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LEXICOGRAPHICAL CHARACTERISTICS OF RELIGIOUS WORDS IN THE UZBEK LANGUAGE

Abstract: This article presents various views on the study of religious words in the Uzbek language, information and theoretical relations about dictionaries created on the basis of religious lexicon.

Key words: religion, religious lexicon, lexicography, encyclopedic dictionary, terminological dictionary, theological theory, heaven, hell.

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Introduction

At the root of the idea of the Third Renaissance promoted by the head of our state in New Uzbekistan, educating young people in the spirit of self-realization with a deep understanding of the concepts of nationality and values, patriotism, and "perfect man" is one of the important needs of today's era. The role of religious knowledge is extremely important in the implementation of this necessity. Our Honorable President Sh.M. Mirziyoyev emphasized the importance of Islam in the world civilization and addressed this issue in his speech at the 72nd session of the UN General Assembly. We really appreciate it. We strongly condemn and will never compromise with those who associate our sacred religion with violence and bloodshed. Islam calls us to goodness and peace, to preserve original human qualities"[1.3].

Materials and Methods

Religion and religious values are the creation of humanity, and are connected to its soul. Philosophers, theologians, sociologists, and psychologists first studied the issues between religion and language due to the interest in self-realization of the human psyche and nature. "Since ancient times, religion has served as a means of controlling people, directing them to a single goal, and also providing knowledge and education. Although religious communication has

existed since ancient times, scientific research in this field has appeared relatively recently. When people lived as a community, they resolved any relationship between them on the basis of religion, they received science, manners, and education through religion. For these reasons, the religious lexicon has been considered an important and integral part of human society in all times"[2.237].

As mentioned, religion and related knowledge have played a primary role in the development of the human psyche in all times and everywhere. In the pre-independence period, religious sources and rare works, which are the basis of the national values of the people, were distorted and interpreted. After we gained independence, there was an expansion of the scope of conducting research on the study of the religious lexicon. In particular, in the studies of T. Yuldashev, M. Umarkhojayev, M. Galiyeva, Sh. Sultanova in Uzbek linguistics, U. Qabilov and G. Toychiyeva in Uzbek literature, the issues of religion and philology have been thoroughly studied.

The unique aspect of religious texts is that they are not created by man, but are delivered by the Creator, and people cannot change them according to their wishes. We can witness the different interpretations of the religious lexicon, which is their basis, in a number of dictionaries. The term "religious lexicon" consists of lexical units specific to religious

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language, that is, "people use within the framework of religious ethics"[3.369]. A number of religious lexicon dictionaries were created. Among such dictionaries, "Encyclopedia of Islam" published under the editorship of Z. Husniddinov, "Al-Qamus" Arabic-Uzbek encyclopedic dictionary created by academician N. Ibrohimov, O. Nosirov, M. Yusupov, Yu. Rahmatullayev, Arabic-Uzbek dictionary "An-Na'im ul-kabir" created by A. Nishanov, "Religious terms and phrases" dictionary by M. Umarkhojhayev, "Educational" by J. Omonturdiyev and A. Omonturdiyev -explanatory dictionary of mystical revolutions", U.Hasanbayev's "Annotated dictionary of some terms and concepts for religious-educational and socio-spiritual sphere propagandists" can be cited as an example.

In particular, we will analyze the definitions given to the concept of religion in the explanatory dictionary of the Uzbek language, which is considered a very large vocabulary of the Uzbek language: RELIGION [a] Worldview and imagination based on belief in divine power. The religion of Islam. Christianity. Buddhism. Religion is one of the forms of spiritual oppression that oppresses the masses of people everywhere and everywhere who have been working for others all their lives and living in poverty and alienation. V. I. Lenin, Sotsializm va din. *Bir g'oyada ish ko'rdi boy, eshonlar, Din nomidan berib turli farmonlar. Mehnat ahlin ezib, to'kdilar qonlar.* G'ayraty[11.227]. The above definition and the examples given to it represent the inappropriate and biased interpretation of the attitude towards religion, especially Islam, in the pre-independence period.

The definition of religion after independence is as follows: RELIGION [a. — belief, trust] A set of worldview, imagination, traditions and rituals based on belief in divine power, God. The religion of Islam. Christianity. Buddhism. The verb of another religion is different. Proverb. Islam guides people to the right path. Oybek, Selected works. Where there is a person who is pure in his faith and religion, he will run away for a hundred miles.(S. Ahmad, Hukm)[12.621].

In the research work of U.Y. Koziyev called "Study of Borrowed Words in Explanatory Dictionaries of the Uzbek Language" where the borrowed words in the vocabulary of the Uzbek language were studied, several words expressing religious concepts were found analyzes into thematic

groups, which are: words denoting a person, words denoting direction, flow, words denoting activity and process, words denoting creation, injury, words denoting objects, words denoting place, level, words denoting religious categories. We will focus on the analysis of the concepts of "Heaven" and "Hell" belonging to these groups. According to theological theories, the concepts of heaven and hell are contradictory concepts. According to the teachings of Islam, whether people go to heaven or hell in the next world depends on the merits and sins they have done in this world. According to the lexical-semantic meaning, Jannat (Bihisht, Ravza, Jinon) is a flower garden full of flowers, a garden decorated with boston, the waters of which are white as milk, sweet as honey, a spring, a pool, rivers flowing, a hundred thousand There is a world of temples, where various fruits are constantly harvested, where a hundred thousand kinds of delicacies are prepared. - divine space. In Hasanbayev's "Annotated Dictionary of Some Terms and Concepts for Religious-Educational and Social-Spiritual Propagators" Jannat (Arabic - garden, Persian - behisht, dor us-salam, garden 'i eram and others.) The highest blessing in Paradise is to see God's presence. According to Islamic teachings, ten companions were predicted to enter paradise while they were still alive ("Asharai mubashshara"): Abu Bakr Siddiq; Umar bin Khattab; Uthman ibn Affan; Ali ibn Abu Talib; Zubayr ibn Awwam; Talkha ibn Ubaidullah; Sa'd ibn Abu Waqqas, Abu Ubayda ibn Jarrah; Abdurrahman ibn Awf; Said ibn Zayd.

Conclusion

There are seven hells, each of them has its own name: Jahannam, Saqar, Sair, Lazzo, Hutoma, Jahim, Hawiya. They will be filled with punishment according to the sins of the servants, for example, the place of divine torment with chains of black-heated for a thousand years, red-heated for a thousand years, white-heated for a thousand years. Sources say that if a pinhole hole is opened from hell, this world will turn to ashes. The conclusion is that religious terminology is a topic that never loses its value and always needs research. Lexicographic study of the religious lexicon helps to learn the etymology of many words. For humanity, the need to know the knowledge of the religion to which it belongs is always considered a primary and necessary need.

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