

## **THE CONCEPT OF GOD IN LINGUISTIC AND CULTURAL PERSPECTIVES: A COMPARATIVE ANALYSIS**

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### **ABSTRACT**

*This article explores the concept of God from linguistic, cultural, and cognitive perspectives, focusing on Uzbek and English contexts. It examines how the divine is conceptualized, verbalized, and interpreted across languages. The study highlights semantic structures, cultural influences, and translation challenges, demonstrating that the concept of God reflects both universal and culture-specific meanings.*

**Keywords:** *God concept, linguistics, conceptualization, religion, semantics, culture, Uzbek language, English language, religious terminology, worldview.*

### **INTRODUCTION**

The concept of God occupies a central position in human cognition, culture, and language. Across civilizations, the idea of a supreme being—referred to as God, Allah, or Creator—has shaped moral systems, social structures, and linguistic expressions. From a linguistic perspective, the concept of God is not merely a theological notion but also a semantic and cultural construct embedded within language systems. Recent linguistic research emphasizes the relationship between language and worldview, particularly in the study of religious terminology. The concept of God reflects how speakers of different languages perceive and interpret ultimate reality. In Uzbek and English linguistic traditions, the conceptualization of God demonstrates both shared universal features and distinct cultural representations.

This study aims to analyze the concept of God through a comparative linguistic lens, focusing on semantic, cognitive, and cultural dimensions.

### **METHODOLOGY**

The research employs a qualitative and comparative methodology grounded in modern linguistic theory. The following methods are used: Comparative analysis: examining Uzbek and English representations of the God concept. Semantic analysis: identifying meaning structures and conceptual features. Cognitive-linguistic approach:

analyzing how mental models of God are formed. Contextual analysis: interpreting usage in religious and cultural texts

The data includes religious texts, linguistic corpora, and scholarly interpretations of religious terminology. Special attention is given to lexical-semantic fields and conceptual metaphors related to God.

### **LITERATURE REVIEW**

The study of the God concept intersects multiple disciplines, including linguistics, theology, and cultural studies. Scholars such as A.A. Reformatskiy emphasize that terms, especially religious ones, function as precise carriers of specialized meaning. Religious terminology, therefore, reflects structured conceptual systems rather than arbitrary lexical units. In Uzbek linguistics, researchers such as M.E. Umarxo‘jayev and Sh.M. Sultonova have explored religious lexicon and its cultural implications. Their work highlights how Islamic terminology conveys not only doctrinal meanings but also moral and emotional values. The concept of God in linguistic studies is often linked to the theory of the linguistic worldview, which suggests that language encodes cultural perceptions of reality. According to this approach, the notion of God differs across cultures: In English linguistic culture, God is sometimes anthropomorphized, depicted metaphorically as an “old man with a beard” or a figure on a throne.

In Uzbek (Islamic) worldview, the concept of Allah is abstract, transcendent, and associated with positive moral values such as goodness, mercy, faith, and justice. These differences illustrate how linguistic and cultural frameworks shape religious understanding.

The concept of God exists at the intersection of cognition and belief. It represents an abstract entity that is understood through language and metaphor. In cognitive linguistics, such abstract concepts are often structured through metaphorical mappings. For example:

*God as creator – associated with origin and power;*

*God as judge – associated with morality and justice;*

*God as protector – associated with safety and care;*

These conceptual metaphors are universal but expressed differently across languages. In Uzbek, the term Allah carries strong connotations of unity (tawhid), transcendence, and moral perfection. It is embedded in expressions reflecting faith, hope, and ethical responsibility. In English, the term God may function in both religious and secular contexts, sometimes losing its strictly theological meaning. This leads to semantic broadening and variation in interpretation. Cultural context significantly shapes the God concept: In Islamic culture, God is beyond physical

representation, emphasizing spiritual and moral attributes. In Western traditions, artistic and literary representations may humanize God, reflecting different theological traditions.

These distinctions demonstrate that the God concept is both universal and culturally specific. The semantic field of the God concept includes: power (omnipotence), knowledge (omniscience), eternity, moral authority.

In Uzbek usage, these features are closely tied to ethical behavior and social norms. In English, they may appear in both religious and metaphorical contexts. Translating the concept of God between languages involves more than lexical equivalence. It requires: preserving cultural meaning maintaining theological accuracy adapting to contextual usage For example, “Allah” is not always directly interchangeable with God due to cultural and doctrinal nuances.

### **CONCLUSION**

The concept of God represents a complex interplay between language, culture, and cognition. While it embodies universal human concerns about existence, morality, and meaning, its linguistic expression varies significantly across cultures.

The comparative analysis of Uzbek and English demonstrates that: The God concept is deeply rooted in cultural worldview linguistic structures reflect both abstract and emotional meanings translation requires sensitivity to semantic and cultural nuances. Ultimately, studying the concept of God through a linguistic lens enhances our understanding of how humans conceptualize the divine and express it through language.

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