of axiological linguistics, discourse analysis, and contrastive linguistics to identify both universal and culture-bound features.

## RESULTS

The analysis reveals several significant findings:

### 1. **Lexical Axiological Units:**

Uzbek religious vocabulary is heavily influenced by Islamic theology and Arabic-Persian borrowings, including *iman* (faith), *savob* (merit), *gunoh* (sin), *taqvo* (piety), and *baraka* (blessing). These lexemes function as moral classifiers, immediately assigning positive or negative value.

English religious vocabulary reflects Christian theological concepts such as *sin*, *grace*, *salvation*, *repentance*, and *righteousness*, which encode ethical judgment and moral evaluation.

### 2. **Phraseological and Formulaic Expressions:**

Uzbek expressions such as *inshallah*, *Alloh xohlasa*, and *Xudo saqlasin* emphasize submission to divine will. English expressions like *God forbid* and *the lesser of two evils* preserve religious evaluation even in secular contexts.

### 3. **Proverbs and Allusions:**

Both languages employ proverbs to transmit religious values, such as moral responsibility, reward, and punishment. Biblical allusions play a central role in English proverbs, while Uzbek proverbs often reflect everyday moral experience grounded in Islamic ethics.

## DISCUSSION

The comparative analysis shows that both languages encode similar axiological categories, including faith, morality, humility, and justice. However, their linguistic realization reflects different cultural orientations. Uzbek religious discourse emphasizes communal responsibility, divine predestination, and social harmony. English religious discourse, influenced by Christian and Protestant traditions, highlights individual moral agency and personal salvation.

Pragmatically, Uzbek religious expressions are widely used in everyday communication regardless of the speaker's religiosity, whereas in English many such expressions have become metaphorical or stylistically marked.

These differences demonstrate that axiological units function not only as linguistic elements but also as indicators of cultural worldview.

## CONCLUSION

The study confirms that religious axiological units in Uzbek and English are linguistically encoded representations of value systems shaped by Islamic and Christian traditions. While both languages share universal moral categories, they differ in semantic emphasis, pragmatic usage, and cultural salience.

Uzbek religious axiological units remain deeply integrated into everyday discourse, reflecting collective and spiritual values. English units, by contrast, often function metaphorically and emphasize individual moral responsibility. The findings contribute to comparative linguistics, translation studies, and intercultural communication by highlighting the role of language in expressing and transmitting values.

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