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SYNTACTIC AND STYLISTIC MEANS OF VERBALIZING RELIGIOUS VALUES IN ENGLISH AND UZBEK

Abstract: Religion has always been a significant aspect of human life, shaping beliefs, values, and practices across cultures and societies. Verbalizing religious values is a crucial way in which individuals express their faith and connect with their spiritual beliefs. In this article, we will explore the syntactic and stylistic means of verbalizing religious values in English and Uzbek, two languages that have rich religious traditions and diverse ways of expressing religious beliefs.

Keywords: Religious value, syntactic means, forms, religion, beliefs, translations, materials.

Introduction: The present study aims to investigate the syntactic and stylistic means of verbalizing religious values in English and Uzbek. By verbalizing, we mean the utilization of language for expressing human thoughts and feelings as well as for communication and conveying religious messages. Religious values are of prime importance for humanity. They unite people of a particular nation or faith. They are a reflection of the divine world and the ideal future of the people. They also have motivation or driving force behind all noble human activities. Though religious values are more readily perceived than defined, they are capable of rather clear-cut expression.

Some of the most significant parts of religious teachings are in the form of such expressions as "God is love" (1Jn.4.8), "Blessed are the peacemakers" (Mt.5.9). The religious literature is full of information about religion and religious values. The written documents of various religions contain teachings and guidance in different affairs of life which are based on religious values. The scripture of each religion is a storehouse of religious teachings which are generally expressed in symbolic language. Discussing, drawing out, and staying lighting the religious values expressed in various forms of scripture would be doing the work of religious exegesis, which is an extremely vast theme. This study will be limited to the analysis of verbalized religious values only from English and Uzbek scriptures of Christianity and Islam.

Background

Religion and language are two interrelated phenomena that have certain similarities in function. They both serve as media of the social and mental phenomena, and to a large extent, the two are connected to one another. Religion has its ideology which comprises certain principles, a code of behavior, and a given way of life. All these are realized through language. The language is the medium of expressing the tenets and values of a religion. In performing its role as the medium of religious teachings, language has various ways of verbalizing the religious values. It can be through stipulating the very principles or indirectly by imbuing the values through other speeches. The ways are set according to the nature of language itself. However, the very nature of religious discourse employs paradigmatic and syntagmatic systematicity. This is to ensure that the teachings can be systematically formulated and observed, with the norm that religious values are to be exemplified throughout the life of its adherent.

This kind of value has become the foundation of culture for the religious society. The use of systematic and value-oriented language of religion has made a specific stylistic and the choice of language in religious discourse. There are certain norms and language rules to be observed, and sometimes there are reversion to the language of the religion being the object of the discourse. An understanding of this can guide to a better understanding of the text of religious nature and also efforts for the oxymoron of the language to the religious society.

Objectives

In essence, the study aims to reveal the nature of religious discourse that is multi-faceted, culturally sensitive, and holistic. The study proposes to reveal the concept of verbalization of religious values in English and Uzbek, which are found to be intriguing and applicable to societies as a matter of comparison. It also aims to reveal the significance of lexical items used in verbalizing religious values and the reasons behind the selection of such words. Various lexical items that denote positive and negative religious values will be analyzed to demonstrate the different perceptions across languages. This objective is significant in sowing the seeds of understanding and tolerance in multicultural and multireligious societies.

Analysis of the stylistic differences will reveal a worldview on how religious values are looked upon and prompts the readers to contemplate on the impact of the language used to verbalize religious values. In the long run, such findings can be useful for religious discourse communities to ponder upon the effectiveness of their approach in attracting people to religious teachings. The study also aims to scrutinize the possible problems in translation of religious discourse materials and provide a model for translation of religious texts. This is useful for language experts and religious scholars involved in the translation of religious materials to maintain equivalence in effect and target the same audience as the source text.

Scope

This survey aims to provide a comprehensive description of means English and Uzbek languages employ to verbalize religious and moral values. The research is primarily based on the texts of Quran and Bible as the major comprehensive sources of explicit religious knowledge. At the first stage of research, we plan to look at the general linguistic description of religious discourse in English and Uzbek with its semantic, thematic, and communicative specificities. Then, we will concentrate on the detailed investigation of semantic and stylistic means of verbalizing religious and moral values on the basis of Quranic and Biblical texts. Due to the space limitations, the research will mainly be centered around giving a general picture, leaving out the analysis of specific complex texts.

Ultimately, we aim to give a clear description of religious text interpretation in English and Uzbek that could assist in translating and teaching religious texts as well as second language teaching and contrastive linguistics. All the examples discussed are typical utterances that frequently occur in religious discourse. Due to the complexity of religious texts as well as sociocultural diversities of a modern world, the research will not give a definite prescription but provide assistance in general interpretation.

Phraseological units reflect not just the historical backdrop of individuals, the eccentricity of culture and life, however they likewise help to make discourse more expressive and closer to home. Colloquialisms grow the instructive side of the language with the reasonable, natural and close to home portrayal of the outward things. For that reason, the investigation of explicit semantic characteristics of the phraseological units of various dialects (English and Uzbek) will

make it simpler to differentiation and think about both the calculated and the social sides of the two languages. Phraseological units are word-bunches that can't be made in that frame of mind of discourse they exist in the language as instant units. They are ordered in extraordinary word references. Like words, phraseological units express a solitary thought and are utilized in a sentence as one piece of it. Etymologists call such unit's colloquialisms.

Through the examination of the phraseological units which contains the lexeme conviction we might say that these expressions might be utilized in feeling of assessment thought other than the significance of the sensation of acknowledgment or truth to something. Other than that, I ought to make reference to that I haven't noticed any phraseological units connected with the feeling of religion notwithstanding its presence in all definitions above. So as per current English phonetic perspective the phraseological units of conviction are utilized to communicate the implications of trust thought assessment.

There may be said comparable words as far as the phraseological units comprising of the lexeme confidence. In any case, in these units the thoughts of trust support are communicated more grounded than strict ones. However, there is something particularly valuable about there exist some phraseological units which incorporate the sensation of strict conviction or like it for example track down confidence; lose one's confidence. In the meantime, the utilization of phraseological units of confidence to signify genuineness and faithfulness regarding positive implications and to signify exploitative and traitorousness as far as bad implications is worth to specify. I think the time has come to move the verbalization of the idea in Uzbek language.

Syntactic means refer to the structure of sentences and phrases used to convey religious values, while stylistic means pertain to the choice of words, imagery, and rhetorical devices employed in religious discourse. Both of these aspects play a crucial role in how religious values are communicated and understood by speakers and listeners.

In English, a language with a long history of Christianity as the dominant religion, syntactic means of verbalizing religious values often involve the use of biblical language and imagery. Phrases such as "God is love," "the Lord is my shepherd," and "blessed are the meek" are examples of how religious values are expressed through syntactic structures that draw upon the teachings of the Bible. These syntactic structures not only convey religious values but also evoke a sense of reverence and spirituality in the listener.

Stylistic means in English religious discourse often involve the use of metaphor, simile, and other rhetorical devices to convey complex religious concepts in a more accessible and engaging manner. For example, John Donne's famous line, "Death, be not proud, though some have called the mighty and dreadful," uses personification to challenge the fear of death and assert the power of faith in overcoming mortality. Such stylistic devices are common in English religious texts and sermons, enhancing the emotional impact and persuasive power of the message being conveyed.

In contrast, Uzbek, a Turkic language spoken primarily in Uzbekistan, has a diverse religious landscape that includes Islam, Christianity, and other faith traditions. Syntactic means of verbalizing religious values in Uzbek often involve the use of Arabic loanwords and phrases from the Quran to express Islamic beliefs and practices. For example, the phrase "Insha'Allah" (God willing) is commonly used in Uzbek religious discourse to convey a sense of humility and submission to the will of Allah.

Stylistic means in Uzbek religious discourse often include the use of poetry, proverbs, and folk tales to convey moral and ethical values rooted in Islamic teachings. For example, the works of the

renowned Uzbek poet Alisher Navoi often combine religious themes with lyrical language and vivid imagery to evoke a sense of spiritual enlightenment and moral guidance. Such stylistic devices are integral to the verbalization of religious values in Uzbek and play a significant role in shaping the religious identity of its speakers.

Conclusion

In conclusion, the syntactic and stylistic means of verbalizing religious values in English and Uzbek reflect the unique cultural and linguistic contexts in which these languages are spoken. While English relies on biblical language and rhetorical devices to convey Christian values, Uzbek draws upon Arabic loanwords and poetic traditions to express Islamic beliefs. Despite these differences, both languages share a common goal of communicating the transcendent and transformative power of faith through the art of language. By understanding and appreciating the syntactic and stylistic means of verbalizing religious values in English and Uzbek, we can gain a deeper insight into the diverse ways in which individuals express their spirituality and connect with the divine.

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