

BUXORO DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/2025.27.12.Fil.08.08 RAQAMLI ILMIY KENGASH

BUXORO DAVLAT UNIVERSITETI

ESHMURATOVA DILDOR UROLOVNA

**INGLIZ RELIGIONIMIK BIRLIKLARINING FUNKSIONAL VA
STILISTIK XUSUSIYATLARI**

10.00.04 - Yevropa, Amerika va Avstraliya xalqlari tili va adabiyoti

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AVTOREFERATI**

Buxoro – 2026

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KIRISH (fan doktori [DSc] dissertatsiyasi annotatsiyasi)

Dissaretatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida XX-asrning ikkinchi yarmidan alohida soha sifatida shakllanib ulgurgan onomatologiya yo'nalishidagi ilmiy izlanishlar yangi bosqichga ko'tarildi. Mazkur jarayonda olimlarning salmoqli ulushi hisoblangan, lingvistika va din integrallashuvining mahsuli – religionimik birliklarning xolistik tahlilini amalga oshirish muhim ahamiyat kasb etmoqda. Shu asosda religionimik birliklarning turli jihatlarini tadqiq qilish, ularning morfologik, sintaktik va stilistik xususiyatlarini talqin qilish, jumladan, religionimik birliklarning lingvistik belgilari, leksik-semantik xususiyatlarini ochib berish, uslubiy xususiyatlarini aniqlash, zamonlar mobaynida turli jamiyatlarda ijtimoiy barqarorlik va tinchlikni ta'minlovchi vosita sifatida ahamiyatli diniy birliklar, xalqlar va millatlarning madaniy merosining ajralmas qismi bo'lgan dinlarning jamiyatga ta'sirini o'rganish, diniy bag'rikenglikni oshirishdagi o'rnini qayd etgan holda, diniy birliklarning tadqiqi, madaniyat va milliylikni shakllantirishdagi muhim rolini anglash va ilmiy asoslash imkonini yaratadi.

Dunyo tilshunosligida o'tgan asrning so'nggi yillaridan boshlab jamiyatdagi mafkuraviy bo'shliq o'rnini to'ldirish maqsadida diniy tilni targ'ib qilish barobarida uni teolingvistika doirasida diniy nutq va kommunikatsiya jarayonlariga mos ravishda tahlil qilish avj olib, diniy marosimlar, ibodatlar va boshqa diniy amaliyot, an'ana va ta'limotlar tilining shakllanishiga sabab bo'ldi.

Teolingvistikaning lingvistik antropologiya bilan bog'liq jihatlarini ochib berish, uning til va madaniyat bilan bog'liq umumiy hamda xususiy muayyan madaniyatga xos jihatlarini o'rganish bugungi tilshunoslar oldidagi muhim masalalardan biri bo'lib qolmoqda. Zero, diniy bilimlarning takomillashishi turli dinlarning tili hisoblangan religionimik birliklar tadqiqi doirasini kengaytirib, diniy mafkuraning millat ongidan asrlar davomida joy olishiga sabab bo'lib, badiiyat, diniy ontologiya, diniy tafakkur va bularning jamlanmasi bo'lgan diniy ta'limning, o'ziga xosligi, diniy matnlar yoki konsepsiyani o'zida mujassamlashtirgan badiiy adabiyotlarni o'rganish borasidagi tadqiqotlar ko'lamini belgilashga xizmat qiladi.

Mamlakatimizda ilm-fan va ta'limni rivojlantirishga alohida e'tibor qaratilayotgan hozirgi kunda, "Yoshlar o'rtasida mamlakatimiz boy tarixini, uning betakror madaniyatini va milliy qadriyatlarini keng targ'ib etish, jahon ilm-fani va adabiyoti yutuqlarini yetkazish uchun zarur muhit va shart-sharoit yaratish"¹ asosiy vazifalardan qilib belgilandi. Natijada, religionimik birliklarning stilistik va funksional xususiyatlarini o'rganish odamlar orasidagi munosabatlar, ijtimoiy normativlar va qadriyatlarni qay darajada shakllantirilishi, tilning qanday qilib diniy kontekstda ishlatilishini va muloqotda qanday vazifa bajarishi hamda, turli xalqlar va jamoalar o'rtasidagi madaniy aloqalarni tushunishga, yangi g'oyalar va nazariyalarni rivojlantirishga yordam beradi. Shu sababdan, religionimik birliklar

¹O'zbekiston Respublikasi Prezidenti Sh.Mirziyoevning mamlakatimizni 2016 yilda ijtimoiy-iqtisodiy rivojlantirishning asosiy yakunlari va 2017 yilga mo'ljallangan iqtisodiy dasturning eng muhim ustuvor yo'nalishlariga bag'ishlangan Vazirlar Mahkamasining kengaytirilgan majlisidagi ma'ruzasi // Xalq so'zi. – Toshkent, 2017 yil, 16 yanvar. – B. 4.

tadqiqi, nafaqat akademik, balki, ijtimoiy va madaniy jihatdan ham muhim ahamiyatga ega deyish to‘g‘ridir. Bu kabi tadqiqotlar orqali biz dunyo ilimining markaziy elementlaridan biri hisoblangan dinni yanada chuqurroq tushunishimiz va turli xil madaniyatlar o‘rtasidagi aloqalarni aniq aspektda tahlil qilish imkoniyatiga ega bo‘lishimizga zamin yaratadi.

O‘zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son “Diniy-ma’rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”, 2019-yil 8-oktyabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2020-yil 29-oktyabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”, 2023-yil 11-sentyabrdagi PF-158-son “O‘zbekiston – 2030” strategiyasi to‘g‘risidagi farmonlari, 2017-yil 20-apreldagi PQ-2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasi xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarorlari hamda mazkur sohaga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish” ustuvor yo‘nalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi². Religionimik birliklarning o‘rganilishiga, xususan teonimlarning o‘rganilishiga bag‘ishlangan ilmiy izlanishlar jahonning yetakchi ilmiy markazlari va oliy ta’lim muassasalarida, jumladan, Moskva davlat universiteti, Sank-Peterburg davlat universiteti, Ural davlat pedagogika universiteti (Rossiya Federatsiyasi), University of Harvard, Ohio State University (AQSh), University of Bonn (Germany), University of British Columbia (Kanada), Peking University (Beijing, Xitoy Xalq Respublikasi), Daito Bunka universiteti (Yaponiya), Academy of Korean Studies Grant (Koreya respublikasi), Yarmouk University (Iordaniya), Muhammadiyah University of Surakarta (Indoneziya), Ankara universiteti, Ege Universiteti (Turkiya), Baki Dövlət universiteti, Azarbaycan Milli Elmlar Akademiyasi Folklor instituti (Ozarbayjon), Yeuraziya yltbig universiteti, M.Avezov nomidagi Adabiyot va san’at instituti (Qozog‘iston), Kirgiz uluttuk universiteti (Qirg‘iziston), shuningdek, O‘zR FA O‘zbek tili, adabiyoti va folklori instituti, Buxoro, Urganch, Namangan, Andijon, Samarqand, Termiz davlat universitetlari (O‘zbekiston) va boshqa ilmiy markazlarda olib borilmoqda.

²Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy-tadqiqotlar sharhi www.edu.uz; www.academia.edu; www.philology.ru; www.internauka.ru; www.cyberleninka.ru; www.doi.org.ziyonet.uz va boshqa manbalar asosida amalga oshirilgan.

Jahon tilshunosligida til va din munosabatlari bo'yicha olib borilgan tadqiqotlar natijasida qator ilmiy natijalar olingan: xristianlik, islom, buddizm dinlari sakral kitoblar matnlarining semantik, adabiy va lingvistik xususiyatlari aniqlangan (Cambridge University, Oxford University, University of Birmingham, Buyuk Britaniya); til va din turli aspektlarda o'zaro munosabatga kirishishi asoslangan (Lancaster University, Buyuk Britaniya; State University of Ceara, Braziliya; Moskva davlat lingvistika universiteti, Rossiya; Belarus davlat universiteti, Belorussiya); Injil va Tavrot matnlarining qiyosiy tahlili amalga oshirilgan (Ohio State University, AQSH), diniy kitoblar tilining stilistik xususiyatlari aniqlangan (Universitt Wrzburg, Germaniya; Opole University, Polsha; University of Belgrade, Serbiya), diniy diskursning xususiyatlari va vazifalari belgilangan (Universit libre de Bruxelles, Belgiya; Moskva davlat lingvistika universiteti, Rossiya), diniy nutq sotsiolingvistik aspektlari ko'rilgan (University of Toronto, Kanada); diniy kitoblar yozilgan qadimiy tillar xususiyatlari yoritilgan (grek, aramey, arab, sanskrit) (University of Copenhagen, Daniya; University of Edinburgh, Shotlandiya), diniy matnlardagi metaforik modellar aniqlangan (Vrije Universiteit Brussel (Belgiya), University of Bern (Shveysariya); diniy kitoblar yaratilgan tillar va ularning ingliz tilidagi variantlari solishtirilgan (Cambridge University, Oxford University, Buyuk Britaniya); diniy kommunikatsiya xususiyatlari yoritilgan (Moskva davlat pedagogika universiteti, Rossiya), din va tilning o'zaro bog'liqligi xolistik nazariya nuqtai nazaridan asoslangan (Rossiya fanlar akademiyasi qoshidagi tilshunoslik instituti, Rossiya), diniy matnlar ekzotik leksikasi tavsiflangan (Namangan davlat universiteti), diniy ongning dunyo lisoniy tasvirida aks etishi, muqaddas matnlarda zamon kategoriyasi, lingvomadaniy xususiyatlarning namoyon bo'lishi aniqlangan (O'zbekiston davlat jahon tillari universiteti), diniy matnning funksional-stilistik aspekti (Termiz davlat universiteti), diniy matnlarning lingvopragmatik tadqiqi olib borilgan (Farg'ona davlat universiteti).

Bugungi kunda jahon tilshunosligida til va din munosabatlarini o'rganuvchi teolingvistika bo'yicha qator ustuvor yo'nalishlar asoslangan:

diniy markerlangan konseptlar verballashuvi;

sakral kitoblardagi matnlarning pretsedentlik va intertekstuallik jihatdan ahamiyati;

diniy markerlangan lingvistik birliklarning kognitiv va lingvokulturologik aspektlari;

diniy tilning diniy va dunyoviy jamiyatdagi funksiyalari;

diniy tilning kommunikativ va diskursiv xususiyalari;

diniy matnlarning janrga ko'ra tasnifi va stilistik xususiyatlari;

diniy markerlangan lisoniy birliklarning qiyosiy tadqiqi;

muqaddas kitoblardagi zamon ta'limotining lisoniy tadqiqi;

diniy omillarning yozma va og'zaki nutqqa ta'siri;

turli matnlarda diniy-mifologik ongning aks etishi;

diniy matnning funksional-uslubiy tahlili va uning lingvopragmatik xususiyatlari shular jumlasidandir.

Muammoning o'rganilganlik darajasi. Jahon va o'zbek tilshunosligida frazeologik birliklar tadqiqi munozarali masalalarini tizimli o'rganish bo'yicha keng miqyosda tadqiqotlar amalga oshirilgan. Xususan, V.V.Vinogradov, A.V.Kunin, V.N.Teliya, N.N.Amosova, A.M.Melerovich, V.P.Jukov, G.I.Volkotrub, G.A.Bagautdinova, N.F.Alefirenko, Sh.Rahmatullayev, B.Yo'ldoshev, A.Mamatov, Q.Hakimov, K.Bozorboyev, Sh.Abdullayeva, Sh.Almamatova, U.Rashidova³ kabi olimlar tomonidan shakllantirilgan ilmiy-nazariy qarashlar frazeologiya va frazeologik birliklar tadqiqining nazariy jihatdan mustahkam asosga ega tadqiqotlar hisoblanib, jahon, rus va o'zbek tilshunosligida alohida ahamiyatga ega.

Frazeologiyada transformatsiya masalalari I.M.Abramovich, A.M.Babkin, K.L.Shadrin, Y.I.Dibrova, V.P.Kovaleva, D.O.Dobrovolskiy, A.M.Melerovich va V.M.Mokiyenko, A.Mamatov, U.R.Maxmudov, B.I.Boltaeva, B.Yo'ldoshev⁴ kabi olimlarning ishlarida keng tadqiq qilingan.

³Виноградов В. В. Основные понятия русской фразеологии как лингвистической дисциплины, в его кн.: Избр. труды, т. 3. – М., 1977 – 198 с.; Кунин А.В. Курс фразеологии современного английского языка. – Москва: Высшая школа, 1996. – 345 с.; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – Москва: Школа “Языки русской культуры”, 1996. – 203 с.; Амосова Н.Н. Основы английской фразеологии. 3-е изд. – Москва: Эдиториал УРСС, 2013. – 216 с.; Мелерович, А.М. Семантическая структура фразеологических единиц современного русского языка / А.М. Мелерович, В.М. Мокиенко. – Кострома: КГУ им. Н.А. Некрасова, 2008. – 484 с.; Жуков В.П. Русская фразеология: учеб. пособие для филол. спец./ В. П. Жуков. – Москва: Высшая школа, 1986. – 310 с.; Волкотруб Г.И. “Фразеологические антонимико-синонимические парадигмы современного русского языка”. Дисс.канд.филол.наук. – Киев, 1991.; Багаутдинова Г.А. Механизм создания экспрессивности фразеологических единиц, отражающих психическую деятельность человека // Экспрессивность текста и перевод. – Казань, 1991. – С. 12-17.; Алефиренко Н.Ф. Фразеология в свете современных лингвистических парадигм: Монография. – Москва: Элпис, 2008. – С. 271; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол.фан.д-ри.дис.автореф. – Тошкент, 1966. – Б. 46.; Ёўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услугий хусусиятлари: Филол.фан.д-ри.дисс.автореф. – Тошкент, 1993. – Б. 47.; Маматов А. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Филол.фан.д-ри.дисс.автореф. – Тошкент, 2000. –Б. 56.; Ҳакимов Қ. Ўзбек тилидаги содда гап қолипли фразеологизмларнинг зарурий бирикувчанлиги: Филол.фан.ном.дисс.автореф. – Тошкент, 1994. – Б. 27.; Бозорбоев К. Ўзбек сўзлашув нутқи фразеологизмлари: Филол.фан.номз.дисс.автореф. – Самарқанд, 2000. – Б. 22.; Абдуллаев Ш. Таржима асарларидада фразеологизмлар семантикаси (Т.Қайипбергенов асарларининг ўзбекча таржимаси асосида): Филол.фан.ном.дисс...автореф. –Тошкент, 2006. – Б. 25.; Алмаматова Ш. Ўзбек тили фраземаларининг компонент таҳлили: Филол.фан.номз.дисс.автореф. –Тошкент, 2008. – Б. 23.; Рашидова У. Ўзбек тилидаги соматик ибораларнинг семантик-прагматик таҳлили (кўз, қўл ва юрак компонентли иборалар мисолида): Филол.фан.фалсафа.док. (PhD) дисс.автореф. – Самарқанд, 2018. – Б. 51.; Менглиев Б., Худойбердиева М., Бойматова О. Ўзбек тили ибораларининг ўқув изохли луғати. – Тошкент: Янги аср авлоди, 2007. –Б.39.; Амосова Н.Н. Основы английской фразеологии. – М.: Книжный дом «Либроком», 2010. – 216 с.

⁴Абрамович И.М. Об индивидуально-авторских преобразованиях фразеологизмов и отношении к ним фразеологического словаря // Проблемы фразеологии. – Москва: Наука, 1964. – С. 213-219.; Бабкин А.М. Русская фразеология, ее развитие и источники [Текст]. – Л.: Наука, 1970. – 260 с.; Шадрин К.Л. Средство окказионального преобразования фразеологических единиц как система элементарных приемов // Лингвистические исследования 1972. Ч. 2. 1973. – С. 78-97.; Диброва Е.И. Вариантность ФЕ в современном русском языке [Текст]. – Ростов: Изд-во Ростовского университета, 1979. – 192 с.; Ковалев В.П. Основные индивидуально-авторские приемы экспрессивного использования фразеологизмов// Вопросы семантики фразеологических единиц (на материале русского языка). 4.1. Тезисы докладов и сообщений. Новгород, 1971. – С. 303-309.; Добровольский, Д.О. Модификация структуры идиомы в аспекте понимания // Понимание и коммуникация. 2007. Язык. Человек. Концепция. Текст: Тезисы докладов международной конференции.– Москва: НИВЦ МГУ, 2007. – С. 27-31.; Добровольский Д.О. Лексико-синтаксическое варьирование во фразеологии: ввод определения в структуру идиомы // Русский язык в научном освещении, 2007, № 2 (14), – С.18-47.; Мелерович А.М., Мокиенко В.М., Мелерович А.М., Мокиенко В.М. Фразеологизмы в русской речи. Словарь. Изд. 3-е. – Москва: «Русские словари, Астрель», 2005. – 855 с.; Маматов Э.А. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Фил.фан.д-ри.дисс.автореф. – Тошкент, 2000. – Б. 48.; Махмудов У.Р. О трансформации фразеологизмов в текстах узбекских газет /

Ingliz, rus va o‘zbek tilshunosligida religionimik birliklarning semantik-struktur, idiomatik ifodalarda hamda nutq akti kabi xususiyatlarini T.M.Fouyas, G.P.Snesaryov, V.Gumboldt, A.K.Gadomskiy, V.G.Gak, K.N.Dubrovina, S.V.Bulavina, L.L.Grigoreva, T.Y.Peredriyenko, A.P.Korneyeva kabi qator olimlar izlanishlari sohaning rivojiga muhim hissa bo‘lib qo‘shildi⁵. O‘zbek tilshunosligida N.Husanov, Ya.Avliyaqulov, F.I.Nurmanov, M.Y.Umarxo‘jayev, M.R.Galiyeva, D.Rahimjonov, A.Kadirov, S.Sobirov, O.Mavlonov, H.Jo‘rayev, Sh.T.Maxmaraimova, G.Nazarova, Sh.M.Sultonova, R.Nuriddinova, O‘.A.Xudoynazarova va boshqa o‘zbek olimlari o‘z tadqiqotlari bilan muayyan natijalarga erishgan⁶.

Tilshunoslikda teolingvistik tadqiqotlar olib borishgan olimlardan mazkur soha asoschilari hisoblanmish, J.P.Noppen, D.Kristal, A.Vagner, A.K.Gadomskiy, K.Koncharevich, N.Mechkovskaya, V.I.Postavalova⁷ va boshqalarni e‘tirof etish mumkin.

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⁶ Хусанов Н. XV-аср ўзбек ёзма ёдгорликлари тилидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари. 1-қисм. Ёзувчи, –Тошкент, 1996. –В. 26-119.; Авлиёқулов Я. Теонимия тушунчаси ва теонимлар ҳақида//Ўзбек тилшунослиги XXI асрда (илмий-назарий анжуман материаллари). – Қарши: ҚарДУ нашри, 2008. – Б.15-18.; Нурманов Ф.И. Хизр образининг генезиси ва ўзбек фольклоридagi талқини. НДА, – Тошкент.: 2007. –В. 24.; Umarxo‘jayev M.E. Diniy atamalar va iboralar ommabop qisqcha izohli lug‘ati. – Toshkent.: G‘ofur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2016. –В. 220.; Galiyeva M. Dunyoning lisoniy tasvirida diniy-mifologik tafakkurning aks etishi. Avtoref. – Farg‘ona.: 2019. –В.19.; Rahimjonov D., Kadirov A., Sobirov S., Mavlonov O., Jo‘rayev H. Inglizcha o‘zbekcha diniy-ijtimoiy islohatlar lug‘ati. – Toshkent.: “Mavaraunnahr” 2011. –В.160.; Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти. Филол. фанлари бўйича фалсафа доктори (PhD) диссертацияси. – Қарши, 2018. – 170 б.; Omonturdiyeva Sh. “O‘zbek diniy matnining funksional-stilistik tadqiqi. Avtoreferat. – Samarqand.: 2020. – 48 б.; Nazarova G. Ingliz va o‘zbek adabiyotlaridagi mifonim va mifologizmlarning qiyosiy tahlili. Literature critical studies. vol. 36№1 – 2021. –P. 9.; Султонова Ш.М. Диний лексика диний фразеологик birlikларнинг таркибий қисми сифатида, Заҳриддин Муҳаммад Бобур номидаги Андижон давлат университети илмий хабарномаси, –2020, № 5(49); Nuriddinova R. O‘zbek teonimlari xususida. // “Adabiyot gulshani Navoiy”. – 2004, 2-qism. – В. 91-96.; Xudoynazarova O‘. A. O‘zbek va ingliz tillarida mifonim komponentli frazeologik birliklarning lingvokul’turologik tadqiqi. –Termiz.: 2022. – В. 71.

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Xristian dini yetakchi bo'lgan tillarda Injilga oid leksik birliklarni kompleks tadqiq qilgan teolingvistlardan, Y.M.Vereshagin, A.P.Koval, O.M.Naboka, K.N.Dubrovina, L.P.Dyadechko, S.V.Yevrayeva, V.M.Mokiyenko, G.A.Lilich, O.I.Trofimkina, N.Raynoxova, W.Mieder, M.Hills, T.Fedulenkova, J.L.Kugel⁸ va boshqalarning Injil leksikasi va frazeologiyasini o'rganishga bag'ishlangan asarlarini qayd qilish mumkin.

Shu o'rinda aytish lozimki, boshqa din vakillarida kuchli qiziqish uyg'otayotgan Qur'onga oid leksik birliklarni o'rganish masalasini tadqiq qilish keyingi yillarda ommaviy tus olgan. Bunday tadqiqotlardan, V.D.Ushakov⁹, M.O.Sultonova¹⁰, V.Jayvoronok¹¹kabi tadqiqotchilarni e'tirof etish mumkin.

Arab tili materiali asosida tadqiqot olib borgan tadqiqotchilardan L.K.Bayramova, L.L.Grigoreva, T.V.Kondratyuk¹²larning ishlarida ayni turkiy tillarda diniy leksikaning o'rganilishiga kam e'tibor berilganligini ta'kidlash lozim.

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⁸Верещагин Е.М. Библиейская стихия русского языка//РР.1993. – № 1. – С. 90-98.; Коваль А.П. Спочатку було слово: Крилати вислови біблійного походження в українській мові. – К.: Либідь, 2001.; Набока О.М. Библиейские и Евангелия вид Матвья у мови та мовленні (на матеріалі англійських словників та газетних текстів). Автореферат дис... к. филол. н. – Одесса, 2006.; Дубровина К.Н. Энциклопедический словарь библиейских фразеологизмов. – Москва.: Флинта; Наука, 2010.; Дядечко Л.П. Живодействующая связь языка и культуры: Мат-лы Междунар. науч. конференции, посв. юбилею д-ра филол. наук, проф. В.Н Телия. – Тошкент.: Язык. Ментальность. Культура. – Тула: Изд-во Тул. Гос. Пед. Ун-та им. Л.Н Толстого, 2010. – С. 114-119.; Евраева С.В. Религиозные концепты как отражение русской наивной и индивидуальной картин мира (на материале русских пословиц и поэзии А.Блока). Дисс... к. филол. н.; – Днепрпетровск, 2009.; Мокиенко В.М., Лилич Г.А., Трофимкина О.И. Толковый словарь библиейских выражений и слов. – М.: Астрель, 2010.; Райнохова Н. Отображение цвета в библиейской фразеологии. // Ученые записки Таврического национального университета имени В.И Вернадского. Научный журнал. Серия «Филология. Социальные коммуникации». Том 25 (64), № 3 (2). – Симферополь, 2012. – С.217-222.; Mieder, W. The Bible in Folklore and Literature. University of Vermont, 1999. – 422 p.; Hills, M. Biblical phraseology in English literature. – London, 2011. – 178 p.; Fedulenkova, T. Modern life of biblical phraseology and its variants in English. Social and Behavioural Sciences EpSBS. European Publisher, 2020. – P. 1-11.; Kugel, J. L. The Idea of Biblical Poetry: Parallelism and Its History. New Haven: Yale University Press, 1981. – 245 p.; Kugel, J. L. The God of Old: Inside the Lost World of the Bible. New York: Free Press, 2003. – 346 p.; Kugel J.L. Traditions of the Bible: A Guide to the Bible As It Was at the Start of the Common Era. Cambridge, MA: Harvard University Press, 1998. – 456 p.

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¹⁰ Султонова М.О. Репрезентація концептосимволу Мухаммеду європейському концептуальному простору (на матеріалі іспанської та французької лінгвокультур) // Проблеми семантики, прагматики та когнітивної лінгвістики. Випуск 20. – Київ, 2011. – С. 468-477.

¹¹Жайворонок В. Знаки української етнокультури. Київ: Вид-во «Довира», 2006. (Jayvoronok V. Znaki ukrajynskoyi etnokulturi. – Kyiv: Vid-vo “Dovira”, 2006. – С. 29.

¹²Байрамова Л.К. Фразеологическая судьба библиейзов и коранизмов // Восток-Запад: доклады 2-й. Междунар. науч. конференции (24-26 августа 1999 г.). Вып. 2. – Наб. Челны: Изд-во института управления, 1999; Григорьева Л.Л. Фразеологическая репрезентация религиозного мира человека (на материале русского, английского и арабского языков). Автореферат дис... к. филол. н. – Казань, 2009; Кондратюк Т.В. Лінгвістичний аналіз та специфіка перекладу фразеології Корану // Українська орієнталістика: Зб. наук. праць викл. та студ. Ін-ту схід. мов Київ. нац. лінгв. ун-ту «Києво-Могилянська академія» / Голов. ред. І.В.Срибняк. – Київ, 2007-2008. – С. 2-3; Коран. Дослідження, переклад (фрагмент), коментарі В.С.Рибалкіна. – Київ: Стило, 2002. – 271 с. (Рец.: Книжковий огляд. – №9(45), –Вересень 2002. – С.24-27.

Z.B.Yaxyayeva, M.R.Sattarova, R.R.Zakirov, I.Pokrovskaya, V.G.Gak, L.M.Granovskaya, K.N.Dubrovina, L.G.Kochedikov, L.V.Jilsova, A.V.Grigorev, A.N.Subacheva, O.Lomakina, V.M.Mokiyenko, Y.V.Reunova¹³ kabi olimlarning ishlarida Injil tili, Injil frazeologiyasi, sakral til, diniy va'z leksikasini tasniflagan hamda, alohida tadqiqot obyekti sifatida tadqiq qilingan.

N.G.Nikolayuk¹⁴ bibleizmlar va Injilga oid lug'aviy birliklar sifatida o'rgangan bo'lsa T.P.Klyukina, N.P.Matveyeva, Y.V.Salnikovalar¹⁵ frazeologik bibleizmlar misolida, Y.A.Gvozdarev, Y.I.Dibrova, I.S.Xostay¹⁶ kabi olimlar diniy birliklar sifatida tadqiq qilishgan.

Diniy birliklarni lingvistik xususiyatlarga ko'ra tadqiq qilgan o'zbek olimlaridan N.M.Uluqov¹⁷, M.E.Umarxo'jayev¹⁸, Sh.S.Sirojiddinov¹⁹,

¹³Яхьяева З.Б. Религиозная лексика и фразеология кумыкского языка: дисс. ... к.ф.н.: – Махачкала, 2010. – 155 с.; Саттарова М.Р. Сакральная лексика современного татарского языка (на материале толкового словаря) [Электронный ресурс] // Современные проблемы науки и образования. 2014. № 6. – С. 120.; Закиров Р.Р., Мингазова Н.Г., Юзмухаметов Р.Т. Фразеология Корана (углубленное изучение истории и культуры ислама): практикум. Казань: Магариф, 2008. – 367 с.; Закиров Р.Р. Способы передачи фразеологии Корана в переводах на русский язык. – Казань: ИД «МеДДоК», 2020. – 88 с.; Покровская И. Турецкая фразеология и паремиология коранического происхождения как фрагмент языковой картины мира KARADENİZ (Black Sea - Черное Море) Yıl 5 Sayı 17. – С. 69-77.; Гак В.Г. Особенности библейских фразеологизмов в русском языке в сопоставлении с французскими библеизмами. Вопросы языкознания. 1997. – № 5. – С.55-65.; Грановская Л.М. Словарь имен и крылатых выражений из Библии / Л.М.Грановская. – М.: Астрель: АСТ, 2003. – 288с.; Дубровина К.Н. Библейские фразеологизмы в русской и европейской культуре/К.Н.Дубровина. –М.: Флинта, 2012. –246с.; Кочедыков.Л.Г., Жильцова.Л.В. Краткий словарь библейских фразеологизмов [Электронный ресурс]/Л.Г.Кочедыков., Л.В.Жильцова – Режим доступа: <https://www.bible-centerru/dict/phrases/008>; Григорьев.А.В. Русская библейская фразеология в контексте культуры. –М.: Индрик, 2006. –360с.; Григорьев.А.В. Русская библейская фразеология и раннехристианская богословская мысль//Знание. Понимание. Умение, 2008. –С.193-197.; Субачева А.Н. Системный Анализ библейских фразеологизмов из лексикографических трудов В.И. Даля/А.Н. Субачева: дис.канд. филол. наук: – Москва, 2007. – 319 с.; Ломакина О. Особенности употребления библейских фразеологических единиц в языке. Л.Н.Толстого [Электронный ресурс] / О.Ломакина – Режим доступа: [file:///C:/Users/007/Downloads/5469-8936-2-PB%20\(1\).pdf](file:///C:/Users/007/Downloads/5469-8936-2-PB%20(1).pdf); Клюкина Т.П. Особенности употребления и перевода английских и русских библеизмов [Электронный ресурс] / Т.П.Клюкина. – Режим доступа. http://samlib.ru/w/wagapow_a_s/klyuk-bible-phrases.shtml; Матвеева Н. П. Библеизмы в русской словесности / Н. П. Матвеева // Русская словесность, 1993. – № 2. 1996. – № 2 – 234 с.; Сальникова Е.В. К вопросу о библеизмах в немецком языке//Электронный научный журнал «Языковые и филологические исследования». – 2012. – Выпуск 4(6) октябрь-декабрь. – С.3-5.; Мокиенко В.М. Фразеологические библеизмы в современном тексте // Библия и возрождение духовной культуры русского и других славянских народов: к 80-летию Русской /Северо-западной Библейской комиссии (1915-1995). – СПб.: Петрополис, 1995. – С. 143-158.; Реунова Е.В. Лингвопрагматический анализ библеизмов в русском, испанском, итальянском, французском и английском языках: дис. канд. филол. наук: 10.02.20 / Елена Владимировна Реунова. – Москва, 2015. – 255 с.

¹⁴Николаюк Н.Г. Библейское слово в нашей речи / Н.Г.Николаюк. – СПб : Библиополис, 2009. – 384 с.

¹⁵Клюкина Т.П. Особенности употребления и перевода английских и русских библеизмов [Электронный ресурс]; Т.П.Клюкина. – Режим доступа. http://samlib.ru/w/wagapow_a_s/klyuk-bible-phrases.shtml; Матвеева Н.П. Библеизмы в русской словесности / Н.П.Матвеева // Русская словесность, 1993. – № 2. 1996. – № 2.; Сальникова Е.В. К вопросу о библеизмах в немецком языке//Электронный научный журнал «Языковые и филологические исследования». – 2012. – Выпуск 4(6). – С. 3-5.

¹⁶Гвоздарев Ю.А. «Библейские выражения в русской фразеологии», Ядерно-периферийные отношения в области лексики и фразеологии (на материале русского языка): тез. докл. респ. конф., – Новгород 1991. – С.58-60.; Диброва Е.И. Вариантность фразеологических единиц в современном русском языке, Ростов-на-Дону: Изд-во Ростовского университета, 1979. –192 с.; Хостай И.С. Системно-функциональные характеристики фразеологических единиц библейского происхождения в английском языке: дис.канд. филол. наук: – Москва, 1997. – 255 с.

¹⁷ Улуков Н.М. Ўзбекча диний матнлар экзотик лексикаси: Филол.фан.номзоди.дисс... автореферати. – Тошкент, 1997. – 167 с.

¹⁸Умархўжаев М.Э. Диний атамалар ва иборалар. Оммабоп қисқача изоҳли луғат. – Тошкент, 2016. –220 б.; Умархўжаев М.Э. Тиллардаги диний услуб ҳақида мулоҳазалар//Стилистика тилшунослиқнинг замонавий йўналишларида. Илмий-амалий конференция материаллари. – Тошкент, 2011. – Б.50-51.

Sh.T.Mahmaraimova²⁰, Sh.M.Sultonova²¹, M.R.Galiyeva²², Sh.R.Amonturdiyeva²³, Sh.T.Yusupov²⁴, D.U.Eshmuratova²⁵ kabi tadqiqotlarda diniy leksika, diniy uslub, teomorf metaforalar, teonim komponentli frazeologizmlar borasida tadqiqotlar olib borishganligini e'tirof etish mumkin.

Yuqoridagi ishlarning tahlili shuni ko'rsatadiki, tilshunoslikda diniy frazeologik birliklar jumladan, religionimik birliklar tadqiqida yechimini kutayotgan masalalar ko'p. Jumladan, ingliz tilshunosligida religionimik birliklarning stilistik va nutqiy funkcionalligi masalasiga bag'ishlangan maxsus tadqiqot ishlari olib borilmagan.

Dissertatsiya tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Buxoro davlat universiteti Ingliz tilshunosligi kafedrasining "Pragmalingvistika, funkcionalar tarjimasunoslik va til o'rgatish jarayonlari integratsiyasi" mavzusidagi ilmiy tadqiqot ishlari rejasini bilan bog'liq ravishda amalga oshirilgan.

Tadqiqotning maqsadi ingliz religionimik birliklarining funkcionalar va stilistik xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

religionimik birliklarni tadqiq qilish bilan, mazkur component asosli birliklarning stilistik va funkcionalar xususiyatlarini nazariy asoslarga ko'ra tadqiq etish, religiyasiga xos bo'lgan birliklar lisoniy vazifalarini ochib berish;

religionimik birliklarning *xususiy* va *umumiy* ma'nolarini aniqlash, madaniy kontekstdagi o'rnini tahlil qilish, Ingliz Injil iboralarining stilistik tahlilini amalga oshirish, diniy matnlarning kishi ongiga *ma'naviy* va *estetik* ta'sir darajalarini aniqlash, uslubiy stilistik tahlilini amalga oshirish;

religionimik birliklarining asosiy manbai hisoblangan *anglikanizm*, *katoliklik* va *protestantlik* kabi diniy idora tillarini kontekstlarda tahlil qilish, *anglikanizm*, *katolik*, *protestant* kabi diniy uyushmalarning tilini stilistik tahlillar yordamida uslubiy elementlari til vositalarining badiiy matnlarda ishlashi, religionimik birliklarning stilistik bo'yoqdorligi masalalarini tadqiq etish;

diniy ikonlar va ularning semiotik belgilarini *kognitiv* jarayonlar asosida tahlil qilish, *ikonlik* nuqtai nazaridan, diniy belgilarning ma'no xususiyatlari tahlilini amalga oshirish, diniy metaforalarning ikonligini farqlash, kognitiv xususiyatlarini

¹⁹Сирожиддинов Ш.С. Диний-фалсафий таълимотлар ва Навоий дунёкараши//Алишер Навоий ижодий ва маънавий меросининг оламшумул ахамияти/Халқаро илмий-назарий анжуман материаллари. – Тошкент, 2011. – Б. 82-86.

²⁰Махмараймова Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти: Филол. фанлари бўйича PhD диссертацияси. – Қарши, 2018. – 151 б.

²¹Султонова Ш.М. Муқаддас матнларда замон категориясининг лингвомаданий хусусиятлари. Филол.фанлари бўйича PhD диссертацияси. – Фарғона, 2018. – 57 б.

²²Галиева М.Р. Дунёнинг лисоний тасвирида диний-мифологик тафаккурнинг акс этиши. Фил.фанлари доктори (DSc) диссертацияси автореферати. – Фарғона, 2019. –77 с.

²³Амонтурдыева Ш.Р. Ўзбек диний матнининг функционал-стилистик таҳлили. Филол.фанлари бўйича PhD диссертацияси. – Самарқанд, 2020. – 48 б.

²⁴Юсупова Ш.Т. Диний матнларнинг лингвопрагматик хусусиятлари Филол.фанлари бўйича PhD диссертацияси. – Фарғона, 2021. – 48 б.

²⁵ Eshmuratova D.U. O'zbek va ingliz tillarida teonim komponentli frazeologik birliklarning lingvoqiyosiy tadqiqi. – Termiz, 2023. – 145 b.

ochib berish;

religionimli metonimiyalarning *ikonlik xususiyatlarini* tahlil qilish orqali, *kontekstual-kognitiv* funksiyalarini badiiy matn asosida tadqiqini amalga oshirish;

religionimlarni pragmatik jihatdan tahlil qilish, diniy iboralar va belgilarning ijtimoiy o'zgarishlarga ta'siri darajasini aniqlash, religionimik birliklarining zamonaviy jamiyatdagi o'rni, kontekstdagi rolini tahlil qilish.

Tadqiqotning obykti sifatida ingliz badiiy matnlaridagi religionimik komponentli frazeologik birliklar, iboralar, idiomalar, frazalar va aforizmlar tanlangan.

Tadqiqotning predmetini ingliz religionimik birliklarining funksional va stilistik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot jarayonida lisoniy tavsif, kvantitativ, semantik, komponent, aksiologik, tasniflash, tavsiflash, kommunikativ, semantik-stilistik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

religionimik birliklarning iste'molga kiritilishi madaniy va tarixiy tamoyillar, siyosiy ta'sir, etika va axloqiy qadriyatlar, dinlararo dialog va toqat tushunchalari, diniy tushunchalar tadqiqida psixologik va ruhiy jihatlar, interdisiplinar yondashuv kabi omillar ustivorligida shakllanganligi aniqlangan;

ingliz religionimik birliklarining funksional xususiyatlari xalqning diniy-etiqodiy tushunchalari, milliy-madaniy qadriyatlari, o'ziga xos urf-odat va marosimlari, milliy mentaliteti, dunyoqarashi, ruhiyati, til va nutq madaniyati, lisoniy xususiyatlari, poetik tafakkuri integratsiyasi negizida shakllanganligi asoslangan;

ingliz badiiy diskursida religionimik birliklar *anglikanizm, katolik va protestantlik* kabi diniy idora tillari ifodalangan kultural va tarixiy kontekstlar, bibliozmlar, arxaizmlar, Injildan kelib chiqqan maqol va iboralar, *metaforik, metonimik modellar* kabi lingvistik namunalar misolida namoyon bo'lishi dalillangan;

religionimik ikonlar va simvollarning semiotik belgilari diniy metaforalar va aforizmlar asosida kognitiv jarayonlarni hosil qilishi hamda ular diniy hikoyalar, qadriyatlar yoki e'tiqodlarni ifodalashda mantiqiy qiymat kasb etishi isbotlangan;

ingliz religionimik birliklarining stilistik xususiyatlari diniy mavzular: *gunoh va kechirim, zohiriy va botiniy, ruhiy kamolot* hamda jamiyatning madaniy hayotini tasvirlovchi: *bayramlar va diniy marosimlar, milliy adabiyot* kabi diniy metaforalar funktsionalligining birlamchi omillari ekanligi asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

religionimik birliklar hamda tarkibida diniy qarashlar mavjud bo'lgan frazeologik birliklar nazariyasiga oid ta'limot xronologik ma'lumotlari berilgan va religionimik birliklarning badiiy matnda stilistik xususiyatlari aniqlangan;

dunyo tilshunosligida mavjud tadqiqotlar tajribasi asosida religionimik birliklar hamda frazeologizmlarning uslubiy stilistik, kognitiv hamda pragmatik xususiyatlari nazariy bilimlar asosida yoritilgan;

religionim va teonimlar mazkur birlik komponentli frazeologizmlarning diniy leksika sifatidagi mavzuiy guruhlari shakllantirilib, ularning tarixiy-etimologik va funksional xususiyatlari ochib berilgan hamda ijtimoiy kontekstlarda tahlil qilingan;

relegionimik birliklarning stilistikasi o'rganilgan, zamon va makon bilan bog'liq interkontekstual xususiyatlarining funkcionalligi ingliz badiiy matnlari misolida tahlillar asoslangan;

ingliz religionimik birliklarining kontekstual mavqeyi aniqlanib, matn bilan bog'liq sigmental xususiyatlari tahlili amalga oshirilgan, cherkov leksikasida dinning roli badiiy matnlar bilan tubdan farq qilishi ijtimoiy va badiiy kontekslarda o'rganilgan;

Tadqiqot natijalarining ishonchliligi chiqarilgan xulosalarning izchilligi, ularni dalillovchi ma'lumotlarning rasmiy manbalardan olinganligi, to'plangan material tahlilining lisoniy tavsif, kvantitativ, semantik, komponent, aksiologik, tasniflash, tavsiflash, kommunikativ, semantik-stilistik kabi tahlil usullari bilan asoslanganligi, nazariy xulosa va tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot ishining ilmiy ahamiyati religionimlarning ta'rifi va talqini, badiiy matndagi relegionimik ruhdagi barcha turdagi leksika va frazeologiyaning tasnifi hamda, diniy frazeologizmlarni o'rganishning nazariy asoslarini yaratishda fanlararo yondashuv qo'llanilganligi va tadqiqot metodlari hamda olib borilgan tahlillar natijasida erishilgan xulosalarni borliq, teonim, va din tushunchalarining, til va madaniyatning o'zaro munosabatini ilmiy tadqiq qilishda qo'llanilishi hamda kelajakda rivojlantirilishi mumkinligi bilan belgilanadi.

Tadqiqot ishining amaliy ahamiyati shundaki, dissertatsiya xulosalari va materiallaridan oliy ta'lim muassasalarida umumiy tilshunoslik, pragmaligvistika, stilistika, leksikologiya, kognitiv tilshunoslik, matn tahlili kabi fanlaridan ma'ruza va amaliy mashg'ulotlarni o'tkazishda unumli foydalanish mumkinligi, shuningdek, tadqiqotning natija va manbalari ilmiy tadqiqot olib borish jarayonida dissertatsiya, monografiya, ilmiy maqola, darslik, o'quv qo'llanmalar, lug'atlar tuzishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Ingliz religionimik birliklarining funksional va stilistik xususiyatlari tadqiq qilish asosida:

religionim birliklarning iste'molga kiritilishi madaniy va tarixiy tamoyillar, siyosiy ta'sir, etika va axloqiy qadriyatlar, dinlararo dialog va toqat tushunchalari, diniy tushunchalar tadqiqida psixologik va ruhiy jihatlar, interdisiplinar yondashuv kabi omillar ustivorligida shakllanganligiga oid nazariy xulosalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2022-2023 yillarda bajarilgan IL21091433 raqamli "O'zbek realiyalariga oid maqolalar bazasi platformasini yaratish (Wikipedia elektron ensiklopediyasi mezonlari asosida)" mavzusidagi loyihani bajarishda foydalanilgan (Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 2-apreldagi №01/4-1203-son ma'lumotnomasi). Natijada chiqarilgan taklif va tavsiyalarning amaliyotga tadbiq etilishi yuzasidan erishilgan ijobiy natijalar innovatsion loyiha doirasida elektron platforma, nazariy va amaliy manbalar tayyorlashda muhim manba bo'lib xizmat qilgan.

ingliz religionim birliklarining funksional xususiyatlari xalqning diniy-etiqodiy tushunchalari, axloqiy qadriyatlari, o'ziga xos urf-odat va marosimlari, milliy mentaliteti, dunyoqarashi, ruhiyati, til va nutq madaniyati, lisoniy xususiyatlari,

poetik tafakkuri integratsiyasi negizida shakllanganligiga oid xulosalardan Samarqand davlat chet tillar institutida 2022-2024 yillarda amalga oshirilgan AQSh elchixonasi hamda Amerika Kengashi hamkorligida moliyalashtiriladigan “English Access Microscholarship Program” nomli xorijiy loyihada foydalanilgan (Samarqand davlat chet tillar institutining 2025-yil 14-martdagi № 721/02-son ma’lumotnomasi). Natijada ingliz religionimik birliklardan loyiha negizida tashkil etilgan madaniy, shaxsiy rivojlanish va jamoaga xizmat ko’rsatish faoliyat tadbirlarini tashkil qilishda foydalanilgan;

ingliz badiiy diskursida religionim birliklar *anglikanizm*, *katolik* va *protestantlik* kabi diniy idora tillari ifodalangan kultural va tarixiy kontekstlar, bibliyalar, arxaizmlar, Injildan kelib chiqqan maqol va iboralar, metonimik modellar kabi lingvistik namunalar misolida namoyon bo’lishi bilan bog’liq xulosa va natijalardan “Umrboqiy meros” O‘zbekiston madaniyati va san’ati targ‘ibot markazida amalga oshirilgan 81-12/202 “Milliy qadriyatlar yoshlar ardog‘ida” mavzusidagi loyihani bajarishda foydalanilgan (O‘zbekiston madaniyati va san’ati targ‘ibot markazining 2025-yil 22-martdagi №ML01/01-13-son ma’lumotnomasi). Natijada ingliz religionimik birliklarning funksional va stilistik tahliliga bag‘ishlangan misollardan foydalanish ilmiy loyihaning amaliy dolzarbligini oshirishga xizmat qilgan;

religionimik ikonlar va simvollarning semiotik belgilari diniy metaforalar va aforizmlar asosida kognitiv jarayonlarni hosil qilishi hamda ular diniy hikoyalar, qadriyatlar yoki e’tiqodlarni ifodalashda mantiqiy qiymat kasb etishi bilan bog’liq xulosa va natijalardan “Umrboqiy meros” O‘zbekiston madaniyati va san’ati targ‘ibot markazida amalga oshirilgan 90-01/38 “Jadidlarning jamiyat huquqiy madaniyatini shakllantirishdagi ta’siri” mavzusidagi loyihani bajarishda foydalanilgan (O‘zbekiston madaniyati va san’ati targ‘ibot markazining 2025-yil 22-martdagi №ML01/01-12-son ma’lumotnomasi). Natijada, inglizzabon xalqlari religionimik birliklarining stilistik bo‘yoqdorligi badiiy matn asosini tashkil etishi kabi xulosalardan loyihada foydalanilgan;

religionimlarni pragmatik fenomen sifatida o‘rganish va kvantitativ usul orqali linvopragmatik tahlil qilish natijasida religionimlarning *milliy identivlik* va ijtimoiy o‘zgarishlarni yanada chuqurroq tushunishga imkon beruvchi markaziy element ekanligi kabi tadqiqot natijalari va yangiliklaridan, Mirzo Ulug‘bek nomli O‘zbekiston milliy universitetida bajarilgan Φ-7-13 raqamli “Adabiyotshunoslik tarixining fundamental tadqiqi” mavzusidagi fundamental loyiha doirasida foydalanilgan (Mirzo Ulug‘bek nomidagi O‘zbekiston milliy universitetining 2025-yil 04-martdagi 04/11-4412-son ma’lumotnomasi). Natijada, loyiha doirasida tayyorlangan tarqatma materiallar, uslubiy qo‘llanmalar, lug‘atlar va adabiyotlar ilmiy-nazariy manbalar bilan boyitilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 9 ta, jumladan, 4 ta xalqaro va 5 ta respublika ilmiy-amaliy anjumanlarida qilingan ma’ruzalarda muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Tadqiqot mavzusi bo‘yicha jami 22 ta ilmiy ish, jumladan, 1 ta monografiya, shuningdek, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 10 ta ilmiy maqola, jumladan, 6 ta

respublika va 7 ta xalqaro bazalar ro'yxatiga kirgan xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, to'rt bob, umumiy xulosa va foydalanilgan adabiyot ro'yxatidan iborat bo'lib, umumiy hajmi 270 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, dissertatsiya mavzusi bo'yicha xorijiy ilmiy-tadqiqotlar sharhi, muammoning o'rganilganlik darajasi, dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim ilmiy-tadqiqot ishlari rejaları bilan bog'liqligi, tadqiqotning maqsadi va vazifalari, obykti va predmeti tavsiflangan, usullari, ilmiy yangiligi, amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy qilinishi, aprotatsiyasi, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Jahon tilshunosligida religionimlar tadqiqining ilmiy-nazariy asoslari: tavsif va tasnif”** deb nomlanib, jahon olimlari tomonidan religionimlar tadqiqiga oid ilmiy qarashlar, munosabatlar va farazlar o'rganilgan. Ushbu bob uchta fasldan iborat bo'lib, birinchi fasl *“Religionimik birlik tushunchasi va uning lingvistik tadqiqi”*, ikkinchi fasl *“Religionimik birliklar tipologiyasi va klassifikatsiyasi”* va uchinchi fasl esa, *“Ingliz tilidagi religionimik birliklarning o'ziga xos xususiyatlari”* deb nomlanib, mazkur birliklarning din tushunchasi bilan aloqadorligi, religionimik frazeologik birliklarning klassifikatsiyalari tahlilga tortilib, tadqiqotning nazariy asosi ochib berildi.

Ingliz religionimik birliklari tadqiqi mazkur birliklarning o'rganishni ahamiyatli qiluvchi bir necha ilmiy asoslar va omillar bilan dalillashga ehtiyoj tug'diradi. Ular quyidagilardan iborat:

1. *Religionimik birliklarning madaniy va tarixiy jihatları:* Ingliz religiyalari, ayniqsa, anglikanizm, katoliklik va protestantlik kabi oqimlar tili, Britaniya va uning tarixiy rivojlanishida muhim o'rin tutadi. Ularni o'rganish orqali, ingliz madaniyati, adabiyoti va san'atining shakllanishiga ta'sir ko'rsatgan diniy qadriyatlar va an'analarni yaqinroq tushunishimiz mumkin. Bu, tarixshunoslik va madaniyatshunoslik sohalarini til bilan bog'liqlikda religionimlarni chuqurroq tahlil qilish imkonini beradi.

2. *Dinga religionimik birliklarning siyosiy ta'siri:* Ingliz religionimik birliklari siyosiy jarayonlarga ham ta'sir ko'rsatgan. Bunga asosiy sabab, Angliya inqilobi va diniy urushlar davrida din va siyosat o'rtasidagi munosabatlar o'zgarib borganligidadir. Bu, siyosatshunoslik va ijtimoiy fanlar uchun muhim tadqiqot mavzusiga aylangan. Buning asosiy sabablaridan biri, din va siyosat o'rtasidagi munosabatlar ko'plab ijtimoiy va siyosiy muammolarning kelib chiqishiga sabab bo'lishi mumkinligidadir.

3. *Religionimik birliklarning etika va axloqiy qadriyatlar bilan bog'liqligi:* Ingliz religionimlari axloqiy qadriyatlarni shakllantirishda muhim ahamiyat kasb etadi. Ularni o'rganish orqali, diniy axloqiy tizimlar va qadriyatlarining qanday

rivojlanganini, zamonaviy jamiyatdagi axloqiy muammolarni hal qilishdagi yondashuvlarning mavjudligini tushunish mumkin. Bu, diniy axloqiy nazariyalar va diniy tilning amaliylashuvini tadqiq etishda muhim asos bo'la oladi.

4. *Dinlararo dialog va toqat tushunchalari*: Ingliz religionimik birliklarini tadqiq qilish, turli dinlar o'rtasidagi dialogik nutqning mukammal shakllanishiga yordam beradi. Bu, diniy bag'rikenglik, diniy toqat va bir-birini tushunish muhitini yaratishga muhim ahamiyat kasb etibgina qolmay, zamonaviy jamiyatda tinchlik va barqarorlikka olib kelishi isbotlangan.

5. *Diniy birliklar talqinida psixologik va ruhiy jihatlar*: Religionimik birliklar inson ruhiyatiga kuchli ta'sir ko'rsatib, ularning tadqiq orqali insonlarning ruhiy holati, stressni yengish usullari va ma'naviy rivojlanishlari haqida ko'proq ma'lumot olish mumkin. Bu, psixologiya va ruhshunoslik sohalarida tadqiqotlar olib borishda ahamiyatlidir.

6. *Ilmiy tadqiqotlar va interdisiplinar yondashuv*: Ingliz religionimik birliklarini tadqiq qilishning yana bir muhim omili tarix, antropologiya, sotsiologiya va psixologiya kabi bir qator ilmiy sohalar uchun ham muhimligidadir. Bu sohalararo olib boriladigan tadqiqotlar, dinning inson hayotidagi o'rnini va ta'sirini religionimik birliklar orqali yanada aniqroq tushunishga yordam beradi. Mazkur tadqiqotlar interdisiplenar yondashuvlarni talab qilib, lingvistikani falsafa, teologiya, sotsiologiya, psixologiya, madaniyatshunoslik kabi fanlar bilan birgalikda tadqiq qilish zaruratini tug'diradi.

Yuqoridagi omillarni hisobga olib, ingliz religionimik birliklarini o'rganish nafaqat ilmiy, balki, ijtimoiy va madaniy jihatdan ham muhim ahamiyatga egadir deyish to'g'ridir.

Ingliz religionimik birliklarini tadqiq qilishning yana bir muhim omili, tilning leksik va sintaktik strukturalarida diniy terminologiyaning o'rnini hisoblab, bunday leksik birliklar, diniy iboralarning struktur-semantik xususiyatan qanday tuzilishga ega ekanligini bilish, dinning madaniy va ijtimoiy kontekstdagi ahamiyatini belgilash, qolaversa, ingliz xalqida din nafaqat kommunikativ vosita sifatida, balki, ijtimoiy o'zlikni anglash va madaniy merosni ifodalovchi element sifatida ham muhim ahamiyatga ega ekanligidagidir.

Bu borada jahon olimlari tomonidan yetarlicha tadqiqotlar amalga oshirilgan²⁶. Bunday tadqiqot natijalari shuni ko'rsatadiki, diniy tilning madaniyati, turlicha xususiyatga ega. Masalan, *liturgik til, va'zlar tili, diniy nutqlar, diniy lirika* o'zining diniy funksiyasi jihatidan o'zaro farqlanib, ular orasidagi sohalararo munosabatni religionimik birliklar birlashtiradi.

Tilga olingan tadqiqiy yo'nalishlar odatda lug'at manbalari va Injil iqtiboslariga tayangan holda tadqiq etiladi. Shu bilan birga, diniy tilning turli ko'rinishlari orasidagi farq va o'xshashliklar ko'pincha siz kutmagan murakkab va

²⁶ Frye N. *The Great Code: The Bible and Literature*. – New York: Harcourt Brace Jovanovich, 1982. – 261 p.; Alter R. *The Art of Biblical Narrative*. – New York: Basic Books, 1981. – 190 p.; Sternberg M. *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*. – Bloomington: Indiana University Press, 1985. – 580 p.; Jasper D. *The Study of Literature and Religion: An Introduction*. – London: Macmillan, 1989. – 176 p.; Crystal D. *The Language of Religion*. – London: Bloomsbury Academic, 2014. – 272 p.; Vanhoozer K.J. *Is There a Meaning in This Text? The Bible, the Reader and the Morality of Literary Knowledge*. – Grand Rapids: Zondervan, 1998. – 496 p.; Ricoeur P. *Figuring the Sacred: Religion, Narrative, and Imagination*. – Minneapolis: Fortress Press, 1995. – 356 p.

chuqur madaniy-lingvistik asoslarga bogʻliq ekanligi aniqlangan. Kuzatuvlarimiz shuni koʻrsatadiki, har bir diniy til turi oʻziga xos madaniy va lingvistik fon, normativ-konseptual tizim, metaforik-ramziy zaxira va diskursiv amaliyotlar majmuasiga ega.

Mazkur tadqiqotning maqsadi ushbu oʻziga xos xususiyatlarni keng qamrovli tasvirlash emas, balki, diniy tilni tasvirlashda qoʻllaniluvchichi stilistik figuralarning (metafora, metonimiya) diskursdagi funktsionalligi, muallif ongiga taʼsir jarayonlarini tizimli tahlil qilishdan iborat. Tadqiqot diskursiv kontekstlarda bunday vositalarning semantik-pragmatik hayotiyliigi, kommunikativ maqsadi va effektivligi hamda matn ichidagi faoliyatlarini aniqlashga yoʻnaltirilgan.

Tadqiqotimiz mobaynida diniy tilni oʻrganishning bosh kaliti boʻlgan teolingvistikaga murojaat qilingan. Teolingvistika diniy tilni tizimlashtiruvchi tilshunoslikning sohasi hisoblanib, oʻtgan asrimizning oʻrtalarida tadqiqotchi, A.K.Gadomskiy tomonidan tilshunoslik termini sifatida fanga kiritilgan. Uning fikricha, dinning evolutsiyasi teolingvistikaning shakllanishi, rivoj topishi va bugungi kuni bilan bogʻliq.

J.P.Noppen, A.K.Gadomskiy, E.Kucharskaya, Ch.Drays, B.Postavalova, D.Kristal, F.Vanger²⁷ kabi olimlar diniy sohaning turli elementlarini oʻrganib, diniy birliklar va ular tarkibidagi alohida leksemalar va butun lingvistik-mavzuiy guruhlarning semantik strukturasi tahlil qilishgan.

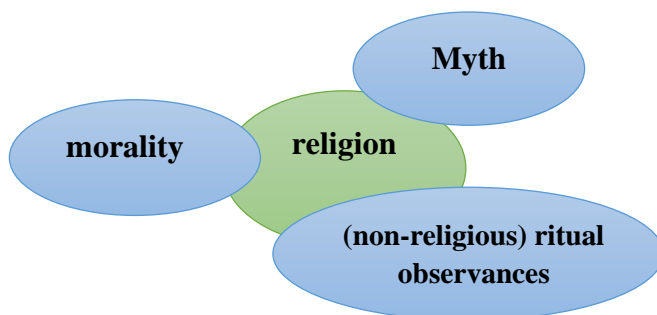
Bugungi kunda ingliz diniy leksikasini tadqiq qilishda struktural yondashuvlarga tayanilmoqda. Bunday yondashuvlar mazkur birliklarni anʼanaviy lugʻatlardagi kabi faqat alfavit tartibida tadqiq etishni emas, balki, ularning semantik motivatsiyasi, kontseptual tizimi va referensial xususiyatlariga koʻra boʻlishi kerak deyishmoqda. Agar diniy birliklar shunchaki alfavit tartibidan tashqari, semantik jihatdan asoslanmagan tasnif orqali tartibga solinsa, leksik makon elementlari oʻrtasidagi ichki munosabatlarni yuzaga chiqarib boʻlmaydi. Aksincha, leksik mazmuni kontseptual yoki referensial maʼno asosida tizimlashtirish, diniy leksikani interdesiplinar tadqiqotlar fonida yanada mukammalroq maʼnoviy aniqligini taʼminlab, soʻz guruhlari oʻrtasidagi semantik bogʻlanishlarni aniqlash imkonini beradi. Natijada, diniy leksikaning bunday ilmiy tasnifi oʻzaro semantik aloqalar, kontseptlar tizimi va diniy nomlashning ichki tuzilishlarini aks ettiruvchi yaxlit struktura sifatida namoyon boʻladi²⁸.

Religionimik birliklarni ham yuqorida tilga olingan tuzilma asosida tadqiq qilish bir butunlikda ishlab, alohida leksik manbadan tashkil topgan boshqa tizimlardan mutlaqo mustaqil boʻlmas-da, oʻziga xos aniqliklarga ega boʻlgan sensor munosabatlar tizimini hosil qiladi. Tizimning chegaralari baʼzan aniqlash qiyin boʻlgan kesishishlardan iborat. Koʻpincha alohida leksik elementlarning

²⁷ Noppen, Jan Pieter. *Lexicography and Religion: The Problem of Religious Language*. – Leuven: Leuven University Press, 1981. – P. 50. Гадомский, Александр Константинович. *Теоллингвистика: история, современное состояние и перспективы развития*. – Симферополь: Таврия, 2008. – С. 67.; Kucharska, Elzbieta. *Język religijny w badaniach lingwistycznych*. Warszawa: Wydawnictwo Naukowe PWN, 2005. – S. 12.; Drays, Charles. *Religious Discourse and Semantic Structures*. – London: Routledge, 1998. – Постовалова, Валентина Ивановна. *Язык и религия в контексте культуры*. – Москва: Наука, 1998. – P. 123. Crystal, David. *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press, 2010. Wagner, Friedrich. *Language and Religion: A Semantic Approach*. – Berlin: Walter de Gruyter, 1996.

²⁸ Thomas J.P. Chase. *A diachronic semantic classification of the english religious lexis*. University of Glasgow Faculty of Arts Department of English Language October 1983. – P. 2.

ma'nolari bilan bog'liq muammolar, leksik maydonlarga ham xosdir. Masalan, *religion* birligining leksik maydoni *morality*, *myth* va *ritual observances (non-religious)* kabi ko'plab maydonlar bilan kesishadi. Maydonning ba'zi komponentlari markaziy, boshqalari esa, markaziy ma'nodan tashqari hisoblanadi. Markaziy bo'lmagan ma'no elementlarini qabul qilish yoki chiqarish ba'zan tasodifiy ko'rinishi mumkin. Biroq, tarkibiy leksik elementlar o'rtasida bog'lanish mavjud²⁹. Va mazkur ma'noviy bog'lanishlari ayni diniy matnlarda tasodifiy emasdir



Din o'z o'qi atrofida biriktiruvchi manba elementlari

Dinning leksik maydoni, eng ko'p tarqalgan va davomli, ijtimoiy hodisalarni qamrovchi keng konseptual bo'shliqni o'z ichiga oladi. U eng abstrakt teologik tushunchalardan tortib, ritual va marosim amaliyotlarida ishlatiladigan aniq hodisalarni ifodalovchi oddiy konkret otlargacha keng ko'lamli referentlarni qamrab oladi.

Tadqiqotning ikkinchi bobi **“Ingliz religionimik birliklarining funksional ahamiyati”** deb nomlangan bo'lib, uning *“Religionimik birliklar va tilning ma'naviy, estetik va kommunikativ funksiyalari”*ga bag'ishlangan birinchi faslida muqaddas kitobga xos, an'anaviy nutqda qo'llaniluvchi diniy ifodalar hamda idiomalarning nutqda ommalashgan turlarining kontekstual tahlili amalga oshirilgan. Mazkur bobning ikkinchi fasli *“Religionimik birliklarning til hodisalariga uchrashi, sotsial, siyosiy-madaniy kontekstdagi o'rni”*ga bag'ishlangan bo'lib, unda religionimik birliklarning matnda enantiosimiya, eponimizatsiya, desakralizatsiya, intertekstualizatsiya kabi qator til hodisalariga uchrashi xususida so'z boradi. Uchinchi fasli *“Ingliz madaniyatida religionimik birliklarining semantik strukturasi”* tarzida sarlovhalangan bo'lib, diniy lug'atardagi religionimik birliklarning til fenomeni sifatida leksik-semantik tadqiqi amalga oshirilgan. *“Sintaktik shakllar va religionimik birliklar: frazeologik va idiomatik ifodalar”* mazmunidagi to'rtinchi fasl religionimik birliklarning sintaktik shakllari, frazeologik birliklar va idiomatik ifodalarning tilshunoslikda tadqiqiga bag'ishlangan.

So'nggi yillarda jahon hamjamiyatida diniy tushunchalar tarixda ilgari bajarilgan vazifadan farqli o'laroq yanada amaliy, ommabop va dunyoviy ahamiyat kasb etmoqda. Bugungi kunda din har qachongidan ham ijtimoiy hayotga voqeylangan. Buni biz ommaviy axborot vositalari, siyosat, adabiyotda fazilat va axloqiy me'yorlarning manbai sifatida ko'zga ko'rinayotganligi bilan asoslaymiz.

²⁹ Yuqoridagi manba. – P. 3.

Bu esa, zamonamiz dinining nutq aktida takomillashayotgani va arxaizmlarning zamonaviy dunyoga qaytayotganligining bir misoli deyish mumkin.

Xususan, bibliizmlarga insonlarning madaniyati yashash tarzi va bugungi kuninig ko'zgusi sifatida qarash mumkin. Injil asosli maqol va iboralar esa, ko'pincha zamonaviy hayot hodisalarni ifodalash uchun faollashmoqda. Masalan, *to keep as the apple of the eye* [Injil, Yangi Ahd 32.10]; *to cherish smth/smb; crown of thorns* [Injil, Matto 27.29]; *tribulations* yoki *Alpha and Omega* [Injil, Yangi Ahd, 29:45] kabi religionimik birliklari biror hodisaning boshlanishi bilan bog'liq ramziy belgi sifatida talqin qilinmoqda. Shuningdek, *God's book* [Vahiy 3.5] yoki *He who is not with me, is against me* [Matto, 12.30] kabi religionimik birliklar ingliz siyosiy nutqidan ham keng o'rin egallagan. Injil iboralarining bugungi kunda jamiyatning barcha sohalarida qamrovi kengayib, ingliz madaniyati, iqtisodiy-siyosiy dikursi kabi jamiyatning barcha jabhalarini qamraganligi buning yaqqol dalilidir.

Tadqiqot mobaynida shaxsning intellektual xususiyatlarini nomoyon etuvchi metonimik idiomalarning modellari tahlilga tortildi. Mazkur intellektual xususiyatlarini bildiruvchi frazeologik birliklarning metonimik modellariga *Name of a person/Shaxs nomi* turkumidagi metonimiyalar, asosan, *qism-butun* shaklida nomoyon bo'lishi asoslandi. Kishining tana a'zolari yoki uning xususiyatlaridan kelib chiquvchi nomlar, inson tanasi qismlarining turli xususiyatlariga ega metonimik religionimik komponentli birliklar tarkibida tahlilga tortilgan. Masalan, *copper forehead* iborasi injilga uchrab, bir yo'nalishni tanlovchi, o'jar odam xarakterini,³⁰ *headship of Christ, ear of God, lend an ear to the scriptures, the ear of the believer, headstone, head of the church*³¹ kabi iboralar esa, injil xarakterli bibliik xususiyatga ega ekanligi aniqlangan.

Inson tanasining tovushlar orqali haqiqatni idrok etish qobiliyati eshitish organi quloq tomonidan ta'minlanadi. *Ear* komponentli frazeologik birliklarda eshitish analizatorining faoliyati ko'proq odamning diqqatlilik yoki e'tiborsizlik kabi psixik xususiyatlarini nomoyon etishi tahlil qilingan. Masalan, *close (shut) one's ears to smth* iborasi *quloq solma* biror narsaga *kar bo'l*, *eshitmagandek ko'rin* kabi yashrin ma'noga ega. Masalan, *seal or stop one's ears, turn a deaf ear to smth, their poison is like the poison of a serpent, they are like the deaf adder that stoppeth her ear* [Zabur 58:4] kabi birliklar etimologik xususiyatan injilga asosli bo'lib, eshitishning faktik xususiyatlarini nomoyon qiladi. Mazkur iboralarni idrok etish interdisiplinar yondoshuvlarni talab qiladi.

Shaxsning emotsional xususiyatlarini bildiruvchi metaforik idiomalarning modellari guruhida fazoviy (parametrik), konseptosferik xususiyatga asoslangan frazeologik birliklarning modellari aniqlangan. Inson hissiyotining fazoviy o'lchovlarini qarama-qarshi hissiy xususiyatlarni ifodalovchi sifatida talqin qilinishi dalillangan. Ingliz madaniyatida religionimik birliklar modeli strukturasi baholovchi komponentlari sifatida yuqori va pastki konseptosferalarni qamrab, asosida mifologiya mavjud bo'lgan diniy qarashlarga asoslanganligi ochib berilgan. Xususan, *heaven* va u bilan bog'liq *air, cloud* birliklari yuqori konseptosferani

³⁰Thomas J.P. Chase A. Diachronic semantic classification of the English religious lexis. – USA.: University of Glasgow Faculty of Arts Department of English Language. 1983. – P. 103.

³¹ Oxford English Online Dictionary. 2014.

anglatsa, aksincha *soil* pastki konseptosferaga mansub hisoblanib, an'anaviy kontekstlarda ijobiy xususiyatli ruhiyatda kognitiv simantika orqali manoviy nomoyon bo'luvchi hisoblanadi³².

Tuyg'ular konseptosferasiga esa, *quvonch*, *ko'tarilish* va *eyforiya* kabi ruhiy holatni anglatuvchi religionimik birliklar kiradi. Bundan tashqari, mazkur sferaga *parvoz* konseptosferasi ham qo'shiladi. Masalan, *be (sit/feel) on top of the world* [LERPD, 2005: 772; CEGUIE, 2005:156]; *between heaven and earth* [EUPD, 2006: 125]; *be (sit) on a cloud* [LERPD, 2005:155]; *(be) up in the air* [LDEI, 1996:5]; *walk (tread) on (upon) air* (podshoh haqida) [LERPD, 2005:36]; *float on a cloud (on clouds, on the clouds/on air* [LERPD, 2005:286]; *be (jump) over the moon* [LDEI, 1996: 224; LERPD, 2005:514] kabi birliklar badiiy matnda faol hisoblanib, asosan yuqorigi konseptosferada kayfiyat turkumli iboralarda uchrab, lokyutiv mazmunga ko'ra ko'tarilish, osmonga chiqish, yengil bo'lishni ifodalasa, illokyutiv nutq aktida quvonch, ruhiy yengillik his qilish, ilhomni yetkazish kabi ma'nolarni, perlokyutiv nutq aktida motivatsiya olish, boshqalarni ruhlantirish hamda ijobiy hissiyotga tushirish kabi majoziy ma'nolarni ifodalaydi.

Shaxsning emotsional xususiyatlarni bildiruvchi ko'plab frazeologik o'xshatishlar ma'noning ancha shaffofligiga va motivlanganligiga nisbatan tahlil qilinadi. Masalan, *Abraham's bosom* [LSR, 2003:59]. injildan kelib chiqqan va o'ta darajada baxtli holatning ifodasidir. *Abraham's bosom* eski Ahdda yo'q, lekin Ibroniya Yozuvlarida mavjud. U o'liklarning boshpanasi hisoblanib, xristianlik ibora jannatning ramzi hisoblanadi³³.

Injil va bibliyada uchrovchi qattiqlik, hissiy barqarorlik, qo'pollik, befarqlik kabi semiotik belgilar po'lat, temir, tosh, marmar yoki beton kabi materiallar emas, balki, insonning ichki kechinmalarini anglatuvchi ifodalardir. Masalan, *(as) cold as steel* [LERPD, 2005:719]; *(as) hard as iron (shafqatsiz)*; *as cold as a stone (yuraksiz, sovuq)* [LERPD, 2005:725]; *(as) hard as the nether millstone (tegirmontoshi)* [EUPD, 2006: 452] iboralari inson his-tuyg'ularini estetik darajalarini ifodalaydi.

Tahlilga tortilgan manbalarda majoziy ma'noli frazeologik birliklarning struktur tipologiyasini hisobga olgan holda, ikki turi (idiomalar va majoziy) aniqlangan. Rasmiy grammatik tuzilish nuqtai nazaridan, idiomalar orasida nominativ va predikativ shakllanishlar ajralib turadi va semantik mexanizmi jihatidan ular metaforik va metonimik motivli qo'shilmamalardan iboratdir.

Tadqiqotda religionimik komponentli maqollarga alohida e'tibor qaratilgan bo'lib, ayni, maqollar o'zida metaforik, snekdoxik, metonimik va boshqa stilistik vositalarni mujassamlashtiradi, aforizmlarda, matallar tarkibida va she'riy matnlarda tahlil qilish zaruratini tug'diradi.

So'nggi paytlarda olimlar religionimik birliklarning o'ziga xos she'riy uslubi, tashqi ko'rinishi va ma'no ifodalanishi kabi ma'lum belgilariga ega ekanligiga e'tibor qaratmoqdalar. Turli tillardagi injilga xos va badiiy matnda uchrovchi

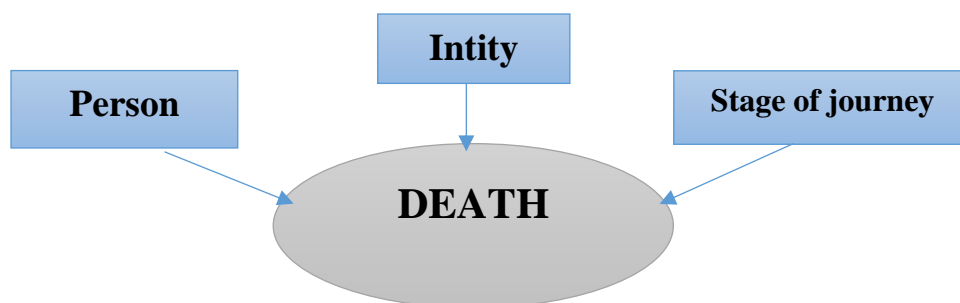
³²Левченко О.П. Фразеологическая символика: лингвокультурологический аспект: монография / О. П. Левченко. – Львов : LRIDU NADU, 2005. – 74 с.

³³ Holy Bible, King James Version (2004 – 2011) Cambridge Edition, Online Bible, by Biblos.com. Available at: <http://kingjibible.com/>

birliklarda ro'y berayotgan fonologik, semantik va sintaktik transformatsiyalar tadqiqi bugunning asosiy vazifalaridan biriga aylanmoqda.

Religionimik birliklar uslubi, konsepsiyasi va lingvistik tahlilini amalga oshirishda she'riy matnda ishlaydigan bir qator stilistik qurilmalariga (alliteratsiya, assonans, konsonans, onomatopeya, ritm, eufoniya, paronomaziya) e'tibor qaratildi. Ular orasida parallelizm, ellips, alliteratsiya, qofiya, metafora, personifikatsiya, paradoks va giperbolalarni eng muhimlari deb ta'kidlash mumkin³⁴.

Religionimik birliklarni tahlil qilish jarayonida nutq muhitining jozibadorligini ta'minlab beruvchi aforizmlarni tahlilga tortdik. Bunday aforizmlar *life, death* yoki, *life and death* komponentlarini qamragan. *Hell, sin, judgment* komponentli aforizmlar ham keng tarqalgan. Bunday aforizmlarning matniy ko'p uchratilishiga sabab insonlarning *hayot* va *o'lim* haqidagi tushunchalar kognitiv struktur shakllanganligidadir. Bu strukturalar "*hayotning ma'nosi*", "*o'limdan keyingi hayot*" yoki "*diniy ta'limotlar*" kabi kategoriyalarni o'z ichiga oladigan mental tafakkuriy qarashlar orqali aniqlanadi. Bunday aforizmlarning aksariyati qarama-qarshi o'qda mavjud bo'lgan leksik birliklar asosida shakllangan.



Ingliz tilida o'lim konseptosferasining manba dominlari (hududi)

Masalan, *Persuasion* is the favorite food of the Illusions of Life and Death/Ishontirish (kimnidir ishontirish) hayot va o'lim illyuziyalarining sevimli taomidir; *What would be the Illusions of Life and Death without persuasion?/Ishontirishsiz hayot va o'lim illyuziyalari qanday bo'lar ed?; Through Persuasion, the illusions of Life and Death allow us to believe that we are free* misollarida ishontirish orqali hayot va o'lim allyuziyalari kishini mazkur konseptosferalar orqali ruhiy ozod ekanligiga ishontiradi.

Yuqoridagi alluziyada *life* hamda *death* religionimik birliklari mantiqiy mutanosiblik kasb etish uchun *persuasion* oti bilan bog'lanadi. Ushbu leksemasiz go'yoki *life* va *death* mantiqan tinglovchi ongiga intensiv ta'sir qila olmaydi. Mazkur alluziyalarda hayot yoki o'limga ishonish *persuasion* leksemasi bilan bog'langan. *Death* komponentli alluziyalarda *arm, justice, truth* leksemalari bilan shakllangan aforizmlar faoldir. Masalan, *The Balance of Justice began to rust once with the receipt of Self-awareness from the cold arms of Death/Adolat muvozanati*

³⁴Barr J. The Semantics of Biblical Language. – Oxford.: Oxford University Press, 1961. – 336 p.; Chilton, P., Kopytowska, M. The Language of Liturgy: A Ritual Poetics. – London: SCM Press, 2018. – 256 p.; Crystal D. The Language of Religion. – London.: Bloomsbury, 2014. – 256 p.; Chilton P. Religion, Language and the Human Mind. – Oxford: Oxford University Press, 2005. – 320 p.; Rowland C. The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity. – London: SPCK, 1982. – 496 p.

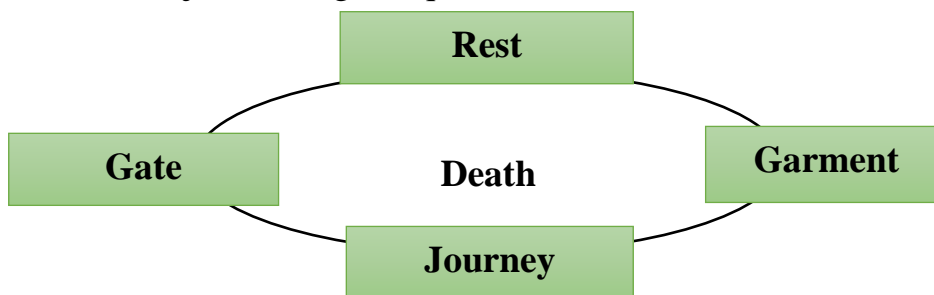
*o'limning sovuq qo'llarini anglash bilan zanglay boshladi*³⁵; *Nothing, can not be more equal to the Absolute Truth on this World, than Death.; Each Horizon has its own justice of the Illusions of Life and Death.;The Day is the Justice of the Night like the Death is the Justice of Life.*

Yuqoridagi misollarda *adolat* muvozanati o'limning sovuq qo'llari bilan anglashilganda zanglay boshlashi orqali, *hayot* va *o'lim* o'rtasidagi nozik munosabatlarni ko'rsatgan. Shuningdek, insonning o'z-o'zini anglash jarayonida o'limning ahamiyatini ta'kidlashdir. **O'lim** *absolute truth* bilan tenglashtirilib, hayotdagi barcha hodisalarning vaqtinchalikligini va o'limning barchani tenglashtiruvchi kuchini ko'rsatadi. Ushbu misollarda *hayot* va *o'lim* alluziyalari har bir *ufq*, *hayot* bo'layotgan hodisalar *o'lim* tufayli o'z adolatini topadi deyilgan.

Fikrimizcha, ushbu matnda *hayot*, *o'lim*, *adolat* va insonning *o'z-o'zini anglash* jarayonidagi murakkabliklar tahlil qilingan.

Religionimik birliklar tahlili mobaynida *death* religionimik birligini *adventure* leksemi muqobili ekanligi aniqlandi. Tadiqiqotda biz o'limni boshqa konsepsiyaga, ya'ni sayohatga nisbatan kontekstual mos ekanligiga amin bo'ldik. Sababi sayohat ontologik xususiyatni nomoyon etib, o'lim nimani anglatishini yetarli darajada tushunish uchun mavhum tushuncha hisoblangan *adventure* bilan taqqoslanadi. Masalan, *the world has no future without death; happiness is a wing of the future bathed in the water of death*³⁶; *between the future and freedom there is only one bridge which is called death*³⁷ va h.k.

Yuqoridagilarga asoslanib *death*ga parallell ravishda quyidagi konseptual manba sohalari mavjud ekanligi aniqlandi.



O'limning konseptosferadagi manba sohalari

Birgina *death* religionimik birligi o'limni ifodalaovchi quyidagi metaforik xususiyatiga ega. Ular *die, croak, pass away, be on heaven, demise, meet one's maker, eternal rest, take away, return to dust, kick the bucket, drop dead, bite the dust, cross the final threshold* kabilar hisoblanib, o'zaro vazifadoshlikga ega. Masalan, *He passed away; A certain person has left the world; He has bid the world bye; Death has taken him away; He has become a passenger to heaven; He (baby) came to the world a dead person; He has travelled on a journey of no return*³⁸.va h.k.

³⁵ <https://www.merriam-webster.com/thesaurus/death>

³⁶ <https://www.merriam-webster.com/thesaurus/water%20of%20death>

³⁷ <https://www.merriam-webster.com/thesaurus/bridge%20of%20death>

³⁸ <https://www.merriam-webster.com/thesaurus/dead%20person>

Tadqiqot ishining “**Ingliz madaniyatida diniy ikonimlikning lingvokognitiv xususiyatlari**” deb nomlangan uchinchi bobi o‘zaro uzviy nazariy bog‘liqlikdagi uchta fasldan tarkib topadi. “*Religionimik metaforalarning ikonimligi, lingvokognitiv xususiyatlari*” deb nomlangan birinchi faslida diniy ikonlar va ramzlar, diniy hikoyalar, qadriyatlar yoki e’tiqodlarni ifodalashda qo‘llaniluvchi, *xoch, yarim oy* va boshqa diniy belgilar o‘ziga xos ma’no ahamiyatga ko‘ra tahlil qilingan.

Ushbu faslda, diniy ikonlik tadqiqi olib borilgan bo‘lib, ikonlik tilning stilistik hamda, lingvokognitiv xususiyatlari bilan chambarchas bog‘liqligi asoslanib, stilistik vositalarga murojaat qilingan. “*Diniy mazmundagi metonimiyalarning lingvokognitiv xususiyatlari*” deb nomlangan ikkinchi faslida diniy ramzlar, ularning xristianlikda tutgan o‘rni, xristianlik tilida, marosimlarida dinning tutgan o‘rni yuzasidan tahlillar amalga oshirilgan. Ushbu bobning uchinchi fasli “*Diniy mazmundagi aforizmlarning lingvokognitiv xususiyatlari*” deb nomlanib, diniy matndagi aforizmlar, ibratli so‘zlar, iboralar va matallar tadqiqiga bag‘ishlangan.

Diniy ikonlar va ramzlar, odatda, diniy hikoyalar, qadriyatlar yoki e’tiqodlarni ifodalashda muhimligi isbotlangan. Masalan, *xoch, yarim oy* yoki boshqa diniy belgilar o‘ziga xos ma’no va ahamiyatga ega. Buning sababi diniy ikonlik tadqiqi tilning stilistik foni bilan chambarchas bog‘liqligidadir. Bu borada stilistik vositalarga murojaat qilish to‘g‘ridir. Xususan, diniy metaforalar – bu diniy tushunchalar va obrazlar orqali ifoda etilgan metaforik ifoda yoki ramzlar bo‘lib, ular nafaqat diniy matnlarda, balki, kundalik til va madaniyatda ham muhim ahamiyatga ega.

Diniy metaforalar quyidagi muhim xususiyatlarga nomoyon qiladi:

1. Diniy metaforalar ko‘pincha *kognitiv metaforalar* sifatida talqin qilinib, ular orqali insonlar mavhum tushunchalarni real hayotdagi voqea hodisalar orqali tasavvur qiladilar. Masalan, “*life is a journey*”³⁹ metaforasi barcha dinlarda uchrab, inson hayotini ma’naviy va jismoniy yo‘l sifatida tasvirlaydi. Inson hayoti davomida turli sinovlar va qiyinchiliklardan o‘tishi va o‘sha yo‘lda to‘g‘ri yo‘ldan adashmaslik kerakligi nomoyon bo‘ladi.

2. Diniy metaforalar ko‘pincha dinning asosiy mavzularini yoritib berishda ahamiyatli. Ular quyidagi mavzularni qamraydi:

a) gunoh va kechirim ko‘pincha *qorong‘ulik* va *nur* kabi metaforalarda ifodalanadi. *Qorong‘ilik* – gunohni, *nur* esa, Xudoning rahmati yoki to‘g‘ri yo‘lni anglatadi. Masalan, *walking in darkness*⁴⁰ ko‘pincha gunoh ichida yashash yoki Xudodan tongan holda adashib yurishni ifodalasa, *stepping into the light*⁴¹ gunohdan yuz o‘girib, Parvardigorning inoyati va kechirimini qabul qilishni anglatadi. Ular ikki o‘qga ajraladi;

b) ba’zi diniy metaforalar orqali voqealarning *zohiriy* va *botiniy* ma’nolari tasvirlanadi. Xristianlikda *water* metaforasi Xudoning rahmati, ruhiy poklanishni ifodalaydi. Masalan, *Baptism by water*⁴² (Matto 3:13-17) nasroniylikning dastlabki

³⁹ https://dictionary.cambridge.org/dictionary/english/journey#google_vignette

⁴⁰ <http://dic.tw/dict/To+walk+in+darkness>

⁴¹ <https://www.amazon.com/Stepping-into-Light-Daniel-Schmelzer-ebook/dp/B07MJ3P84H>

⁴² <https://en.wikipedia.org/wiki/Baptism>

davrlaridan boshlab mavjud bo'lgan amaliyot hisoblanib, Injilda, Masihning o'zi ham suvda bapizm olganligi ta'kidlanadi. Bu, iymonlilar uchun Xudoning buyruqlariga bo'ysunishni va iymonlarini kuchaytirishni anglatadi. *Living water*⁴³ metaforasi Iso Masihni abadiy hayot va ruhiy oziqlanish manbai sifatida tasvirlanib, suvning jismoniy mohiyatidan tashqari chuqur ruhiy ma'noni ifodalashini aks ettiradi.

c) ruhiy kamolot yo'li ko'pincha *toqqa chiqish* yoki *ko'prikdan o'tish* kabi metaforalar orqali tasvirlanadi. Bu orqali insonning ma'naviy jihatdan o'sishi va Parvardigorga yaqinlashuvi tasvirlanadi. Masalan *Climbing the mountain of faith (iymon)*⁴⁴ ruhiy o'sish yo'lini va Xudoga yaqinlashish uchun talab qilinadigan sa'y-harakatni ifodalaydi. *Crossing the bridge to salvation*⁴⁵ metaforasi esa, gunoh yoki ruhiy uzoqlik holatidan qutulishga va Xudo bilan yaqin aloqaga o'tishni ramziy ifodalaydi. Ushbu iboralar ruhiy taraqqiyot jarayonini va ilohiy yaqinlikka intilish yo'lini tasvirlaydi.

3. Diniy metaforalar jamiyatning madaniy hayotida ham muhim ahamiyatga ega⁴⁶.

a) bayramlar va diniy marosimlar ma'lum metaforik tushunchalarga asoslangan. Masalan, Xristianlikda Pasxa (Easter) bayrami Isoning tirilishi sifatida nishonlanadi. Bu bayram o'lim ustidan g'alaba hisoblanib, bu g'alaba haqiqiy jang yoki urush haqida emas, balki, o'limning yakuniyligini yengish, insonlarga abadiy hayot umidini berishini anglatadi. *Victory over death*⁴⁷ yangi hayot va umidni ifodalab, metaforik xususiyatan, Pasxa qorong'ulikdan nurga, o'limdan hayotga o'tishni anglatadi. Bu orqali insonlar gunohlaridan tozalanish va yangi ruhiy hayot boshlash imkoniyatiga ega ekanliklariga ishora qilinadi.

Masih tug'ilgan kun (Christmas) Isoning dunyoga kelishini nishonlaydi va dunyoga nur va najot olib kelgan voqea sifatida qabul qilinadi. Rojdestvo bayrami tasvirida metafora "*Light*", "*Hope*" va "*New life*" kabilar yordamida mavhum ruhiy tushunchalar talqin qilinadi. Mazkur jarayonda "*Light*" metaforasi bilim, haqiqat va ilohiy hidoyatning mavjudligini anglatib, Isoning tug'lishi "*bringing light into the world*" ya'ni dunyoga yorug'lik olib kirish deya tasvirlanadi. Ya'ni uning kelishi jaholat, gunoh yoki umidsizlikni yo'qotish deb qabul qilinadi. "*Hope*" esa, kelajakdagi ijobiylik va najot bilan bog'liq metafora sifatida ishlatiladi. "*New Life*" ruhiy qayta tug'ilish va yangilanishni ifodalaydi. Isoning tug'ilishi insoniyat uchun yangi boshlanishni anglatadi, bu nafaqat jismoniy ma'noda, balki, chuqur ruhiy va abadiy ma'noda najot va tinchlik imkoniyatini taqdim etadi. Muqaddas Ruhning tushishi metaforik ma'noda (*receiving strength and inspiration*) xushxabarni yoyish uchun quvvat olishni ifodalaydi. Shuningdek, bu hodisa *ruhiy yangilanish va birlashish* demakdir. Ingliz madaniyatida bu kabi metaforik obrazlarni uchratish odatidir.

b) diniy metaforalar ingliz adabiyotining turli davrlarida faol bo'lganligini shoh

⁴³ https://en.wikipedia.org/wiki/Living_Water

⁴⁴ https://wau.org/resources/article/climbing_the_mountain_of_the_transfiguration/

⁴⁵ <https://catholicexchange.com/crossing-the-bridge/>

⁴⁶ <http://uniyar.ac.ru>. Аннотации рабочих программ дисциплин (приём 2013-год) (6/6)

⁴⁷ <https://content.scriptureunion.org.uk/wordlive/victory-over-death>

asarlaridan olingan diniy ifodalarda ko‘rdik. Xususan, Anglo Sakson davri ingliz adabiyotining ilk durdona asari “Beowulf” eposida, xristian va butparastlik elementlarini birlashtirgan ko‘plab diniy metaforalar qo‘llanilgan bo‘lib, quyida biz ularning bir nechtasini tahlil qildik:⁴⁸ Ulardan eng mashxurlari quyidagilardir.

“*The Almighty Judge of good deeds and bad*”⁴⁹ [“Beowulf”, Line 180]⁵⁰ - mazkur diniy metafora Xudoni inson amallarining yagona qudratli hakami sifatida tasvirlaydi va xristian dinidagi ilohiy hukm e‘tiqodini aks ettiradi. Leksik tahlil qiladigan bo‘lsak, *Almighty* so‘zi Parvardigorning cheksiz qudratini ifodalaydi, bu xristian ilohiyotida unga nisbatan berilgan asosiy xususiyatdir. *Judge* so‘zining ishlatilishi esa sudyaga o‘xshash metaforani keltiradi, bu Yaratganni inson axloqini baholovchi oliy hakam sifatida tasvirlaydi. Stilistik nuqtai nazardan esa, ushbu metafora jonlantirish san‘atiga teng bo‘lib, bunda ilohiy mavjudotga insoniy sifatlar, xususan, hukm qilish xususiyati beriladi. *Good deeds and bad* o‘rtasidagi qarama-qarshilik axloqiy dixotomiyani yaratadi va she‘rdagi xristian axloqiy tizimini yanada teranroq yoritadi.

Diniy metonimik iboralar tadqiqi mobaynida *The Church says...* misolida cherkov muassasa emas, balki diniy hukm chiqaruvchi jamoa, *The Church forbids this practice* metonimiyasida *church* aslida binoni anglatsada, diniy diskursda u cherkov rasmiylari, ruhoniylar yoki diniy hokimiyatni bildirgan. Metonimiya turiga ko‘ra “INSTITUTION FOR PEOPLE” hisoblanib, uning kognitiv asosida inson ongida “*cherkov*” deganda vazifa bajaruvchi subyekt ya‘ni, *authority* konseptining faollashuvi yotadi. “*The Bible teaches...*” misolida esa, kitob emas, balki, Xudoning kalomi sifatida tushunilgan. Masalan, *The Bible teaches forgiveness* gapida Bibliya qog‘oz va matnlardan iborat fizik obyektidir. Ammo iborada u Xudo kalomi va diniy ta‘limotning mazmuni sifatida nomoyon bo‘lgan. Mazkur misolda CONTAINER FOR CONTENT metonimiyasi faoldir. Bu orqali inson tafakkurida Bibliya shunchaki matn emas, balki *teaching authority* sifatida konseptuallashadi. *He devoted his life to the Word* misolida “*word*” orqali diniy ta‘limot hisoblanib, metonimik mazmun mavjud. Masalan, *He lives according to the Word* misolidagi *word* aslida so‘z degani. Ammo, diniy diskursda u Xudoning vahiyolari, muqaddas ta‘limotni anglatadi. Mazkur misoldagi metonimiya mexanizmi: WORD FOR DIVINE MESSAGE. Uning kognitiv asosini oddiy “*Word*” konsepti muqaddaslik atributi bilan kengayib, *divine authority* bilan birlashadi.

Tadqiqotning to‘rtinchi “**Inglizabon xalqlar madaniyatida religionimik birliklarning injil tili, sakral til va cherkov tilida tutgan o‘rni, diskursiv xususiyatlari**” bobida diskursiv xususiyatlari haqida izlanish bayoni keltiriladi. Ushbu bobning birinchi fasli “*Amerika badiiy matnlarida diniy tilning diskursiv xususiyatlari*” deb nomlanib, unda Amerika badiiy matnlarida diniy tilning diskursiv jihatlarini keng qamrovli masala sifatida baholanib, adabiyotshunoslik, tilshunoslik va madaniyatshunoslik kesishmasida tahlil qilinishi izohlangan. Mazkur masalaning asosiy jihatlarini yoritishda asosan, Amerika adabiyotida ishlatiladigan Injil iboralari, diniy obrazlar va timsollar, ularning mazmuni va kontekstual qo‘llanilishi,

⁴⁸ <http://studbooks.net>. Иудаизм-Религиоведение-Студенческая библиотека онлайн.

⁴⁹ <http://dvusd.org>

⁵⁰ Beowulf by Anonymous. Edited by James H. Ford. El Paso Norte Press, – USA. 2005. – 126 p.

diniy tildan qanday badiiy vosita sifatida foydalanilishi tahlilga tortilgan. Mazkur bobning “*Ingliz religionistik birliklarining lirik xususiyatlari*” deb nomlangan ikkinchi faslida Puritan yozuvchi va shoirlari orasida o‘zining o‘ta taqvodor va chuqur diniy mazmundagi ijod namunalari bilan alohida o‘ringa ega ekanligi xususida amalga oshirilgan tahlillar asosida diniy tilning lirik xususiyatlari ochib berilgan. Qolaversa, she’riyatning diskursiv maqsadi Xudoning ilohiy rahm-shafqati, in’omi va inson ruhiyati bilan o‘zaro aloqasini tushuntirish va ulug‘lash ekanligi asoslangan. Unda Xudo va inson ruhining ilohiy nur orqali birlashishi, she’r insonni Xudoning in’omini qadrlashga, ruhiy yuksaklik va chuqurroq e’tiqodga undashi haqidagi tahlil amalga oshirilgan. To‘rtinchi bobning uchinchi fasli “*Amerika badiiy matnlarida teomorf metaforalarning emotsional ta’siri va tasviriylik xususiyatlari*” deb nomlanib, unda teomorf metaforalar – ilohiylik va inson hayoti o‘rtasidagi ramziy bog‘lanishlarni ifodalashi haqida tahlil olib borilgan. Ushbu bobning eng so‘ngi fasli “*Avstraliya xalqlari madaniyatida diniy frazeologizmlarning kognitiv xususiyatlari*” deb nomlanib, Avstraliya xalqlarining madaniyati-diniy frazeologik birliklar orqali milliy o‘ziga xosligi va tarixiy madaniy rivojlanishini aks ettirishda religionistik birliklarning o‘zida madaniy va diniy tajribalarning sintezini jamlaganligi, adabiyot va til orqali avlodlarga uzatilganligi haqida so‘z borgan.

Amerika adabiyotida diniy til va teomorf metaforalar insonning ichki dunyosi, axloqiy ziddiyatlari va jamiyatdagi o‘rni kabi murakkab tushunchalarni tasvirlashda muhim vosita bo‘lib xizmat qiladi. Nataniel Xotorning “Qizil harf” asarida puritan jamiyatining qat’iy qoidalari va insoniy tuyg‘ular o‘rtasidagi keskin qarama-qarshiliklar diniy metaforalar orqali mahorat bilan ifodalangan. Asarda *the hand of God*, *Scarlet letter*, *Rush of sinful thoughts*, *The debt of vengeance* kabi metaforalar inson hayotidagi gunoh, ilohiy adolat va kechirim masalalarini chuqur yoritadi.

Teomorf metaforalar ilohiylik va inson hayoti o‘rtasidagi ramziy bog‘lanishlarni ifoda etadi. Masalan, *the poison of sin* metaforasi gunohning zararli va halokatli ta’sirini anglatib, inson ruhiyatidagi zaharli oqibatlarni tasvirlaydi. *Celestial guardianship* kabi iboralar esa, puritanlarning Xudoning maxsus nazorati ostida ekanligi haqidagi e’tiqodini aks ettiradi.

Xotorning metaforalari *gunohkorlik*, *kechirim* va *insoniy vijdon* kabi universal savollarga murojaat qilib, adabiy va diniy diskurs o‘rtasida ko‘prik vazifasini bajaradi. Metaforalar orqali u jamiyatning ikkiyuzlamachiligi, insonning ichki ziddiyatlari va ma’naviy yuksalish jarayonlarini nozik va chuqur tahlil qiladi.

Avstraliya adabiyotining barcha bosqichlarida diniy frazeologik birliklar xalqning diniy tajribasi va madaniyatini ifodalash uchun ishlatilgan. “Tikanzordagi sayroqi qushlar” romani bu jihatlarni aniq aks ettiruvchi namunadir. Ushbu birliklar adabiyotda qahramonlarning ruhiy kurashi, diniy marosimlar va e’tiqodlarning ta’sirini ochib beradi. Misol sifatida, “*God in His heaven smiles*”, “*Bride of Christ*”, “*Faith of Our Fathers*”, va “*Spawn of the Devil*” kabi iboralar diniy va ma’naviy mazmuni chuqur tasvirlaydi. Avstraliya xalqlarining lingvomadaniyati diniy frazeologik birliklar orqali milliy o‘ziga xoslikni va tarixiy madaniy rivojlanishini aks ettiradi. Bu birliklar o‘zida madaniy va diniy tajribalarning sintezini jamlagan bo‘lib, adabiyot va til orqali avlodlarga uzatilmogda.

XULOSA

1. Religionimik birliklarning aniq ta'riflari berib, semantik ma'nolari izohlangan. Ingliz tiliga xos religionimik birliklarning stilistik, lingvostilistik hamda semantik-emotsional xususiyatlarini o'rganish orqali konseptual tahlil amalga oshirilib, ularning til muhitidagi o'rni aniqlangan. Shuningdek, diniy ruhdagi badiiy matnlar va nutqlarda qo'llaniluvchi stilistik qurilmalarning shakllanishi hamda o'ziga xos xususiyatlari ingliz tilida so'zlashuvchi xalqlar badiiy diskursida rasmiy va norasmiy xususiyatlarda namoyon bo'lishi isbotlangan.

2. Religionimik birliklarning xususiy va umumiy ma'nolari aniqlanib, madaniy kontekstdagi o'rni tahlil qilingan. Ingliz injil iboralarining badiiy asarlardagi stilistik tahlili amaga oshirilib, diniy matnlarning kishi ongiga ma'naviy va estetik ta'sir ko'rsatishi darajalari aniqlangan. Bunday stilistik vositalar tahlilini amalga oshirish injil iboralarining inglizzabon badiiy nutqida yetakchi o'rinda ekanligi isbotlangan.

3. Ingliz religionimik birliklarning asosiy manbai hisoblangan *anglikanizm*, *katolik* va *protestantlik* kabi diniy idora tillari madaniy va tarixiy kontekstlarda tahlilga tortilgan. Anglikanizm cherkovining an'anaviy va reformist elementlarini birlashtirishi, katolik - *Xudo*, *Iso Masih* va *Muqaddas Ruhga* bo'lgan e'tiqod bilan birga, muqaddas an'analarga va ularning intervensiyasiga ishonch tuyg'usi bilan sug'orilganligi, *protestantlik* esa, marosimlarga nisbatan tanqidiy yondashishi va ibodatlar ko'proq sodda va shaxsiy bo'lishini afzal ko'rishi, mazkur soha tilida qo'llaniluvchi stilistik vositalar uslubiy elementga egaligi, til vositalarining badiiy matnlarda ishlatilishi stilistik vositalar yordamida tahlil qilinib, protestantlik madaniyatida qo'llaniluvchi religionimlarning stilistik bo'yoqdorligi badiiy matn asosini tashkil etishi asoslangan.

4. Religionimik ikonlarning semiotik belgilari orqali qanday tarzda ongda kognitiv jarayonlarda ishtiroki amalga oshirilishi tahlil qilinib, ikonlik nuqtai nazaridan, diniy belgilarning vizual ko'rinishi, ma'no xususiyatlari diniy belgilar orqali shakllanishi isbotlangan, diniy metaforalarning ikonlikga ko'ra farqlanishi tahlil qilinib, kognitiv xususiyatlari *rang-tus*, *mehr-muhabbat* va *qahr-g'azab* tuyg'ulari asosida shakllanishi badiiy matn tahlili asnosida ochib berilgan.

5. Religionimik metonimiyalarning ikonlik xususiyatlari tahlil qilinib, ularning kontekstda ishlatilishi va kognitiv funksiyalari ilohiy belgilar asosida ekanligi dalillangan, metonimik diniy tilning murakkabligi va uning kommunikativ funksiyalarini o'rganish, religionimik ruhdagi badiiy matnning kishi ongiga to'g'ri va aniq yetib borishi badiiy matnning funksional tahlili bilan asoslangan.

6. Religionimik birliklarni pragmatik fenomen sifatida o'rganish orqali diniy iboralar va belgilar insonlar o'rtasidagi kommunikativ jarayonlarni, milliy-madaniy identivlikni va ijtimoiy o'zgarishlarni yanada chuqurroq tushunishga imkon berishi isbotlangan. Dinning zamonaviy jamiyatdagi ahamiyati kvantitativ usul orqali lingvopragmatik tahlil qilish bilan religionimik birliklarning milliy identivlik va ijtimoiy o'zgarishlarning markaziy elementi ekanligi dalillangan.

7. Religionimik birliklarning xususiy va umumiy ma'nolarini aniqlash orqali ularning madaniy kontekstdagi o'rni, ingliz Injil iboralarining badiiy matnlar va

asarlardagi stilistik xususiyatlari diniy matnlarning kishi ongiga ma'naviy va estetik ta'sir ko'rsatish darajalarini belgilash uchun asosiy omillar sirasiga kiradi. Uslubiy stilistik tahlili amalga oshirish bilan injil iboralarining ingliz tili badiiy nutqida yetakchi o'rindadir.

8. Religionimik birliklarning barcha turlari, xususan, ingliz religionimik birliklarining asosiy manbai hisoblangan anglikanizm, katolik va protestantlik kabi diniy idora tillari madaniy va tarixiy kontekstlarda tahlili shuni ko'rsatadiki, anglikanizm cherkovining an'anaviy va reformist elementlarini birlashtiradi va ikki mazhabning farqlanishi quyidagicha izohlanadi: katolik - Xudo, Iso Masih va Muqaddas Ruhga bo'lgan e'tiqod bilan birga, muqaddas an'analarga va ularning intervensiyasiga ishonch tuyg'usi bilan, protestant esa marosimlarga nisbatan tanqidiy yondashishi va ibodatlar ko'proq sodda va shaxsiy bo'lishini afzal ko'rishi stilistik vositalar yordamida uslubiy elementlari til vositalarinining badiiy matnlarida ishlatiladi va katolik madaniyatida qo'llaniluvchi religionimlarning stilistik bo'yoqdorligi badiiy matn asosini tashkil etadi.

9. Religionimik ikonalar va ularning semiotik belgilari orqali qanday qilib kognitiv jarayonlar amalga oshirilishi tahlili asosida ikonimlik nuqtai nazaridan, diniy belgilarning vizual ko'rinishi va ularning ma'no xususiyatlari diniy belgilar orqali shakllanishini diniy metaforalarning ikonimlik nuqtai nazardan farqlanishi, kognitiv xususiyatlari rang-tus va mehr-muhabbat hamda qahr-g'azab tuyg'ulari asosida voqelanadi.

10. Religionimli metonimiyalar va ularning ikonlik xususiyatlari, uning kontekstda ishlatilishi va kognitiv funksiyalari ilohiy belgilari, metonimik diniy tilning murakkabligi va uning kommunikativ funksiyalarini o'rganish religionimik ruhdagi badiiy matnning kishi ongiga to'g'ri va aniq yetib borishi badiiy matnning funksional tahlili mobaynida aniqlanadi.

11. Religionimik birliklarni pragmatik fenomen sifatida o'rganish diniy iboralar va belgilar insonlar o'rtasidagi kommunikativ jarayonlarni, milliy-madaniy identivlikni va ijtimoiy o'zgarishlarni yanada chuqurroq tushunishga imkon beradi. Dinning zamonaviy jamiyatdagi o'rni va ahamiyati kvantitativ usul orqali lingvopragmatik tahlil qilish bilan religionimlarning milliy identivlik va ijtimoiy o'zgarishlarning markaziy elementi ekanligi ma'lum.

12. Religionim tushunchasi va uning filologik konteksti, shuningdek, religionimik birliklarning tipologiyasi va klassifikatsiyasi tushunchaning mohiyatini anglashga va religionimik birliklar, tilshunoslikda o'ziga xos xususiyatlarga ega bo'lib, ularning tahlili tilning evolyutsiyasini va madaniy kontekstini tushunishga yordam beradi. Ingliz tilidagi religionimik bitliklarning o'ziga xos xususiyatlari, ularning semantik va sintaktik strukturalari orqali aniqlanadi.

13. Religionimik birliklarning funksional vazifasi, ular va tilning ma'naviy, estetik va kommunikativ jihatlari bilan bog'liqligi tahlili shuni ko'rsatadiki, religionimlar, o'z navbatida, tilning evolyutsiyasida muhim ahamiyatga ega bo'lib, sotsial va siyosiy madaniyat kontekstida o'zgaruvchanlikni aks ettiradi. Ingliz tilidagi religionimik birliklar va ularning semantik strukturasining tahlili, ularning ma'nosini va ishlatilishini chuqurroq tushunishga imkon beradi.

14. Diniy ikonimlik kognitiv xususiyatlarga ko'ra tahlil qilinib *metaforik*,

strukturaviy, takroriy, sintaktik, semantik, pragmatik, fonetik, miqdoriy, takroriy kabi turlarga ajratilgan. Religionimik metaforalarning ikonimligi kognitiv simantikada jarayonida ondan tilga ko‘chishi diniy aforizmlar misolida tahlil qilinib, kognitiv jarayon lisoniy kognitiv xususiyatlarining alohida tamoyillarida nomoyon bo‘lishi aniqlangan. Jarayon, diniy til tabiati va madaniyat o‘rtasidagi bog‘liqlikni interdisiplinar yondoshuvlar arorida yuzaga chiqarishi isbotlangan.

15. The role of religionomic units in the cultures of American and Australian societies, as well as their discursive and cognitive characteristics, has been analyzed in terms of the functional capacities of religious language through the framework of locutionary, illocutionary, and perlocutionary speech acts. The lyrical features of English religionomic units and the emotional impact of theomorphic metaphors in literary texts have been examined based on a range of aspects, *including emotional appeal, the “self” concept within religionomic expressions, imagery in poetry, psychologism, and implicativity*. Furthermore, it has been substantiated that the study of the linguo-cognitive characteristics of religious phraseological units and aphorisms in Australian culture holds significant importance.

**SCIENTIFIC COUNCIL DSc.03/2025.27.12.Fil.08.08 AWARDED
SCIENTIFIC DEGREES AT BUKHARA STATE UNIVERSITY**

BUKHARA STATE UNIVERSITY

ESHMURADOVA DILDOR URALOVNA

**FUNCTIONAL STYLISTIC FEATURES OF ENGLISH RELIGIONOMIC
UNITS**

10.00.064– Language and literature of the people of Europe, America and Australia

**DISSERTATION ABSTRACT
for a Doctor of Science (DSc) in PHILOLOGY**

Bukhara – 2026

Тема диссертации доктора наук (DSc) зарегистрирована под номером №B2025.1.DSc/Fil934 в Высшей аттестационной комиссии.

Докторская диссертация выполнена в Бухарском государственном университете.

Автореферат диссертации на трёх языках (узбекском, английском, русском (резюме)) размещён на веб-странице Научного Совета (www.buxdu.uz) и информационно-образовательном портале «ZiyoNet» (www.ziynet.uz).

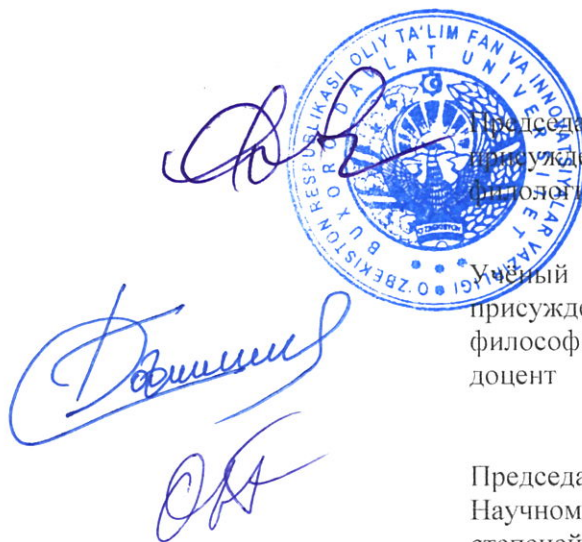
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Защита диссертации состоится « 16 » июня 2026 г. в 11³⁰ часов на заседании Научного совета DSc.03/2025.27.12.Fil.08.08. при Бухарском государственном университете. (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-29-14; факс: +99865221-27-07, e-mail: buxdu_rektor@buxdu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Бухарского государственного университета (зарегистрировано за № 1/2374). (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-25-87.)

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INTRODUCTION (dissertation abstract for a Doctor of Science [DSc])

Topicality and necessity of the thesis. In world linguistics, scientific research in the field of onomatology, which has been formed as a separate field since the second half of the 20th century, has reached a new stage. In this process, conducting a holistic analysis of religionymic units, which constitute a significant share of onyms and represent the product of the integration of linguistics and religion, is of great importance. On this basis, the study of various aspects of religionymic units, the interpretation of their morphological, syntactic, and stylistic features, including the disclosure of linguistic and lexico-semantic properties of religionyms, the identification of their stylistic features, the study of the influence of religious units, which form an integral part of the cultural heritage of peoples and nations, on society as a means of ensuring social stability and peace in different societies over time, as well as their contribution to fostering religious tolerance, allows us to understand and scientifically substantiate the important role these units play in the formation of culture and nationality.

In world linguistics, since the final years of the last century, in order to fill the ideological void in society, the promotion of religious language, as well as conducting analysis of the processes of religious speech and communication within the theolinguistics framework, analysis of the formation of religious rites, prayers, other religious practices, traditions and teachings along with studying important aspects of language and linguistics have become possible. Revealing the aspects of theolinguistics related to linguistic anthropology, studying its universal and specific cultural features related to language and culture, remain as one of the important issues that contemporary linguists face. After all, the improvement of religious knowledge serves to expand the scope of studies on religionyms, which are the language of different religions, the study of literature that embodies imagery in religion, religious ontology, religious thinking and religious education encapsulating all mentioned notions, its uniqueness, religious texts or concepts rooted in the consciousness of the nation for centuries.

At the present time, when special attention is paid to the development of science and education in our country, one of the main tasks is defined as “creating the necessary environment and conditions for the wide promotion of the rich history of our country, its unique culture and national values among young people, as well as conveying the achievements of world science and literature to them.”¹ As a result, the study of the stylistic and functional features of religionymic units helps to understand how the relationship between people, social norms and values are formed, how language is used in a religious context and what role it plays in communication, how it contributes in understanding cultural relations between different peoples and communities, and the development of new ideas and theories. Therefore, the study of religionyms is important not only from an academic, but also from a social and cultural perspectives, and through such research, we gain a deeper understanding of religion, which is one of the central elements of world

¹O‘zbekiston Respublikasi Prezidenti Sh.Mirziyoevning mamlakatimizni 2016 yilda ijtimoiy-iqtisodiy rivojlantirishning asosiy yakunlari va 2017 yilga mo‘ljallangan iqtisodiy dasturning eng muhim ustuvor yo‘nalishlariga bag‘ishlangan Vazirlar Mahkamasining kengaytirilgan majlisidagi ma‘ruzasi // Xalq so‘zi. – Toshkent, 2017 yil, 16 yanvar. – B. 4.

science, and the opportunity to analyze the connections between different cultures in a specific aspect.

This dissertation research serves to a certain degree to achieve the objectives set out in the following legal documents: Decree of the President of the Republic of Uzbekistan PF-5847 “On approval of the concept of development of the higher education system of the Republic of Uzbekistan until 2030” dated October 8, 2019; PF-6097 “On the approval of the Concept of Science Development until 2030” dated October 29, 2020; PF-60 “On the development strategy of the New Uzbekistan for 2022-2026” dated January 28, 2022; PF-158 “On the Strategy “Uzbekistan – 2030” dated September 11, 2023; the Resolution of the President PQ-2909 “On measure for the further development of the higher education system” dated April 20, 2017; PQ-5117 “On measures to bring the activities of popularization of foreign languages in the Republic of Uzbekistan to a qualitatively new level” dated May 19, 2021 and other regulatory legal documents related to this activity.

Relevant research priority areas of science and developing technology of the Republic. The dissertation work is carried out in the line with the priority directions of Science and Technology Development of the Republic I. “Developing the Democratic and Legal Society Spiritual-Morally and Culturally, Forming Innovational Economics”.

A review of foreign research on the topic of dissertation². Scientific research devoted to the study of religionymic units, in particular the study of theonyms, is carried out in leading scientific centers and higher educational institutions round the world, including Moscow State University, Saint Petersburg State University, Ural State Pedagogical University (Russian Federation), Harvard University, Ohio State University (USA), University of Bonn (Germany), University of British Columbia (Canada), Peking University (Beijing, People’s Republic of China), Daito Bunka University (Japan), Academy of Korean Studies Grant (Republic of Korea), Yarmouk University (Jordan), Muhammadiyah University of Surakarta (Indonesia), Ankara University, Ege University (Turkey), Baku State University, Institute of Folklore of the National Academy of Sciences of Azerbaijan (Azerbaijan), Eurasian National University, M. Auevov Institute of Literature and Art (Kazakhstan), Kyrgyz National University (Kyrgyzstan), as well as the Institute of Uzbek Language, Literature, and Folklore of the Academy of Sciences of Uzbekistan, and other scientific centers in Bukhara, Urgench, Namangan, Andijan, Samarkand, and Termez State Universities (Uzbekistan).

As a result of research conducted on the relationship between language and religion in world linguistics, several scientific findings have been obtained: the semantic, literary, and linguistic characteristics of the texts of sacral texts of Christianity, Islam, and Buddhism have been identified (Cambridge University, Oxford University, University of Birmingham, Great Britain); the interaction of language and religion in various aspects has been substantiated (Lancaster University, UK; State University of Ceará, Brazil; Moscow State Linguistic

²Dissertatsiya mavzusi bo'yicha xorijiy ilmiy-tadqiqotlar sharhi www.edu.uz; www.academia.edu; www.philology.ru; www.internauka.ru; www.cyberleninka.ru; www.doi.org, ziyonet.uz va boshqa manbalar asosida amalga oshirilgan.

University, Russia; Belarus State University, Belarus); a comparative analysis of the texts of the Bible and the Torah has been conducted (Ohio State University, the USA); the stylistic characteristics of the language of religious books have been identified (Universität Würzburg, Germany; Opole University, Poland; University of Belgrade, Serbia); the characteristics and functions of religious discourse have been defined (Université libre de Bruxelles, Belgium; Moscow State Linguistic University, Russia); sociolinguistic aspects of religious speech have been explored (University of Toronto, Canada); the characteristics of ancient languages in which religious books were written (Greek, Aramaic, Arabic, Sanskrit) have been highlighted (University of Copenhagen, Denmark; University of Edinburgh, Scotland); metaphorical models in religious texts have been identified (Vrije Universiteit Brussel, Belgium; University of Bern, Switzerland); the languages in which religious books were created and their English versions have been compared (Cambridge University, Oxford University, UK); the features of religious communication have been described (Moscow State Pedagogical University, Russia); the interrelation of religion and language has been proven based on a holistic theoretical perspective (Institute of Linguistics of the Russian Academy of Sciences, Russia); the exotic lexicon of religious texts has been described (Namangan State University); the reflection of religious consciousness in the linguistic picture of the world and the manifestation of the category of time, linguocultural characteristics in sacred texts have been identified (Uzbekistan State World Languages University); the functional-stylistic aspect of religious texts (Termez State University); and linguopragmatic studies of religious texts have been conducted (Fergana State University).

Today, in world linguistics, numerous studies are being conducted on theological linguistics, which explores the relationship between language and religion, based on the following priority areas: verbalization of religiously marked concepts; the significance of texts in sacral books in terms of precedent and intertextuality; cognitive and linguocultural aspects of religiously marked linguistic units; functions of religious language in religious and secular society; communicative and discursive features of religious language; genre classification and stylistic characteristics of religious texts; comparative study of religiously marked linguistic units; linguistic study of the doctrine of time in sacred books; the influence of religious factors on written and oral speech; the reflection of religious-mythological consciousness in various texts; functional-stylistic analysis of a religious text and its linguopragmatic properties.

Problem development status. Comprehensive research has been conducted on the systematic study of controversial issues in the field of phraseology in both world and Uzbek linguistics. In particular, the scientific and theoretical perspectives formed by scholars such as V.V.Vinogradov, A.V.Kunin, V.N.Teliya, N.N.Amosova, A.M.Melerovich, S.Jukov, G.I.Volkotrub, G.A.Bagautdinova, N.F.Alefirenko, Sh.Rahmatullaev, B.Yuldoshev, A.Mamatov, K.Hakimov, K.Bozorboev, Sh.Abdullaeva, Sh.Almamatova, and U. Rashidova³ have significant

³ Виноградов В. В. Основные понятия русской фразеологии как лингвистической дисциплины, в его кн.: Избр. труды, т. 3. – М., 1977; Кунин А.В. Курс фразеологии современного английского языка. – Москва: Высшая школа, 1996.; Телия В.Н. Русская фразеология: семантический, прагматический и

importance in the theoretical foundation of research on phraseology and phraseological units in world, Russian, and Uzbek linguistics.

In world linguistics, the contributions of several scholars such as T.M. Fouyas, G.P.Snesaryov, V.Humboldt, A.K.Gadomskiy, V.G.Gak, K.N.Dubrovina, S.V.Bulavina, L.L.Grigoreva, T.Y.Peredriyenko, and A.P.Korneeva have played an important role in the development of the field⁴. In Uzbek linguistics, scholars such as N.Husanov, Ya.Avliyaqulov, F.I.Nurmanov, D.Rahimjonov, Y.M. Umarxujaev, M.Galieva, Sh.Maxmaraimova, Sh.Omonturdieva, G.Nazarova, Sh.M.Sultonova, R.Nuriddinova, and U.A. Khudoynazarova have achieved certain results with their research⁵.

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⁴ Fouyas M. *Orthodoxy Roman Catholicism and Anglicanism*. L.: Oxford University Press, 1972. – 280 p.; Снесарёв Г.П. К Истории некоторых категорий теонимов у народов средней Азии и Казахстана// Ономастика Средней Азии. Фрунзе: Илм, 1980 – С.272-282.; Гумбольдт, фон В. Избранные труды по языкознанию [Текст] / В. Фон Гумбольдт. – М.: Прогресс, 1984. – 498 с.; Гадомский А.К. Религиозный язык – теоллингвистика – языкознание / Гадомский А.К. Ученые записки Таврического национального университета им. В.И. Вернадского. – Симферополь. ТНУ, 2007. – С.287-292.; Гак В.Г. Особенности библейских фразеологизмов в русском языке (в сопоставлении с французскими библеизмами) // Вопросы языкознания, 1997, 5. – С.55-65.; Дубровина К.Н. Библейские фразеологизмы в русской и европейской культуре. – М.: Флинта-Наука, 2012. – 264 с.; Булавина С.В. Русские устойчивые словосочетания, содержащие церковно-религиозную лексику: дисс. канд. филол. наук. – Воронеж, 2003. – 156 с.; Григорьева Л.Л. Фразеологическая репрезентация религиозного мира человека (на материале русского, английского и арабского языков): автореф. дисс.к.филол.н. – Казань, 2009. – 21 с.; Передриенко Т.Ю. Концепты «Бог» и «Дьявол» в русской и английской лингвокультурах. На материале паремий и афоризмов: дисс. канд. филол. наук // Т.Ю. Передриенко. – Челябинск: РГБ, 2006. – 193 с.; Корнеева А.П. Английские фразеологические единицы библейского происхождения в языке и речи: автореф. дисс. канд. филол. наук. – М., 2009. – 18с.

⁵ Хусанов Н. XV аср ўзбек ёзма ёдгорликлари тилидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари. 1-қисм. Ёзувчи, –Тошкент, 1996. – В.26-119; Авлиёкулов Я. Теонимия тушунчаси ва теонимлар ҳақида//Ўзбек тилшунослиги XXI асрда (илмий-назарий анжуман материаллари). – Қарши: ҚарДУ нашри, 2008. – Б.15-18.; Galiyeva M. *Dunyoning lisoniy tasvirida diniy –mifologik tafakkurning aks etishi*. Avtoref. Farg‘ona, 2019. – В.19.; Нурманов Ф.И. Хизр образининг генезиси ва ўзбек фольклоридидаги талқини. НДА, – Тошкент, 2007. – В.24.; Rahimjonov D., Kadirov A., Sobirov S., Mavlonov O., Jo‘rayev N. *Inglizcha o‘zbekcha diniy-ijtimoiy islohatlar lug‘ati*. Toshkent “Mavaraunnahr” 2011. –В.160.; Umarxo‘jayev E.M. *Diniy atamalar va iboralar ommabop qisqacha izohli lug‘ati*. – Toshkent: G‘ofur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2016. – В.220.; Nazarova G. *Ingliz va o‘zbek adabiyotlaridagi mifonim va mifologizmlarning qiyosiy tahlili*. Literature critical studies. vol.36№1, 2021. –Р.9.; Султонова Ш.М. Диний лексика диний фразеологик бирликларнинг таркибий қисми сифатида, Захириддин Муҳаммад Бобур номидаги Андижон давлат

The classification of types of theonymic phraseological units in unrelated languages was developed by U.K.Yusupov and studied taking into account the principles of language comparison. The need for consistent research of phraseology necessitated the division of phraseological units into various classifications, including phraseological units with theonymic components. However, it should be noted that the grammatical, lexical-semantic, and linguopragmatic features of theonym component phraseological units in a contrastive aspect, specifically the comparative-functional aspects of English and Uzbek theonyms have not yet been studied as an object of special research. The study of phraseological units with religionymic components in a comparative and contrastive aspect serves to a certain extent to reveal a number of new dimensions important for both languages. The study of religious phraseological units, which play an important role in the formation of the phraseological fund of the language, as an object of theolinguistics, increases attention to the value and linguocultural features of these units. The term “theolinguistics” first appeared in linguistic research in 1976. The founder of theolinguistics as a branch of linguistics is Professor J.P.Noppen⁶ from the Free University of Brussels (Universiti Libre de Bruxelles). Subsequently, the term theolinguistics was used in the research of D. Crystal, A. Wagner, A.K.Gadomskiy, K. Koncharevich, N. Mechkovskaya, V.I.Postavalova⁷ and others. Within the framework of theolinguistics, in countries where Christianity is predominant religion, the study of biblical lexicon has reached the level of traditionalism. In particular, one can note the works of theolinguists Y.M.Vereshagin, A.P.Koval, O.M.Naboka, K.N.Dubrovina, L.P.Dyadechko, S.V.Evrayeva, V.M.Mokiyenko, G.A.Lilich, O.I.Trofimkina, N.Raynoxova⁸ and others devoted to the study of biblical lexicon and phraseology.

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⁶ Noppen van J.P. 1995, Methodist discourse and industrial work ethic: A critical theolinguistic approach, *Revue Belge de Philologie et d’Histoire*, Vol. 73, № 3, – С.693–714.; Noppen van J.P. *Theolinguistics*, (Studiereeks Tijdschrift Vrije Universiteit Brussel. Nieuwe Serie № 8), Brussel. V.U.B. 1981. – P.34.

⁷ Crystal D. *Die Cambridge-Enzyklopädie der Sprache*, Übers. und Bearb. der deutschen Ausg. von Stefan Röhrich, Frankfurt am Main. –New York. 1993. Campus-Verlag, – С.412.; Wagner A., 1999, *Theolinguistik? – Theolinguistik!* [в:] Н.О Spillmann, I. Warnke (Hrsg.), *Internationale Tendenzen der Syntaktik, Semantik und Pragmatik. Akten des 32. Linguistischen Kolloquiums in Kassel 1997*, Frankfurt am Main: Peter Lang, – С.507–512.; Гадомский А.К. Русско-польская терминология теолингвистики [в:] А.К. Гадомский., Ч.Лапич (ред.), *Хрестоматия теолингвистики*, Симферополь: –Универсум, 2008. – С.247-268.; Кончаревич К.К теоретико-методологическому обоснованию сопоставительной теолингвистики (на материале русского и сербского языков) [в:] *Достижения и перспективы сопоставительного изучения русского и других языков*, – Белград, 2012. – С.14-22.; Мечковская Н.Б. Язык и религия: Лекции по филологии и истории религий, – Москва: Агентство «Файр».1998.; Постовалова И.В. Теолингвистика в современном гуманитарном познании: истоки, основные идеи и направления, *Magister Dixit*, 2012, № 4 (12).

⁸ Верещагин Е.М. Библиейская стихия русского языка // РР. 1993. – № 1. – С. 90-98.; Коваль А.П. Спочатку було слово: Крилати вислови біблійного походження в українській мові. – К.: Либидь, 2001.; Набока О.М. Библизми з Євангелія вид Матвія у мові та мовленні (на матеріалі англійських словників та газетних текстів). Автореферат дис... к. філол. н. – Одеса, 2006.; Дубровина К.Н. Энциклопедический словарь библиейских фразеологизмов. – М.: Флинта; Наука, 2010. – С. 90.; Дядечко Л.П. Живодействующая связь языка и культуры: Мат-лы Междунар. науч. конференции, посв. юбилею д-ра филол. наук, проф. В.Н Телия. –Т. 1: Язык. Ментальность. Культура. – Тула: Изд-во Тул. Гос. Пед. Ун-та им. Л.Н Толстого, 2010. – С.114-119.; Евраева С.В. Религиозные концепты как отражение русской наивной и индивидуальной картин мира (на материале русских пословиц и поэзии А.Блока). Дисс... к. филол. н.; – Днепропетровск, 2009.; Мокиенко В.М., Лилич Г.А., Трофимкина О.И. Толковый словарь библиейских выражений и слов. – М.: Астрель, 2010. – С. 45.; Райнохова Н. Отображение цвета в библиейской фразеологии. // *Ученые записки*

It should be noted that the issue of studying lexical units related to the Quran, which arouses great interest among representatives of other religions researchers V.D.Ushakov,⁹ M.O.Sultanova,¹⁰ V. Jayvoronok¹¹ cannot be considered sufficiently studied in Muslim countries. While there are also works by L.K.Bayramova, L.L.Grigorieva, T.V.Kondratyuk¹², which are based on the material of the Arabic language, it should be noted that little attention is paid to the study of religious vocabulary in Turkic languages. Z.B.Yakhyaeva, M.R.Sattarova, R.R.Zakirov, I.Pokrovskaya¹³, and others studied biblical phraseology in the works of such scholars as V.G.Gak, L.M.Granovskaya, K.N.Dubrovina, L.G.Kochedikov, L.V.Jilsova, A.V.Grigoriev, A.N.Subacheva, O.Lomakina¹⁴. Along with the analysis of biblical vocabulary and phraseology, which are considered the main source of the research work, their classification as biblical words was done. N.G.Nikolayuk¹⁵ studied bibleisms and biblical lexical units, T.P.Klyukina, N.P.Matveeva, Y.V.Salnikova¹⁶ studied phraseological biblicisms,

Таврического национального университета имени В.И.Вернадского. Научный журнал. Серия «Филология. Социальные коммуникации». Том 25 (64), № 3 (2). – Симферополь, 2012. – С.217-222.

⁹Ушаков В.Д. Фразеология Корана (Опыт сопоставления фразеологических единиц Корана и арабского классического языка). – М.: Восточная литература. РАН. 1996. – 204 с.

¹⁰Султонова М.О. Репрезентація концептосимволу Мухаммеду європейському концептуальному простору (на матеріалі іспанської та французької лінгвокультури) // Проблеми семантики, прагматики та когнітивної лінгвістики. Випуск 20. – К., 2011. – С.468-477.

¹¹Жайворонок В. Знаки української етнокультури. Київ: Вид-во «Довіра», 2006. (Jayvoronok V. Znaki ukrajynskoyi etnokultury. – Kyiv: Vid-vo “Dovira”, 2006. – С.29.

¹²Байрамова Л.К. Фразеологическая судьба библеизмов и коранизмов // Восток-Запад: доклады 2-й. Междунар. науч. конференции (24-26 августа 1999 г.). Вып. 2. – Наб. Челны: Изд-во института управления, 1999. – С.67.; Григорьева Л.Л. Фразеологическая репрезентация религиозного мира человека (на материале русского, английского и арабского языков). Автореферат дис... к. филол. н. – Казань, 2009; Кондратюк Т.В. Лінгвістичний аналіз та специфіка перекладу фразеології Корану // Українська орієнталістика: Зб. наук. праць викл. та студ. Ін-ту схід. мов Києв. нац. лінгв. ун-ту «Києво-Могилянська академія» / Голов. ред. І.В.Срибняк. – В. 2-3 – Київ, 2007-2008; Коран. Дослідження, переклад (фрагмент), коментарі В.С.Рибалкіна. – Київ: Стило, 2002. – 271 с. (Рец.: Книжковий огляд. – №9(45), – Вересень 2002. – С.24-27.

¹³ Яхьяева З.Б. Религиозная лексика и фразеология кумыкского языка: дисс. ... к. ф. н.: 10.02.02. Дагестан. гос. ун-т).- Махачкала, 2010. – 155 с. Саттарова М. Р. Сакральная лексика современного татарского языка (на материале толкового словаря) [Электронный ресурс] // Современные проблемы науки и образования. 2014. № 6. Закиров Р.Р., Мингазова Н.Г., Юзмухаметов Р.Т. Фразеология Корана (углубленное изучение истории и культуры ислама): практикум. Казань: Магариф, 2008. 367 с.; Закиров. Р.Р. Способы передачи фразеологии Корана в переводах на русский язык. – Казань: ИД «МедДюК», 2020. – 88 с. Покровская И. Турецкая фразеология и паремология коранического происхождения как фрагмент языковой картины мира KARADENİZ (Black Sea - Черное Море) Yıl 5 Sayı 17. – С. 69-77.

¹⁴Гак.В.Г. Особенности библейских фразеологизмов в русском языке в сопоставлении с французскими библеизмами. В.Г.Гак. Вопросы языкознания. 1997. – № 5. – С.55-65.; Грановская.Л.М. Словарь имен и крылатых выражений из Библии / Л.М.Грановская. – М.: Астрель: АСТ, 2003. – 288с.; Дубровина.К.Н. Библейские фразеологизмы в русской и европейской культуре/К.Н.Дубровина. – М.: Флинта, 2012. – 246 с.; Кочедыков.Л.Г., Жильцова.Л.В. Краткий словарь библейских фразеологизмов [Электронный ресурс]/Л.Г.Кочедыков., Л.В.Жильцова – Режим доступа: <https://www.bible-centerru/dict/phrases/008;> Григорьев.А.В. Русская библейская фразеология в контексте культуры. – М.: Индрик, 2006. – 360 с.; Григорьев.А.В. Русская библейская фразеология и раннехристианская богословская мысль//Знание. Понимание. Умение, 2008. – С.193-197.; Субачева.А.Н. Системный Анализ библейских фразеологизмов из лексикографических трудов В.И. Даля/А.Н. Субачева: дис.канд. филол.наук: – Москва, 2007. – 319 с.; Ломакина О. Особенности употребления библейских фразеологических единиц в языке. Л.Н.Толстого [Электронный ресурс] / О.Ломакина – Режим доступа: [file://C:/Users/007/Downloads/5469-8936-2-PB%20\(1\).pdf](file://C:/Users/007/Downloads/5469-8936-2-PB%20(1).pdf).

¹⁵Николаюк.Н.Г. Библейское слово в нашей речи / Н.Г.Николаюк. – СПб : Библиополис, 2009. – 384 с.

¹⁶Клюкина.Т.П. Особенности употребления и перевода английских и русских библеизмов [Электронный ресурс]; Т.П.Клюкина. – Режим доступа. [http://samlib.ru/w/wagapow_a_s/klyuk-bible-phrases.shtml;](http://samlib.ru/w/wagapow_a_s/klyuk-bible-phrases.shtml) Матвеева.Н.П. Библеизмы в русской словесности / Н. П. Матвеева // Русская словесность, 1993. – № 2.

V.M.Mokiyenko, Y.V.Reunova¹⁷ studied biblical phraseological units, Y.A.Gvozdarev, Y.I.Dibrova, I.S.Khostay¹⁸ studied them as religious units. Among Uzbek scholars who studied religionyms from various perspectives, the following researchers and their contributions are noteworthy: N.M.Ulukov¹⁹, M.E.Umarkhojaev²⁰, Sh.S.Sirojiddinov²¹, Sh.T.Mahmaraimova²², Sh.M.Sultanova²³, M.R.Galieva²⁴, Sh.R.Amonturdieva²⁵, Sh.T.Yusupov²⁶, D.U.Eshmuratova²⁷ have conducted research on the field of Theonyms, religious units and their specific features.

Issues of transformation in phraseology have been extensively studied in the works of such scholars as I.M.Abramovich, A.M.Babkin, K.L.Shadrin, Yu.I.Dibrova, V.P.Kovaleva, D.O.Dobrovolsky, A.M.Melerovich and V.M.Mokiyenko, A.Mamatov, U.R.Makhmudov, B.I.Boltaeva, B.Yuldashev²⁸.

1996. – № 2.; Сальникова.Е.В. К вопросу о библеизмах в немецком языке//Электронный научный журнал «Языковые и филологические исследования». – 2012. – Выпуск 4(6) октябрь-декабрь. –С.3-5.

¹⁷Мокиенко.В.М. Фразеологические библеизмы в современном тексте // Библия и возрождение духовной культуры русского и других славянских народов: к 80-летию Русской /Северо-западной Библейской комиссии (1915-1995). – СПб.: Петрополис, 1995. – С.143-158.; Реунова.Е.В. Лингвопрагматический анализ библеизмов в русском, испанском, итальянском, французском и английском языках: дис. канд. филол. наук: 10.02.20 / Елена Владимировна Реунова. – Москва, 2015. – 255 с.

¹⁸Гвоздарев.Ю.А. «Библейские выражения в русской фразеологии», Ядерно-периферийные отношения в области лексики и фразеологии (на материале русского языка): тез. докл. респ. конф., – Новгород 1991. – С.58-60.; Диброва.Е.И. Вариантность фразеологических единиц в современном русском языке, Ростов-на-Дону: Изд-во Ростовского университета, 1979. –192с.; Хостай И.С. Системно-функциональные характеристики фразеологических единиц библейского происхождения в английском языке: дис.канд. филол. наук: – Москва, 1997. – 255 с.

¹⁹ Улуков.Н.М. Ўзбекча диний матнлар экзотик лексикаси: Филол.фан.номзоди.дисс... автореферати. – Тошкент, 1997. – 23 с.

²⁰Умархўжаев М. Диний атамалар ва иборалар. Оммабоп қисқача изоҳли луғат. – Тошкент, 2016. –220б.; Умархўжаев.М. Тиллардаги диний услуб ҳақида мулоҳазалар//Стилистика тилшуносликнинг замонавий йўналишларида. Илмий-амалий конференция материаллари. – Тошкент, 2011. – Б.50-51.

²¹ Сирождидинов.Ш.С. Диний-фалсафий таълимотлар ва Навоий дунёқараши//Алишер Навоий ижодий ва маънавий меросининг оламшумул аҳамияти/Халқаро илмий-назарий анжуман материаллари. – Тошкент, 2011. – Б.82-86.

²² Махмараймова.Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти: Филол. фанлари бўйича PhD диссертацияси. – Қарши, 2018. – 151 б.

²³Султонова Ш.М. Муқаддас матнларда замон категориясининг лингвомаданий хусусиятлари. Филол.фанлари бўйича PhD диссертацияси. – Фарғона, 2018. – 57 б.

²⁴ Галиева.М.Р. Дунёнинг лисоний тасвирида диний-мифологик тафаккурнинг акс этиши. Фил.фанлари доктори (DSc) диссертацияси автореферати. – Фарғона, 2019. –77 с.

²⁵ Амонтурдиева.Ш.Р. Ўзбек диний матнининг функционал-стилистик таҳлили. Филол.фанлари бўйича PhD диссертацияси. – Самарқанд, 2020. – 48 б.

²⁶ Юсупова.Ш.Т. Диний матнларнинг лингвопрагматик хусусиятлари Филол.фанлари бўйича PhD диссертацияси. – Фарғона, 2021. – 48 б.

²⁷ Eshmuratova D.U. O'zbek va ingliz tillarida teonim komponentli frazeologik birliklarning lingvoqiyosiy tadqiq. - Termiz, 2023. -145 b.

²⁸Абрамович.И.М. Об индивидуально-авторских преобразованиях фразеологизмов и отношении к ним фразеологического словаря // Проблемы фразеологии. -М.: Наука, 1964. – С.213-219.; Бабкин.А.М. Русская фразеология, ее развитие и источники [Текст]. – Л.: Наука, 1970. – 260 с.; Шадрин.К.Л. Средство окказионального преобразования фразеологических единиц как система элементарных приемов // Лингвистические исследования 1972. Ч. 2. 1973. – С.78-97.; Диброва.Е.И. Вариантность ФЕ в современном русском языке [Текст]. – Ростов: Изд-во Ростовского университета, 1979. – 192 с.; Ковалев.В.П. Основные индивидуально-авторские приемы экспрессивного использования фразеологизмов// Вопросы семантики фразеологических единиц (на материале русского языка). 4.1. Тезисы докладов и сообщений. Новгород, 1971. – С.303-309.; Добровольский.Д.О. Модификация структуры идиомы в аспекте понимания // Понимание и коммуникация. 2007. Язык. Человек. Концепция. Текст: Тезисы докладов международной конференции (28 февраля 1 марта 2007 г.). – М.: НИВЦ МГУ, 2007. – С. 27-31.; Добровольский.Д.О. Лексико-синтаксическое варьирование во фразеологии: ввод определения в структуру идиомы // Русский

Analysis of the above works indicates that the study of religious phraseological units, including the investigation of religionyms, remains one of the unresolved issues awaiting its solution in linguistics. In this regard, taking into account the statement of B. Yuldoshev, one of the representatives of the Samarkand school of phraseology, that “there are still many problems in Uzbek phraseology that require in-depth scientific study,” it is necessary to emphasize the need for research on “special study of lexical units of the Quran, Hadiths and their relationship with phrases,” the place of Quranic expressions in English culture. It should be noted that this is among the problems acknowledged by scientists which is awaiting its solution. Moreover, in Uzbek linguistics, there are no special studies dedicated to the issue of stylistic and functional features of religionymic units.

Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted. The research was carried out within the framework of the scientific research plan of Termez University of Economics and Service titled “Linguocultural and Educational-Methodological issues of Translation Theory”.

The aim of the research work is to determine the functional and stylistic features of English religionymic units.

The tasks of the research work are as follows:

revealing the features of units specific to English religion by studying religionymic units and analyzing their stylistic and functional characteristics;

identifying the specific and general meanings of religionymic units and analyzing their place in the cultural context; conducting a stylistic analysis of English biblical phrases, determining the levels of spiritual and aesthetic influence of religious texts on human consciousness, and carrying out a stylistic analysis;

analyzing the languages of religious institutions, such as Anglicanism, Catholicism, and Protestantism, which are considered the main source of religionymic units, in contexts, as well as investigating the stylistic elements of the language of religious associations, such as Anglicanism, Catholicism, Protestantism, their functioning in literary texts and the issues of stylistic coloring of religionymic units;

analyzing religious icons and their semiotic signs based on cognitive processes, conducting an analysis of the semantic features of religious signs from the perspective of iconicity, differentiating the iconicity of religious metaphors and revealing their cognitive features;

conducting a study of the contextual-cognitive functions of religious metonyms based on a literary text by analyzing their iconicity features;

determining the degree of influence of religious phrases and symbols on social changes, along with conducting pragmatic analysis of religionyms, as well

язык в научном освещении, 2007, № 2 (14), – С.18-47.; Мелерович.А.М., Мокиенко.В.М., Мелерович.А.М., Мокиенко.В.М. Фразеологизмы в русской речи. Словарь. Изд. 3-е. [Словарь] / А.М.Мелерович, В.М.Мокиенко. – М.: «Русские словари, Астрель», 2005. – 855 с.; Маматов.Э.А. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Филол.фан.д-ри.дисс.автореф. – Тошкент, 2000. – Б.48.; Махмудов.У.Р. О трансформации фразеологизмов в текстах узбекских газет / У.Р.Махмудов. – Текст: непосредственный // Молодой ученый. – 2016. – № 5 (109). – С.807-810; Болтаева.Б.И. Ўзбек тили фразеологик бирликларининг трансформацияси (семантик-прагматик таҳлил). Ф.ф.ф.д.б (PhD), автореферати. – Самарқанд – 2019. – 49 б.; Йўлдошев Б. Мустақиллик йилларида ўзбек фразеологияси: эришилган ютуқлар ва навбатдаги вазифалар Хорижий филология. №1, 2017. 5-13. – Б.11.

as analyzing the place of religionymic units in modern society and their role in context.

The object of the research work is phraseological units, expressions, idioms, phrases, and aphorisms with a religionymic component in English literary texts.

The subject of the research work is the functional and stylistic features of English religionymic units.

Methods of the research. In the research process, linguistic description, quantitative, semantic, componential, axiological, classification, descriptive, communicative, semantic-stylistic analysis methods were used.

Scientific novelty of the research work includes the following:

it has been determined that the introduction of religionymic units into consumption is formed by the predominance of such factors as cultural and historical principles, political influence, ethical and moral values, the concepts of interreligious dialogue and tolerance, psychological and mental aspects in the study of religious concepts, and an interdisciplinary approach;

it has been substantiated that the functional features of English religionymic units are formed on the basis of integration of religious beliefs, moral values, unique customs and rituals, national mentality, worldview, spirit, language and speech culture, linguistic features, and poetic thinking of the people;

it has been evidenced that religionymic units in English literary discourse are manifested in the linguistic examples such as cultural and historical contexts where the languages of religious administration such as *Anglicanism, Catholicism and Protestantism* are expressed, in biblicisms, archaisms, as well as proverbs and expressions, metonymic models derived from the Bible;

it has been proven that the semiotic signs of religious icons and symbols form cognitive processes based on religious metaphors and aphorisms, and they carry logical significance in expressing religious stories, values or beliefs;

it is substantiated that the stylistic features of English religionymic units are the primary factors of the functionality of religious metaphors describing religious themes: *sin and forgiveness, external (explicit) and internal (hidden), spiritual perfection*, as well as cultural life of society: *holidays and religious rituals, national literature*.

Practical results of the research work are as follows:

it has been provided that chronological information concerning the theory of phraseological units containing religionyms and religious views have been explored, and stylistic features of religionymic units in literary texts have been identified;

it has been revealed that, based on the experience of existing research in world linguistics, the stylistic, cognitive, and pragmatic features of religionymic units and phraseological units have been elucidated on the basis of theoretical knowledge;

it has been identified that religionyms and theonyms constitute phraseological units with such components and form their thematic groups as religious lexicon. Their historical-etymological and functional features are revealed and analyzed in social contexts;

the stylistics of relogonymic units has been studied, the functionality of intercontextual features related to time and space has been substantiated through the example of English literary texts;

it has been identified that English religionymic units possess contextual status, and analysis of their segmental features related to the text has been carried out, as well as the significant difference between the role of religion in the church lexicon and literary texts has been studied in social and literary contexts;

Authenticity of the research results is explained by the fact that the conclusions drawn are consistent, the information used for evidencing is obtained from official sources, the analysis of the collected material is based on such methods of analysis as linguistic description, quantitative, semantic, component, axiological, classification, descriptive, communicative, semantic-stylistic, the theoretical conclusions and recommendations are implemented into practice, and the obtained results are confirmed by authorized organizations.

Scientific and practical value of the research results. The scientific significance of the research work is determined by the definition and interpretation of religionyms, the classification of all types of lexicon and phraseology of religious nature in the literary text, the application of the interdisciplinary approach for the creation of the theoretical foundations for the study of religious phraseologisms, the possibility of application and future development of research conclusions drawn from research methods and analysis in the scientific investigations on interrelation of the concepts of exictance, theonym, and religion along with language and culture.

The practical significance of the research work lies in the fact that the conclusions and materials of the dissertation can be effectively used in conducting lectures and practical classes in higher educational institutions in such disciplines as general linguistics, pragmalinguistics, stylistics, lexicology, cognitive linguistics, text analysis, as well as the results and materials of the research can be utilized in the process of conducting scientific research, including the preparation of dissertations, monographs, scientific articles, textbooks, educational manuals, and dictionaries.

Implementation of the research results. Based on the study of the functional and stylistic features of English religious units:

the theoretical conclusions regarding the introduction of religionymic units into consumption being formed by the predominance of such factors as cultural and historical principles, political influence, ethical and moral values, the concepts of interreligious dialogue and tolerance, psychological and mental aspects in the study of religious concepts, and an interdisciplinary approach were used in implementation of the project IL21091433 titled “Creating a platform of database of articles on Uzbek realias (based on criteria of Wikipedia electronic encyclopedia)” carried out at the Tashkent State University of Uzbek Language and Literature in 2022-2023 (reference No. 01/4-1203, dated April 2, 2025, from Tashkent State University of Uzbek Language and Literature). As a result, the positive results achieved in the implementation of the proposals and recommendations served as an important source in the preparation of an electronic

platform, theoretical and practical materials within the framework of the innovative project;

the conclusions on the functional features of English religionymic units being formed on the basis of integration of religious beliefs, moral values, unique customs and rituals, national mentality, worldview, spirit, language and speech culture, linguistic features, and poetic thinking of the people were utilized in the foreign project “English Access Microscholarship Program” funded by the U.S. embassy and the American Councils and carried out at Samarkand State Institute of Foreign Languages from 2022 to 2024 (reference No. 721/02 dated March 14, 2025, from Samarkand State Institute of Foreign Languages). As a result, English religionymic units were used in the organization of cultural, personal development and community service activities organized on the basis of the project;

the conclusions and results concerning religionymic units in English literary discourse being manifested in the linguistic examples such as cultural and historical contexts where the languages of religious administration such as *Anglicanism, Catholicism, and Protestantism* are expressed, in biblicisms, archaisms, as well as proverbs and expressions, metonymic models derived from the Bible were employed in the implementation of the project 81-12/202 titled “National values in the care of youth,” carried out at the “Eternal heritage” Center for Promotion of Culture and Art of Uzbekistan (reference No. ML01/01-13 dated March 22, 2025, from Center for Promotion of Culture and Art of Uzbekistan). As a result, the use of examples devoted to the functional and stylistic analysis of English religionymic units served to increase the practical relevance of the scientific project;

the conclusions and findings regarding the semiotic signs of religious icons and symbols forming cognitive processes based on religious metaphors and aphorisms, and carrying logical significance in expressing religious narratives, values or beliefs were used in the project 90-01/38 “The influence of the Jadids on the formation of the legal culture of society,” carried out at the “Eternal heritage” Center for Promotion of Culture and Art of Uzbekistan (reference No. ML01/01-12 dated March 22, 2025, from Center for Promotion of Culture and Art of Uzbekistan). As a result, the conclusions that the stylistic coloring of religionymic units of English-speaking peoples forms the basis of a literary text were used in the project.

Approbation of the research results. The research results were discussed at 9 scientific-practical conferences, including 4 international and 5 national conferences, where reports on the findings were presented.

Publication of the research results. A total of 22 scientific works have been published on the topic of the dissertation, including 1 monograph. 11 scientific articles were published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating the main scientific results of doctoral dissertations, 2 of which were published in international journals, and 10 in national journals.

The outline of the thesis. The dissertation consists of an introduction, four chapters, a conclusion, and a list of references, with a total length of 270 pages.

MAIN CONTENT OF THE DISSERTATION

In the introductory part, the topicality and necessity of the dissertation topic has been justified, the alignment of the research with priority areas of science and technology development of the republic has been outlined, a review of foreign scientific research on the dissertation topic, the degree of study of the problem, the relevance of the dissertation to the research plans of the higher educational institution where it was carried, the aim and tasks, the object and subject of the research have been described, as well as information about research methods, the scientific novelty, practical results, reliability of the results, theoretical and practical value of the research, approbation of the research results, publications, and the structure of the work has been presented.

The first chapter of the dissertation is titled **“Scientific-theoretical foundations of the study of religionyms in world linguistics: description and classification”** and explores scientific views, attitudes, and hypotheses of world scholars related to the study of religionyms. This chapter consists of three paragraphs, the first of which is called *“The notion of religionym and its philological study,”* the second *“Typology and classification of religionyms”* and the third *“Specific features of religionyms in the English language”* in which the concept of religion, the classification of religionymic phraseological units are analyzed, and the theoretical basis of the research is revealed.

Before studying English religionymic units, there is a need to substantiate the importance of studying such units with several scientific foundations. These are as follows:

1. *Cultural and historical aspects of religionyms:* English religions, especially branches such as Anglicanism, Catholicism, and Protestantism, play an important role in Britain and its historical development. Studying them allows for a better understanding of the religious values and traditions that influenced the formation of English culture, literature, and art.

2. *The political influence of religion, in particular, religionyms:* English religionyms also influenced political processes. For example, during the English Revolution and religious wars, the relationship between religion and politics underwent changes. This presents an important research topic for political science and social sciences. Because the relationship between religion and politics can cause many social and political problems.

3. *The connection of religionyms with ethics and moral values:* English religionyms play a significant role in the formation of moral values. Studying them allows us to understand how moral systems and values have developed, what approaches exist for solving moral problems in modern society. This can serve as an important basis for researching ethical theories and practices.

4. *Concepts of interreligious dialogue and tolerance:* The study of English religionymic units contributes to the effective formation of dialogue between different religions. It has been proven that this not only plays a crucial role in creating an atmosphere of religious acceptance, religious tolerance, and mutual understanding, but also leads to peace and stability in modern society.

5. *Psychological and spiritual aspects in the study of religious concepts:* Religion has a strong influence on the human psyche. By studying English religions, one can learn more about people's mental state, methods of coping with stress, and their spiritual growth. This is useful in conducting research in the fields of psychology and psychiatry.

6. *Scientific research and interdisciplinary approach:* Another important factor in studying English religionisms is its relevance to several scientific fields such as history, anthropology, sociology, and psychology. Research conducted in these fields contributes to a deeper understanding of the role and impact of religion in human life.

The study of English religionymic units provides insight into how religious terminology, lexical units, and phrases are structured within the lexical and syntactic systems of the language from a linguistic perspective, allowing us to determine the role of religion in cultural and social contexts. For the English, religion is important not only as a means of communication, but also as an element expressing social identity and cultural heritage.

In our research, we intend to refer to theolinguistics, which is the key to studying religious language. Because theolinguistics is a field that formulates religious language. Theolinguistics is a branch of linguistics that studies language from a religious perspectives, and various scientific concepts and ideas about this term were introduced by the linguist A.K. Gadomsky in the mid-20th century. Theolinguistics as a branch of linguistics, has been extensively discussed in the works of A.K. Gadomsky and its aim to study the religious aspects of language is proven by sufficient scientific sources.

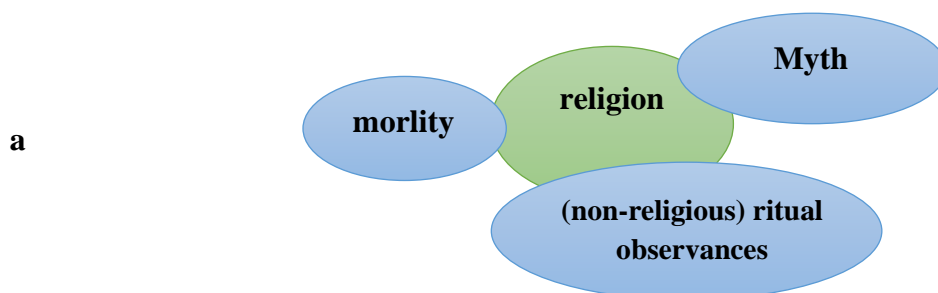
Scientists such as J.P.Noppen, A.K. Gadomskiy, E.Kucharskaya, Ch.Drays, B.Postavalova, D.Crystal, F.Vanger studied various elements of the religious domain. They analyzed religious units and individual lexemes within them, as well as the semantics and function of entire linguistic-thematic groups.

The classification of English religious vocabulary, which is one of the central goals of this dissertation, is based on a structural approach to the lexicon of the natural language. If other semantically unmotivated methods are applied in alphabetical order, and the conceptual or referential meaning of lexical elements are chosen to classify the lexical set, the resulting structure consists of sensory relationships between individual elements and groups of elements²⁹.

The structure mentioned above operates as a whole. Although it is not completely independent of other systems composed of separate lexical materials, it creates a system of sensory relationships that has its own unique identification. For example, the lexical field of the lexeme "*religion*" intersects with many fields such as "*morality*", "*myth*" and "*(non-religious) ritual observances*". Some components of the field are considered central, while others are regarded as peripheral. The inclusion or exclusion of peripheral elements may sometimes appear random. However, there is a connection between the constituent lexical elements. Such system is referred to as a "lexical field." The term "lexical field" is more common compared to the terms "*conceptual field*" or "*semantic field*".

²⁹ Thomas J.P. Chase. A diachronic semantic classification of the english religious lexis. University of Glasgow Faculty of Arts Department of English Language October 1983. – P. 2.

Lexical elements themselves are material for classification; the units they represent are not philosophically controversial³⁰



Elements that are unified element around the central axis of religion

The lexical field of religion encompasses a broad conceptual gap related to one of the most widespread and continuous social phenomena. It includes a wide range of referents, from the most abstract theological concepts to simple concrete nouns denoting specific things used in *ritual* and *ceremonial* practices.

The second chapter of the research is titled “**The functional significance of religionyms in the English language**” and in its first paragraph, dedicated to “*Religionyms and the spiritual, aesthetic and communicative functions of language*”, a conceptual analysis of the popular types of religionyms and idioms from holy book which are commonly used in traditional speech has been conducted. The second section of this chapter is devoted to “*The encounter of religionyms with linguistic phenomena and their role in social and political cultural contexts*” where the phenomenon of enanthiosemy is discussed. The third section is titled “*The semantic structure of Religionymic units in English culture*” where a lexical-semantic study of religious vocabulary and religious units as a linguistic phenomenon has been conducted. The fourth section, titled “*Syntactic forms and Religionyms: phraseological and idiomatic expressions*” is dedicated to the study of the syntactic forms of religion, *phraseological units* and *idiomatic expressions* in linguistics.

In recent years, the institution of religion in the world community has taken on a more practical, popular, and in some cases “*secular*” role, differing from its historical functions. Today, religion is penetrating deeper into social life than ever before. This can be observed in the media, politics, and literature as a source of virtues and moral norms. This can be considered as an example of the improvement of modern religion in the speech act and the re-emergence of archaisms in the modern world. Biblicisms can be viewed as a reflection of human culture, way of life, and the present day.

In modern life, proverbs and phrases derived from the Bible are often used to describe contemporary events. For instance, *to keep as the apple of the eye* [Bible, New Testament 32:10]; *to cherish something* is used in the meaning *to value something (to preserve very carefully)*; *crown of thorns* [Bible, Matto 27.29]; *tribulations* for suffering or *Alpha and Omega* [Bible, New testament29:45] which is understood as a symbol representing the beginning of something. *God’s book/*

³⁰ Yuqoridagi manba. – P. 3.

the book of life [Revelation 3:5] and *He who is not with me is against me* [Matthew 12:30] are frequently used in current political discourse. Today the use of Bible in all spheres of society has become commonplace. Throughout the research, we became convinced that biblical spirituality English culture encompasses all aspects of society, such as social, economic, and political.

As a continuation of our previous discussions, we would like to talk about the models of metonymic idioms denoting a person's intellectual characteristics. Since the metonymic names of a person or their characteristics are the names of parts of the human body, it is common to encounter metonymic religionyms with components like "head" and "ear" in literary texts. For example, "copper forehead" is a phrase from the Bible that describes a one-directional, stubborn person³¹ (*headship of Christ, Ear of God, Lend an Ear to the Scriptures, The Ear of the Believer, Headstone, Head of the Church*).

The ability of a person to perceive reality through sounds is provided by *the hearing organ – the ear*. In phraseological units with component *ear*, the activity of the auditory analyzer is more associated with mental characteristics of a person, such as attentiveness or inattentiveness. For example, the phrase "close (shut) one's ears to something" is used in a sense of not listening to something, pretending to be deaf to it or appearing as not to have heard. The phraseologism "seal or stop one's ears/turn a deaf ear to something" is etymologically based on the Bible. For instance, "Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear" [Psalms 58:4].

In the group of models of metaphorical idioms expressing emotional characteristics of individuals, it is possible to distinguish models of phraseological units based on a reconsideration of spatial (parametric) characteristics. Spatial dimensions can also be interpreted as expressing opposing emotional characteristics. In English linguoculture, the contrast between high and low in religionymic units which serve as evaluative components of the structure of the world model are based on mythology and religious views. In particular, *heaven* and the associated *air, cloud* functions as a lower subconcept of the upper concept and traditionally conveys a positive modality³². The proper placement of the theme of emotions indicates such mental states as joy, elevation, and euphoria. Additionally, semantics of flight can be added to this. For example, *be (sit/feel) on top of the world* [LERPD, 2005: 772; CEGUIE, 2005:156]; *between heaven and earth* [EUPD, 2006: 125]; *be (sit) on a cloud* [LERPD, 2005:155]; *(be) up in the air* [LDEI, 1996:5]; *walk (tread) on (upon) air (about feeling elated)* [LERPD, 2005:36]; *float on a cloud (on clouds, on the clouds/on air)* [LERPD, 2005:286]; *be (jump) over the moon* [LDEI, 1996: 224; LERPD, 2005:514]. In the same way, the localization of mood expresses a reconsideration in a figurative sense. For example, *(be in) high spirits* [LERPD, 2005: 707; CEGUIE, 2005: 143]; *(be in) low spirits* [LERPD, 2005:707].

³¹ O'sha yerda. –P.103.

³² Levchenko P. Frazеологична символіка: лінгвокультурологічний аспект [Phraseological symbols: linguoculturological aspect]. Monohrafiya. L'viv: LRIDU NADU. 2005. – P.75.

Models of phraseological comparisons expressing the emotional characteristics of a person, many phraseological comparisons expressing emotional characteristics are analyzed in relation to the transparency and motivation of meaning. The motivational foundation for such comparison lies in the personal features, whether accurately or stereotypically attributed to people, which reveal emotional character of an individual.

For example, *Abraham's bosom* originates from the Bible and expresses an extremely happy state. While *Abraham's bosom* is not found in the Old Testament, it exists in the Hebrew Scriptures, where it signifies the shelter for the dead. [LSR, 2003:59]. In Christianity, this phrase symbolizes paradise³³.

Symbols such as *hardness*, *emotional stability*, *rudeness*, *indifference* are not materials such as steel or iron, stone, marble, concrete but expressions of a person's inner feelings. For example, expressions *like (as) cold as steel* [LERPD, 2005:719]; *(as) hard as iron (cruel)*; *as cold as a stone (heartless, cold)* [LERPD, 2005:725]; *(as) hard as the nether millstone*[EUPD, 2006: 452]. convey human emotions There are also certain religionymic units that possess above mentioned characteristics. For instance, *Body of Christ/solidarity*, *One in spirit/spiritual unity*, *united in faith/unity*.

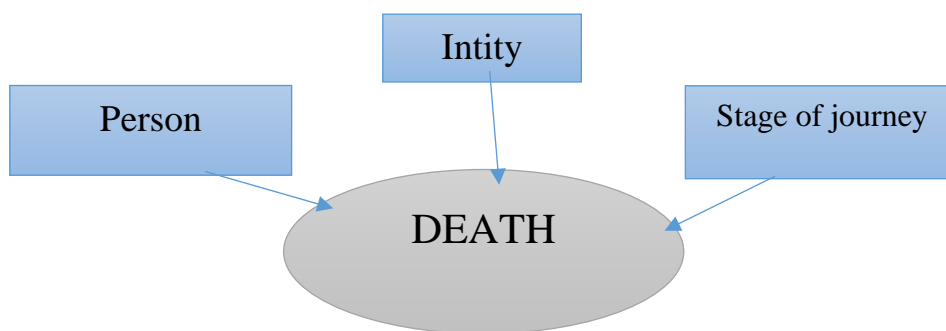
In our opinion, the analysis of biblical phraseological units expressing the spiritual characteristics of a person allows us to draw the following conclusions. In the analyzed materials, considering the structural typology of figurative phraseological units, two types are indicated: idioms and metaphorical comparisons.

Recently, scholars have been paying attention to the fact that religionymic units have certain features, such as a unique poetic style, appearance, and expression of meaning. Phonological, semantic, and syntactic means frequently encountered in biblical and literary texts in different languages can be identified as features of religionymic units.

Among them, parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox, and hyperbole can be noted as the most important ones³⁴. In the process of analyzing religionymic units, we examined aphorisms that ensure the attractiveness of the speech environment. Such aphorisms drew our attention by widespread use of aphorisms with components of *hell*, *sin*, and *judgment* encompassing components of *life*, *death*, or *both life and death*. The frequent occurrence of these aphorisms can be attributed to the fact that people's understanding of *life* and *death* are shaped through cognitive structures. These structures are identified through mental representations that include categories such as *the meaning of life*, *life after death* or *religious teachings*. Most of these aphorisms are formed based on lexical units that exist on opposing axes. For example, "*Persuasion is the favorite food of the Illusions of Life and Death*"; "*What would be the Illusions of Life and Death without persuasion?*"; "*Through Persuasion, the illusions of Life and Death allow us to believe that we are free*".

³³ Holy Bible, King James Version (2004 – 2011) Cambridge Edition, Online Bible, by Biblos.com. Available at: <http://kingjibible.com/>

³⁴ Mukhtarova R., Tsyganova E., Radionova S. Analysis of English and Tatar Proverbs with a Gender Component. Advances in Social Science, Education and Humanities Research, Volume 489. – P. 303.



Source domains of the lexeme *death* in English

In the above allusion, the religionymic units “*life*” and “*death*” are connected to the noun “*persuasion*” to indicate logical correlation. Without this lexeme, “*life*” and “*death*” logically cannot have a sharp impact on the listener’s consciousness. In these allusions, the belief in *life* or *death* is associated with the lexeme “*persuasion*”. In allusions with component “*death*”, we encountered aphorisms formed with the lexemes “*arm*”, “*justice*” and “*truth*”.

For example, “*The Balance of Justice began to rust once with the receipt of Self-awareness from the cold arms of Death*”³⁵; *Nothing, can not be more equal to the Absolute Truth on this World, than Death.*; *Each Horizon has its own justice of the Illusions of Life and Death.*; *The Day is the Justice of the Night like the Death is the Justice of Life.*

In our example above, the balance of justice begins to rust when perceived by cold hands of death, showing the delicate relationship between life and death. This also emphasizes the significance of death in the process of human self-realization. Death is equated with *Absolute Truth*, which indicates the temporariness of everything in life and the equalizing power of death. In this example, there are allusions of *life* and *death*. Every *horizon* holds its own justice regarding allusions to *life* and *death*. This shows the interdependence of life and death and the idea that they are meant to complement one another. In general, this text analyzes the complexities of *life*, *death*, *justice*, and the process of human *self-awareness*.

When studying aphorisms, our attention was drawn to the issues in cognitive linguistics regarding the study of aphorisms with religionymic content related to *death*. In this regard, it is appropriate to consider metaphors as devices that allow one area of experience to be understood through the perspective of another. For example, in the course of contextual analysis, it was established that the lexeme *adventure* is an alternative to religionym *death*. In the study, we were convinced that death is contextually compatible with another concept, that is, with travel. Because in terminology, the ontological nature of travel lies in the fact that the abstract concept is compared with adventure in order to sufficiently understand what death means. For instance, *The world has no Future without Death.*; *Happiness is a wing of the Future bathed in the water of Death*³⁶; *Between the Future and Freedom there is only one bridge which is called Death*³⁷; *The Self-*

³⁵ <https://www.merriam-webster.com/thesaurus/death>

³⁶ <https://www.merriam-webster.com/thesaurus/water%20of%20death>

³⁷ <https://www.merriam-webster.com/thesaurus/bridge%20of%20death>

*awareness of Humanity is an Illusion of the Non-senses of Existence, which, they will evaporate like a vapor, once Humanity will no longer look in the mirror of Death*³⁸.

Based on the aforementioned, we analyzed the following conceptual source domains parallel with death:

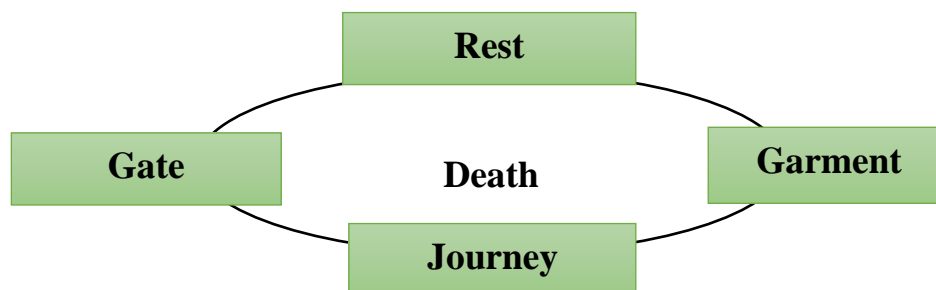


Figure. Conceptual source domains of death.

The single religionymic unit *death* denotes functions as *death, pass away, leaving, leaving the world, bidding the world bye, death taking somebody away, becoming a passenger to heaven, travelling on a journey of no return* which have the metaphorical features expressing death. For example, *He passed away. A certain person has left the world; He has bid the world bye; Death has taken him away; He/she has become a passenger to heaven; He (baby) came to the world a dead person; He has travelled on a journey of no return*³⁹.

There is also another spiritual connection or unity that participates in the metaphorical analysis of death as an adventure. In traditional Jewish beliefs, it is understood that when a person dies, he moves into a great external or metaphysical realm to reunite with spirits or ancestors. Thus, expressions as “*embarking to other world*” or “*departing this world*” have a characteristic that shows understanding of death as “*encounter with death/afterlife*” or “*a journey to the true world*”.

The third chapter of the dissertation, entitled “**Cognitive features of religious iconicity in English culture**” consists of three interconnected sections. The first paragraph, titled “*Iconicity, cognitive features of religious metaphors*” explores the use of religious icons and symbols for the expression of religious stories, values or beliefs, and reveals that each of the religious signs such as cross, crescent and others have their specific meaning and significance.

In this section, the study of religious iconicity is conducted, revealing the close connection of iconicity with the stylistic features of the language, and various stylistic devices are referred. The second paragraph, entitled “*Linguistic and cognitive features of metonymies with religious meaning*” contains an analysis of religious symbols, their role in Christianity and the role of religion in the language and rituals of Christianity. The third paragraph of this chapter is called “*Linguistic and cognitive features of aphorisms with religious meaning*” and is devoted to the study of exemplary words, phrases and sayings of religious content.

³⁸ <https://www.merriam-webster.com/thesaurus/mirror%20of%20death>

³⁹ <https://www.merriam-webster.com/thesaurus/dead%20person>

Religious icons and symbols are typically used to express religious narratives, values, or beliefs. For instance, each religious symbol, such as the cross, crescent, or other religious signs, carries its own unique meaning and significance. Indeed, the study of religious iconicity is closely related to the stylistic aspects of language, making it appropriate to refer to stylistic devices in this context. By utilizing religious imagery, symbols, and themes, they provide clarity to abstract or complex ideas. To fully and comprehensively understand and analyze the essence of religious metaphors found in English language and literary texts, it is essential to highlight the significant role that Christianity has played in the cultural and literary heritage of England throughout its history.

Below is detailed information about religious metaphors and their role in the language landscape:

1. Religious metaphors are often interpreted as cognitive metaphors, meaning, they help people to imagine abstract concepts through things or events in real life. For example, the metaphor “*life is a journey*”⁴⁰ is found in many religions and describes human life as a spiritual and physical path. Through this concept, it is conveyed that a person must go through various trials and difficulties throughout life and should strive not to stray from the right path on his way.

2. Religious metaphors are often used to illuminate the main themes of religion:

a) The themes of sin and forgiveness are often expressed through metaphors such as “*darkness*” and “*light*.” *Darkness* represents sin, while *light* represents God’s mercy or the righteous path. For example: “*walking in darkness*”⁴¹ is often used to express living in sin or wandering lost, in denial of God. On the contrary, “*stepping into the light*”⁴² means turning away from sin and accepting the grace and forgiveness of the Lord;

b) Some religious metaphors depict the external (explicit) and internal (implicit) meanings of events. In Christianity, the metaphor of water expresses God’s grace or spiritual purification. For example: “*Baptism by water*”⁴³ Water baptism is a practice that has existed since the early days of Christianity. In the Bible, Christ himself was baptized in water (Matthew 3:13-17). For believers this act symbolizes obedience to God’s commandments and strengthening their faith, or the metaphor “*living water*”⁴⁴ depicts Jesus Christ as a source of eternal life and spiritual nourishment, expressing a deep spiritual meaning beyond the physical essence of water;

c) The path of spiritual perfection is often described through metaphors such as “*climbing a mountain*” or “*crossing a bridge*.” Through this, a person’s spiritual growth and approach to the Lord is depicted. For example: “*climbing the mountain of faith*”⁴⁵ represents the path of spiritual growth and the effort required to get closer to the God. The metaphor “*crossing the bridge to salvation*”⁴⁶

⁴⁰https://dictionary.cambridge.org/dictionary/english/journey#google_vignette

⁴¹ <http://dic.tw/dict/To+walk+in+darkness>

⁴² <https://www.amazon.com/Stepping-into-Light-Daniel-Schmelzer-ebook/dp/B07MJ3P84H>

⁴³ <https://en.wikipedia.org/wiki/Baptism>

⁴⁴ https://en.wikipedia.org/wiki/Living_Water

⁴⁵ https://wau.org/resources/article/climbing_the_mountain_of_the_transfiguration/

⁴⁶ <https://catholicexchange.com/crossing-the-bridge/>

symbolically represents the transition from a state of sin or spiritual distance to a close connection with God. These phrases describe the process of spiritual development and the pursuit of divine closeness.

3. Religious metaphors play a significant role in the cultural life of society too⁴⁷. For instance:

a) Holidays and religious rituals are based on certain metaphorical concepts. In Christianity, the Easter celebration commemorates the resurrection of Jesus. This holiday signifies *victory over death* (this *victory* refers not to an actual battle or war but to overcoming the finality of death and providing believers with the hope of eternal life) – *victory over death*⁴⁸ embodies new life and hope. Metaphorically, Easter represents the transition from *darkness* to *light* and from *death* to *life*. It indicates that individuals have the opportunity to be cleansed from their sins and begin a new spiritual life.

Christmas celebrates the birth of Jesus and is regarded as an event that brought light and salvation into the world. In the depiction of Christmas, the metaphor expresses abstract spiritual concepts using words such as “light,” “hope,” and “new life.” “Light” is a metaphor that signifies the existence of knowledge, truth, and divine guidance. The birth of Jesus is described as bringing “light” into the world, that is, his coming is perceived as dispelling the “darkness” of ignorance, sin, or despair.

“*Hope*” is used as a metaphor related to a *future filled with positivity and salvation*. The birth of Jesus offers believers hope for liberation from sufferings and a better life. “*New life*” signifies *spiritual rebirth and renewal*. The birth of Jesus represents a new beginning for humanity, offering salvation and peace not only in a physical sense but also in a profound spiritual and eternal sense.

Christ’s baptism symbolizes the *washing away of sins and the beginning of a new spiritual life*. This ceremony, metaphorically, expresses *leaving the old life behind and embracing spiritual purification and a new beginning*. These metaphors hold deep meaning and significance in the lives of Christians, symbolically representing various aspects of spiritual life.

b) As evidence of the widespread use of religious metaphors in national literature, we began by analyzing religious metaphors from the masterpieces of English literature created during different periods. For instance, we previously noted that the first period of English literature is referred to as the Anglo-Saxon or Old English period the epic poem “Beowulf” employs numerous religious metaphors that blend Christian and pagan elements. Below, we will analyze some of these metaphors:⁴⁹

“*The Almighty Judge of good deeds and bad*” [“Beowulf”, Line 180]– this religious metaphor depicts *God* as the only powerful judge of human actions and reflects the belief in divine judgment in Christianity. Lexical analysis shows that the word “*Almighty*” signifies the infinite power of the God, which is a fundamental attribute ascribed to Him in Christian theology. The use of the word “*Judge*” brings a metaphor resembling a judge, portraying the Creator as the

⁴⁷ <http://uniyar.ac.ru>. Аннотации рабочих программ дисциплин (приём 2013-год) (6/6)

⁴⁸ <https://content.scriptureunion.org.uk/wordlive/victory-over-death>

⁴⁹ <http://studbooks.net>. Иудаизм-Религиоведение-Студенческая библиотека онлайн.

supreme judge who evaluates human morality. From a stylistic viewpoint, this metaphor aligns with the device of personification, as it attributes human qualities, particularly the ability to judge, to a divine being. The contrast between “*good deeds and bad*” creates a moral dichotomy and further illuminates the Christian moral system within the poem.

The fourth chapter of the research titled “**The role and discursive Features of religious units in the biblical, sacral and church languages in the culture of English-speaking peoples**” presents research description on discursive features. The first paragraph of this chapter, entitled “*Discursive features of religious language in American literary texts*” evaluates the discursive aspects of religious language in American literary texts as a broad and interdisciplinary issue, analyzed at the intersection of literary studies, linguistics, and cultural studies. In illuminating the main aspects of this issue, biblical expressions used in American literature, religious images and symbols, their meaning and contextual use, as well as the use of religious language as a literary device were analyzed. In the second paragraph of this chapter, entitled “*Lyrical Features of English Religionisms*” the lyrical characteristics of the religious language are revealed based on the analysis of occupying a special place among Puritan writers and poets with extremely devout samples of works containing profound religious content. Moreover, it is substantiated that the discursive purpose of poetry is to explain and glorify *God’s divine mercy, grace*, and interconnection with the human soul. It analyzes the union of *God* and the human spirit through divine light, how poem encourages a person to appreciate *God’s blessing* motivating for spiritual elevation and deeper faith. In the third paragraph of the fourth chapter, entitled “Emotional impact and imagery features of theomorphic metaphors in American Literary Texts” an analysis of theomorphic metaphors expressing symbolic connections between divinity and human life is conducted. The last paragraph of the chapter is called “*Linguistic-cognitive features of religious phraseologisms in the culture of Australian peoples*” and it discusses that in representation of the culture of Australian peoples, reflecting national identity and historical cultural development through religious phraseological units, the synthesis of cultural and religious experiences is encapsulated in the religionymic units and passed down to generations through literature and language.

In American literature, religious language and theomorphic metaphors serve as important tool for depicting complex concepts such as the inner world of individuals, moral conflicts, and their place in society. In Nathaniel Hawthorne's “*The Scarlet Letter*” the sharp contrasts between the strict rules of Puritan society and human emotions are skillfully expressed through religious metaphors.

Metaphors like “*the hand of God*”, “*scarlet letter*”, “*rush of sinful thoughts*” and “*the debt of vengeance*” deeply illuminate issues of sin, divine justice, and forgiveness in human life. Characters such as Hester Prynne and Arthur Dimmesdale reinterpret the concepts of religion and morality as they confront their inner struggles and societal judgments. Hester's “*scarlet letter*” which begins as a symbol of shame, ultimately transforms into a symbol of her strength and self-awareness.

Theomorphic metaphors express the symbolic connections between divinity and human life. For example, the metaphor “*the poison of sin*” signifies the harmful and destructive effects of sin, illustrating the “*toxic*” consequences in human psychology. Phrases like “*celestial guardianship*” reflect the Puritans’ belief in being under God’s special supervision.

Hawthorne's metaphors serve as a bridge between literary and religious discourse, addressing universal questions such as sinfulness, forgiveness, and human conscience. Through metaphors, he meticulously and thoroughly analyzes the hypocrisy of society, the inner conflicts of man, and the spiritual growth processes. Thus, religious language and theomorphic metaphors are powerful literary tools that reveal “*the complexity of the human psychology*” and “*the contradictions between religious and moral values*” enriching the semantic and literary aspects of “*The scarlet letter*”.

At all stages of Australian literature, religious phraseological units have been used to express the religious experiences and culture of the people. The novel “*The Thorn Birds*” is an example of clear reflection of these aspects. These units reveal the spiritual struggles of the characters, the influence of religious rituals, and beliefs in literature. For example, phrases such as “*God in His heaven smiles*”, “*Bride of Christ*”, “*Faith of our Fathers*” and “*Spawn of the devil*” deeply depict religious and spiritual meanings.

The linguoculture of the peoples of Australia reflects national uniqueness and historical cultural development through religious phraseological units. These units encapsulate a synthesis of cultural and religious experiences and are passed down to generations through literature and language.

CONCLUSION

1. Clear definitions of religionymic units are provided, and their semantic meanings are interpreted. A conceptual analysis have been carried out by studying the stylistic, linguostylistic, semantic-emotional features of the units specific to English religion and their place in the language background. The formation and specific features of stylistic constructions used in religious-spirited literary texts and speeches have formal and informal aspects in English-speaking nations’ literary discourse.

2. The specific and general (universal) meanings of religionymic units have been identified, and their place in the cultural context has been analyzed. A stylistic analysis of English biblical phrases in literary works were carried out, as well as the levels of spiritual and aesthetic influence of religious texts on human consciousness were determined. By conducting a stylistic analysis, it has been proven that biblical phrases occupy a leading position in literary discourse of English speaking countries.

3. Religious administrative languages such as *Anglicanism*, *Catholicism*, and *Protestantism*, which are considered the main source of English religionymic units, were analyzed in cultural and historical contexts. Stylistic elements and language devices used in literary text regarding Anglican church combining traditional and reformist elements; Catholic church being imbued with faith in God, Jesus Christ, and the Holy Spirit, alongside trust in sacred traditions and their intervention;

Protestantism having a critical approach towards rituals and preference for simple and personal forms of worship, were analyzed from stylistic perspective with the help of stylistic devices. It has been established that the stylistic coloring of religionyms used in Protestant culture forms the basis of a literary text.

4. The cognitive processes realized through the semiotic signs of religionymic icons have been analyzed. From the iconicity perspective, the formation of the visual appearance of religious signs, and their semantic features through religious signs was analyzed, the distinction of religious metaphors from the point of view of iconicity, was determined, as well as the formation of their cognitive features based on *color*, feelings of *love and affection*, *anger and compassion* was proven through the analysis of the literary text.

5. The iconicity features of religionymic metonymy have been analyzed revealing their use in context and cognitive functions as a divine sign. The complexity of metonymic religious language and the study of its communicative functions along with accurate and clear delivery of literary texts of religionymic nature to human consciousness are established by the functional analysis of the literary text.

6. Through the study of religionymic units as a pragmatic phenomenon, it has been proven that religious phrases and signs allow for a better understanding of communicative processes among people, national-cultural identity, and social changes. The importance of religion in modern society has been proven through linguopragmatic analysis using the quantitative method showing that religionymic units are the central element of national identity and social

7. By identifying the specific and general meanings of religionymic units, their role in cultural context, and the stylistic characteristics of English biblical phrases in literary texts and works are main factors for establishing the level of spiritual and aesthetic impact of religious texts on human consciousness. According to stylistic analysis, biblical phrases hold a leading position in English literary discourse.

8. The analysis of all types of religionymic units, in particular, the languages of religious administration, such as Anglicanism, Catholicism, and Protestantism, which are the main source of English religionymic units, in cultural and historical contexts shows that Anglicanism combines traditional and reformist elements, and the distinction between the two sects is explained as follows: the Catholic has both faith in God, Jesus Christ, and the Holy Spirit, and trust in sacred traditions and their intervention, while the Protestant has critical approach to rituals and preference for simple and personal form of prayers. The stylistic elements of these religious languages are utilized through stylistic devices in literary texts, and the stylistic coloring of religionyms used in Catholic culture forms the basis of literary texts.

9. Based on analysis of the cognitive processes realized through the religionymic icons and their semiotic signs, it was identified that the visual appearance of religious signs, and their semantic features are formed by religious signs from the iconicity perspective. The distinction of religious metaphors from the point of view of iconicity, as well as verbalization of their cognitive features

based on color, feelings of love and affection, anger and compassion were determined,

10. Religionymic metonymies, their iconicity features, their use in context and cognitive functions, divine signs, the complexity of metonymic religious language and the study of its communicative functions along with accurate and clear delivery of literary texts of religionymic nature to human consciousness are identified during the functional analysis of the literary text.

11. The study of religionymic units as a pragmatic phenomenon allows for a greater understanding of religious phrases and signs, communicative processes among people, national-cultural identity, and social changes. With linguopragmatic analysis of the role and significance of religion in modern society by the quantitative method, it becomes evident that religionyms are the central element of national identity and social change.

12. The concept of a religionym and its philological context, along with the typology and classification of religionymic units contribute to understanding the essence of the concept. Religionymic units have their own peculiarities in linguistics, the analysis of which helps to understand the evolution of language and its cultural context. The specific characteristics of religionymic units in the English language are determined by their semantic and syntactic structures.

13. The analysis of the functional role of religionymic units, their connection with the spiritual, aesthetic, and communicative aspects of language shows that religionyms, in turn, play an important role in the evolution of language and reflect variability within the context of social and political culture. Analysis of religionymic units in the English language and their semantic structure allows for a deeper understanding of their meaning and usage.

14. Religious iconicity has been analyzed according to cognitive features and classified into types such as metaphorical, structural, repetitive, syntactic, semantic, pragmatic, phonetic, and quantitative. The iconicity of religion-based metaphors has been examined within the framework of cognitive semantics, particularly through the process of their transition from cognition to language, as illustrated by examples of religious aphorisms. It has been established that this cognitive process manifests itself through specific principles of linguistic-cognitive features. Furthermore, it has been demonstrated that this process reveals the interconnection between the nature of religious language and culture through interdisciplinary approaches.

15. The role of religionymic units in the cultures of American and Australian peoples, their discursive and cognitive features analysis according to the functional properties of the religious language are reflected in discursive aspects of the religious language in American literary texts, the lyrical features of English religionymic units, and the presence of the emotional impact of theomorphic metaphors on the literary text. The linguistic and cognitive features of religious phraseological units and aphorisms play an important role in the culture of Australian peoples.

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ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
БУХАРСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

БУХАРСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ЭШМУРАТОВА ДИЛДОР УРОЛОВНА

**ФУНКЦИОНАЛЬНЫЕ И СТИЛИСТИЧЕСКИЕ ОСОБЕННОСТИ
АНГЛИЙСКИХ РЕЛИГИОНИМИЧЕСКИХ ЕДИНИЦ**

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**АВТОРЕФЕРАТ
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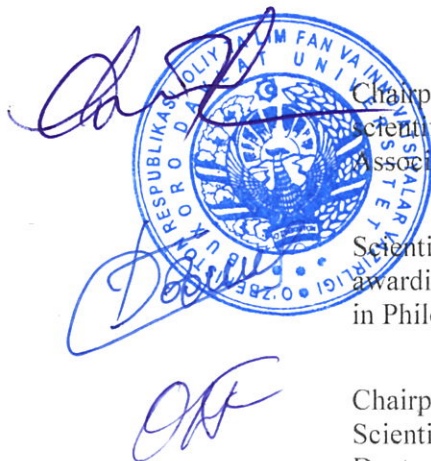
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ВВЕДЕНИЕ (аннотация диссертации доктора наук [DSc])

Целью исследования является выявление функциональных и стилистических особенностей английских религионимических единиц.

Объектом исследования являются фразеологические единицы, выражения, идиомы, фразы и афоризмы с религионимическим компонентом в английских художественных текстах.

Научная новизна исследования заключается в следующем:

выявлено, что введение религионимических единиц в использование сформировалось приоритетом таких факторов, как культурные и исторические принципы, политическое влияние, этические и нравственные ценности, межрелигиозный диалог и понятия терпимости, психологические и духовные аспекты в исследовании религиозных понятий, междисциплинарный подход;

обосновано, что функциональные особенности английских религионимических единиц формируются на основе интеграции религиозно-убежденческих понятий, нравственных ценностей, специфических обычаев и обрядов, национального менталитета, мировоззрения, психики, языковой и речевой культуры, языковых особенностей, поэтического мышления народа;

доказано, что религионимические единицы в английском художественном дискурсе проявляются на примере таких лингвистических образцов, как культурные и исторические контексты, в которых выражены языки религиозного управления как *англиканизм, католицизм и протестантизм*, библеизмы, архаизмы, библейские пословицы и поговорки, метонимические модели;

аргументировано, что семиотические признаки религионимических икон и символов формируют когнитивные процессы на основе религиозных метафор и афоризмов, а также приобретают логическую значимость при выражении религиозных повествований, ценностей или верований;

обосновано, что стилистические особенности английских религионимических единиц являются первичными факторами функциональности религиозных метафор, описывающих религиозные темы: *грех и прощение, внешнее (явное) и внутреннее (скрытое), духовное совершенство*, а также культурную жизнь общества: *праздники и религиозные обряды, национальную литературу*.

Внедрение результатов исследования. На основе исследования функциональных и стилистических особенностей английских религионимических единиц:

теоретические выводы на основе того, что введение религионимических единиц в использование сформировалось приоритетом таких факторов, как культурные и исторические принципы, политическое влияние, этические и нравственные ценности, межрелигиозный диалог и понятия терпимости, психологические и духовные аспекты в исследовании религиозных понятий, междисциплинарный подход были использованы при выполнении проекта IL21091433 «Создание платформы базы статей об узбекских реалиях (на

основе критериев электронной энциклопедии Википедия)» выполненного в Ташкентском государственном университете узбекского языка и литературы в 2022-2023 годах (Справка № 01/4-1203 Ташкентского государственного университета узбекского языка и литературы от 2 апреля 2025 года). Положительные результаты, достигнутые в результате внедрения в практику предложений и рекомендаций, послужили важным источником в подготовке электронной платформы, теоретических и практических материалов в рамках инновационного проекта;

выводы на основе того, что функциональные особенности английских религионимических единиц сформированы на основе интеграции религиозно-убежденческих понятий, нравственных ценностей, специфических обычаев и обрядов, национального менталитета, мировоззрения, психики, языковой и речевой культуры, языковых особенностей, поэтического мышления народа были использованы в зарубежном проекте «English Access Microscholarship Program» выполненного в Самаркандском государственном институте иностранных языков в 2022-2024 годах, финансируемом посольством США и американским советом (Справка № 721/02 Самаркандского государственного института иностранных языков от 14 марта 2025 года). В результате английские религионимические единицы были использованы при организации мероприятий по культурному, личностному развитию и обслуживанию сообщества, организованных на основе проекта;

выводы и результаты о том, что религионимические единицы в английском художественном дискурсе проявляются на примере таких лингвистических образцов, как культурные и исторические контексты, в которых выражены языки религиозного управления как *англиканизм*, *католицизм* и *протестантизм*, библеизмы, архаизмы, библейские пословицы и поговорки, метонимические модели были использованы при выполнении проекта 81-12/202 «Национальные ценности в почете молодежи» выполненного в центре пропаганды культуры и искусства Узбекистана «Вечное наследие» (Справка № ML01/01-13 центра пропаганды культуры и искусства Узбекистана от 22 марта 2025 года). В результате использование примеров, посвященных функциональному и стилистическому анализу английских религионимических единиц, послужило повышению практической актуальности научного проекта;

выводы и результаты относительно того, что семиотические признаки религионимических икон и символов формируют когнитивные процессы на основе религиозных метафор и афоризмов, а также приобретают логическую значимость при выражении религиозных повествований, ценностей или верований были использованы при выполнении проекта 90-01/38 «Влияние джадидов на формирование правовой культуры общества» выполненного в центре пропаганды культуры и искусства Узбекистана «Вечное наследие» (Справка № ML01/01-12 Центра пропаганды культуры и искусства Узбекистана от 22 марта 2025 года). В результате выводы о том, что стилистическая окраска религионимических единиц англоязычных народов составляет основу художественного текста, были использованы в проекте.

Структура и объём диссертации. Диссертация состоит из введения, четырех глав, заключения и списка использованной литературы; общий объем составляет 270 страниц.

E'LON QILINGAN ISHLAR
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LIST OF PUBLISHED WORKS

I bo'lim (I часть; I Part)

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Avtoreferat “Durdona” nashriyotida tahrirdan o‘tkazildi hamda o‘zbek, rus va ingliz tillaridagi matnlarning mosligi tekshirildi.



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