RELIGIOUS LEXICAL UNITS DEFINING PERSONAL NOUNS IN UZBEK DICTIONARIES

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Abstract

In this article, the ideas related to the study of religious words that have not lost their value over the centuries in world and Uzbek linguistics are presented. Also, comments were made about the fact that the religious lexicon, which has not yet been fully researched in linguistics, is given in dictionaries. Taking these reasons into account, the explanatory, thematic and terminological dictionaries created in the Uzbek language explained the religious lexical units meaning personal nouns, and touched upon their similarities and differences.

Keywords: religious lexicon, explanatory dictionary, thematic dictionary, terminological dictionary, religious category, exotic lexicon, imam, eshan, mufti, sheikh, anthroponyms, theonyms, toponyms, zoonyms, chrononyms.

Introduction

In today's modern linguistics, when a number of new directions and fields are emerging and scientific research is being conducted on their research, there is a separate lexical layer that has not yet been fully explored, and its existence is as ancient and intense as the creation of the first humans in is a controversial topic. According to B. Koshakova's confession: "Man was created, then his mind grew, and in the early stages of his development, before he made decisions, decrees, laws and the Constitution to manage the country with his intelligence and knowledge, every country in the world which state was regulated by religion. 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."[2,237] In fact, we wouldn't be wrong if we say that religion is the first "artist of the soul" of people.

Materials and Methods

In world linguistics, a number of linguists have conducted research on the issue of studying religious texts and religious lexicon from different aspects. In particular, linguists such as N.Mechkovskaya, Yu.Mikhailova, K.Timofeev, P.Yakimov,

R.Goryushina, S.Bulavina, I.Matey, G.Sklyarevskaya, M.Petukhova studied the specific features of the religious lexicon. In Turkology, N. Suyargulov, A. Serikbaeva, R. Sharyafetdinov, Z. Yakhayeva, Z. Khafizova, G. Abdullina, in Uzbek linguistics N. Ulugov, T. Yuldashev, Sh. Galieva, Sh. Sultonova, Sh. Omonturdiyeva, Sh.Yusupova research of religious words based on lexical-semantic, anthropocentric, linguo-pragmatic, functional-stylistic principles was carried out.

The research on the study of religious text and religious lexicon in world and Uzbek linguistics is one of the important tasks facing modern linguistics. Today, the anthropocentric principle of language learning is based on the desire of a person to understand his identity both religiously and secularly. N. Ulugov, who studied religious words in the Uzbek language from an exotic point of view, notes that there are the following forms of exotic nouns in religious texts:

1) anthroponyms; 2) theonyms; 3) toponyms; 4) zoonyms; 5) chrononyms. Anthroponyms are one of the largest types of proper nouns and constitute a separate thematic group of exotic vocabulary found in Uzbek religious texts. The group of exotic anthroponyms includes personal names, nicknames, nicknames, kunyas, nicknames typical of Arab peoples. According to the requirements of Islam, the name given to the children of Muslims should not be equal in meaning to the name of Allah, nor should it be superior to it. [3,68] A large part of the exotic lexicon consists of names representing personal nouns: imam, eshan, mufti, sheikh, etc.

IMAM [a. — chief, leader; peshvo, one who stands in front of the prayer] 1. A person who stands in front of the congregation in prayer, leads the prayer, and leads them to him. The prayer was performed here, in the hotel, and Abdishukur was the imam. Oybek, Selected works. 2. A title of Islamic leaders. Who told you that everyone who graduates from the madrasah becomes an imam or a judge? M. Ismaili, Fergana t.o. 3. Imam (male name).

MUFTI(Y) [a.— fatwa giver] religion. A high-ranking Muslim cleric: an official cleric who interprets Sharia laws, judges on Sharia and legal issues, and issues fatwas. At the beginning, the judge and the owner were in a row, after them the mirshab and the chairman were in a row, after them the mufti of the district. S. Ainiy, Slaves. If I were mufti, I would issue a fatwa on this matter. S. Ainiy, Slaves.

SHAIKH [a.—old, old; head of clan, tribe; religious leader; scholar, mentor] In the countries where the religion of Islam spread, the name given first to learned people, then to scholars and jurists; Later, the officials of the holy places were called sheikhs. Mirkarim immediately changed his appearance: he tied a thick turban on his head, put on a kimkhob tunic and temporarily became a holy sheikh. P. Tursun, Teacher. A

fatwa was given to go with a large army in consultation with amirs, sheikhs, and scholars.

In the dissertation research work of U.Y. Koziyev, which is considered one of the important works in the field of religious lexicon, called "Research of borrowed words in explanatory dictionaries of the Uzbek language", words expressing religious concepts are analyzed into several thematic groups, which : words denoting person, direction, words denoting flow, words denoting activity and process, creature, words denoting injury, words denoting things, words denoting place, level, religious words denoting categories."[5,99] These ideas about dividing the religious lexicon into thematic groups are considered an important classification in the study of this lexical layer. In particular, the composition of their exotic vocabulary in the Uzbek language, which is part of the group of personal words, mainly consists of Arabicism, Slavonicism, Anglicism, Gallicism, Persianism. [1,380] As the language continues to enrich and develop, each lexical layer in it becomes richer. In particular, we can witness that the religious lexical units we are studying have been borrowed a lot from other languages, especially from Arabic.

Conclusion

As a conclusion of the above comments, we can say that the study of the religious lexicon in the vocabulary of the language is the basis for the strengthening of the "bridge" between space and time in summarizing the past and present of people, making plans for the future. It is natural that the words in the vocabulary become obsolete over time, go out of use, or give way to a new word. However, in the religious lexicon, such a change is observed only in rare cases. The religious lexicon is therefore an important and valuable vocabulary.

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