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THE VERBALIZATION OF RELIGIOUS VALUES IN ENGLISH AND UZBEK

Annotation

The article provides general information about religious values, comments on the verbalization of values in English and Uzbek languages and is analyzed using examples.

Key words: philosophy of language, cognitive linguistics, linguoculturology, Heaven, Hell, historical tradition, public holidays, rituals.

ВЕРБАЛИЗАЦИЯ РЕЛИГИОЗНЫХ ЦЕННОСТЕЙ НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация

В статье даются общие сведения о религиозных ценностях, комментируются вербализации ценностей на английском и узбекском языках, анализируются на примерах.

Ключевые слова: философия языка, когнитивная лингвистика, лингвокультурология, Рай, Ад, историческая традиция, государственные праздники, ритуалы.

INGLIZ VA O'ZBEK TILLARIDA DINIY QADRIYATLARNING VERBALIZATSIYASI

Annotatsiya

Maqolada diniy qadriyatlar haqida umumiy ma'lumotlar keltirilgan bo'lib, ingliz va o'zbek tillaridagi qadriyatlarining verbalizatsiyasi haqida fikrlar keltirilgan va misollar yordamida tahlil qilingan.

Kalit so'zlar: til falsafasi, kognitiv lingvistika, lingvokulturologiya, jannat, do'zax, tarixiy an'ana, davlat bayramlari, marosimlar.

Introduction. The concept is a basic concept in the philosophy of language, cognitive linguistics, linguoculturology, linguoconceptology and a number of other linguistic areas that study the human factor in language and aimed at the anthropocentric paradigm of language learning. From the point of view of cognitive linguistics, a concept is “an operational unit of memory, mental lexicon, conceptual system and language of the brain, the entire picture of the world, a quantum of knowledge”[1]. From a linguocultural perspective, the concept “is recognized as the basic unit of culture, its concentrate”[2] and is “the main unit of linguoculturology”[3].

Literature review. Some differences in the interpretation of the concept in cognitive linguistics and linguoculturology, according to a number of researchers, “linguocognitive and linguocultural approaches to understanding a concept are not mutually exclusive: a concept as a mental formation in the mind of an individual is an outlet to the conceptual sphere of society, i.e. ultimately on culture, and the concept as a unit of culture is a fixation of collective experience, which becomes the property of the individual”[4].

Research methodology. The concepts of “Heaven” and “Hell” are found in all branches of Christianity, reflected in verbal forms in various ethnic cultures. Even a non-believer person has his own idea of these concepts, which are found in the semantics of a significant number of idioms and proverbs, thanks to which any person develops one or another idea about life after death.

“Longman Dictionary of Contemporary English” gives the following definition of the lexeme “jannat” - “paradise/heaven” [3]:

1. “Paradise” is Heaven, thought of as the place where God lives and where there is no illness, death, or evil;
2. “Heaven” is the place where God is believed to live and where good people are believed to go when they die.

From the definitions of this lexeme, as well as with the help of well-known set expressions and idioms, the main similarities can be identified. Firstly, heaven is a sign of happiness. For example: in English language - “be in seventh heaven”, “thank heavens”, “in heaven”, “in hog heaven”, “heaven on earth”; in Uzbek - “osmondagi kabi”, “samoviy zavq”, “yettinchi osmonda”. The next thing that can be noticed from the semantic content of set expressions is that heaven is the place where everything was predetermined in advance: For example: “Marriages are made in heaven”, “heaven knows”, “heaven forbid”. In the Uzbek language, in addition to the idiom, which has an exact equivalent (osmonda qilingan nikoh), everything is decided according to the will of God, and not the will of heaven: “Uni Xudo biladi”, “Alloh jazolaydi”, “Allohning g'azabidan saqlanang”.

The difference can be seen in exclamations and surprise: if in Uzbek the exclamation “Ey Xudo!” is the most common and has the equivalent “Xudoyim!”, In English, expressions such as “for heaven’s sake!”, “Good heavens!” are used for the same purposes. In English, the concept “heaven” also conveys the meaning of great efforts and great achievements found in the expressions: “in heaven's name”, “move heaven and earth”. In addition, based on the dictionary definitions of the lexeme “paradise,” paradise is a place where people are protected from troubles and suffering. Compare: in Uzbek language - “Osmonga hamdu sanolar!”; in English language - “Heaven protects children, sailors, and drunken men”, “Pennies from heaven”. In other words, paradise/heaven in all its manifestations, both in literature and in folk art and the minds of people, is what we need to strive for, the only thing that can help in difficult times, “a better world.” To begin with, the most banal thing is that hell is a worldwide symbol of horror. Compare: “A hell of a mess” - jahannam (dahshatli) tartibsizlik, “a living hell” - haqiqiy do'zax, “hell on earth” - yer yuzidagi do'zax.

However, a difference can be identified that is similar to the difference in the use of “heaven”. If in Uzbek-speaking society “jannat” is often replaced by “Xudo,” here, hell is also reduced to something “yashash.”

Compare: “Hell of a note” - la'nati (jahannam misolida);

“Mad/evil as hell” - la'nati g'azablangan, do'zax kabi g'azablangan,

“Go to hell” - jahannamga ravona bo'!

“Give somebody Hell”, “be hell on wheels” - la'nat, do'zaxga (g'azab ifodasi sifatida). In some expressions of the English language, there is a mention of hell as a symbol of failure: “as much chance as a wax cat in hell” (as much chance as a wax cat in hell); “you haven't got a hope in hell”. Hell is perceived as great fear and torment, and therefore manifests itself in different forms. If we look at the descriptions in the Bible, there is “weeping and gnashing of teeth” in hell. After the second coming of Jesus Christ there will be a Last Judgment. All the dead will come to life on it, and then God will distribute them between paradise and fiery hell. To express an impossible situation in English discourse, such stable combinations as “when hell freezes over”, “on a cold day in hell”, “snowball's chance in hell” are often used.

Analysis and results. Muslim culture, which is an integral part of world culture, has played a significant role in the history of human civilization and continues to have a significant impact on various areas of life in different countries of the world. For a deeper understanding of Muslim culture, it is necessary to study it through the prism of everyday life. Culturology of everyday life is a complex area of humanitarian knowledge that began to develop in the mid-90s. XX century. However, the historical tradition of studying everyday life by individual scientific disciplines was even earlier. A systematic analysis of everyday life involves identifying and describing its main elements and structure, considering its functions and the dynamics of historical development. Let us turn to the meaning of the term “everyday”. “Weekdays - 1. Working days, not holidays. 2. Every day, everyday life”. “Everyday life - Everyday, everyday life”. “Weekdays... 1. Not a holiday, contrary. Holiday... Business, labor side of life”.

It is also possible to draw some parallels in European and eastern languages. In English, everyday life means "kundalik", "kunlik", "har kuni", "oddiy", "odatiy". For example, every day talk is a conversation on everyday topics, our everyday life is our everyday life. I do it every day - Men buni har kuni qilaman. In Arabic, "yomiyun" means "kunlik", "odatiy", "davriy". Thus, the meanings of the term “kundalik” are similar in different languages. In the second half of the 19th - early 20th centuries. works by N. Kostomarov, A. Tereshchenko, I. Zabelin, E. Viollet-le-Duc, P. Guiraud, E. Fuchs and others, devoted to everyday life, were published.

The questions that worried scientists of this first wave of interest in everyday life can be reduced to such groups as habitat: nature, city, village, home (in its facing outward and internal space, including interior, furniture, utensils, etc.); the body and care for its natural and sociocultural functions: nutrition, exercise, hygiene, healing, costume; rites of passage - birth (baptism), creation of a family (wedding), death (funeral); family, family relationships, interpersonal relationships in other microsocial groups (professional, religious, etc.); leisure: games, entertainment, family and public holidays and rituals. In the 20th century J. Huizinga and representatives of the Annales school (L. Febvre, M. Bloch, F. Braudel, J. Le Goff, E. Le Roy Ladurie, etc.) began to study the mental structures of everyday life. The names of representatives of this school are associated with the second stage (1920-1980) of the development of the historiography of everyday life, which is characterized by the attention of researchers to the value meanings of manifestations of everyday life.

Everyday culture is a set of everyday cultural phenomena and processes that are repeated over several generations and constitute a certain tradition of thinking. The culture of everyday life has its own history, because, certain mental structures change historically from one cultural era to another. The culture of everyday life is associated with natural and climatic conditions, the ethnic and national identity of its particular people, the historically established way of life, rituals, work activities, and leisure; thus, the culture of everyday life is the result of regional, epochal and religious originality. Moreover, the culture of everyday life in general, and the culture of everyday life of Muslims in particular, is not the result of the creation of great people, as in specialized forms of culture (philosophy, science, art, etc.).

It implies the way of life and thinking of people of a given social community and historical era and consists of morals, customs, beliefs, habits of consciousness and behavior, ways of perceiving the world and a picture of the world as a whole, which have become the collective property of entire classes and estates, nations at a certain stage of their historical development. Thus, the culture of everyday life has its own national, social and historical specificity and is based on certain values.

Conclusions and suggestions. Islam identifies the following basic values: faith, life, reason, procreation, property. These values act as the main objects of Sharia protection. At the head of the hierarchy of values in Islam is faith. It is faith, its five pillars - the basic rules of Islam, that lay down and subsequently determine and develop a person's attitude towards other important values - life, reason, procreation and property. The second value of Islam is life. It is perceived as God's gift, as the most valuable of all that God has endowed every living creature. The giving and taking of life are God's exclusive privilege. It is considered a sacred duty for a Muslim to live a rich life and always be ready to return it back - at the first request of God. The third value of Islam is reason - a person's ability to understand, think logically and creatively. The difference between man and other creatures is that he is endowed with consciousness and free will. But the mind can be attacked and suffer injury or damage due to various factors. These, for example, include irritability, anger, desire for self-interest, intemperance, etc. Thus, in the hadiths of the Sunnah of the Prophet more than once it is said about anger as something that clouds the mind. The fourth value of Islam is property. Property in Islam is considered sacred and inviolable. This provision is now recorded in the constitutions of many states professing Islam. At the same time, the main emphasis is on the comprehensive strengthening and development of private property, which is the economic basis of these states.

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