

## MORPHOLOGICAL AND SEMANTIC FEATURES OF RELIGIOUS LEXEMAS IN ENGLISH AND UZBEKISTAN

*OTABEK ANVAROVICH MAVLONOV*

*Senior Lecturer, Department of Foreign Philology,*

*Alfraganus University, Tashkent*

**Abstract:** This article analyzes the morphological and semantic features of religious lexemes in English and Uzbek. Religious terminology is an important lexical layer that reflects the cultural, historical and religious characteristics of each language. The article analyzes the origin, semantic and morphological features, translation problems and the role of terminology in the cultural context of religious terms in English and Uzbek. Religious terms related to Christianity are widespread in English, and terms related to Islam in Uzbek. The translation of religious terms into other languages and issues of equivalence are also considered. The results of the study show how religious terms in English and Uzbek differ semantically and morphologically, as well as the difficulties that arise when translating religious terms.

**Keywords:** Religious terms, English, linguistic features, semantics morphology, translation, equivalence, cultural context, Arabic, Christianity.

**Introduction:** While the English language mainly incorporates religious terms related to Christianity, the Uzbek language is enriched mainly by terms that are inextricably linked to Islam. At the same time, the English language is strongly influenced by Latin, Greek and Hebrew, and the Uzbek language by Arabic and Persian. This process is reflected in the formation, development and use of religious terms in the modern language. Each language is a unique mirror of the culture, history and worldview of the 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 English and Uzbek is linguistically rich and diverse, and the terms formed in these two languages are largely the result of cultural and historical processes.

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.

**Main part:** 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.

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.

**Conclusion:** In general, religious terms in English and Uzbek are an important lexical layer that reflects a unique cultural and religious heritage. The study of these terms is relevant not only for linguistic science, but also for translators, cultural scholars, 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 ORGANIZATIONS IN AMERICA. *Galaxy International Interdisciplinary Research Journal*, 9(6), 239-243.
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.