

Religious Uzbek Language and Conditions of its Development in Modern Society

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***Abstract--**Language is a phenomenon which can be studied from multidisciplinary viewpoints. As it is interconnected with the disciplines as philosophy, psychology, neurology, sociology, culture, cognition, pedagogy, ethnography and other sciences. In addition, it can be investigated in connection with various phenomena such as society, thought, culture, education, art and religion. This particular article deals with the interconnection of language with religion and reveals specific features of religious language in the example of Uzbek language. The aim of the study is to reveal the structural and semantic peculiarities of religious language in the example of Uzbek language. In order to reach the goal of the research, the following tasks were set: a) review of related literature; b) analysis of the impact of social factors on language development, particularly religious language; c) analysis of structural and semantic peculiarities of the lexicon of Uzbek religious language. To carry out the research, the following methods such as linguistic description, sociolinguistic analysis, componential analysis were used. The results of the research showed that religious vocabulary system of the Uzbek language can be characterized as follows: from a structural viewpoint, religious lexemes consist of words and word combinations; from a semantic perspective, religious lexicon can be subdivided into some semantic groups such as words of knowledge, usage of everyday things, special ceremonies, beliefs, and worship.*

***Keywords--**uzbek language,lexicon, psychology, development of language.*

I. INTRODUCTION

It should be noted that interest in social functions of language as a multidimensional and complex phenomenon has not disappeared; rather, it has a special place in the linguistics of the early 20th century. Linguist-scholars are investigating the problems associated with the study of the social functions of language, including their mobility in society.

The level of language development is inextricably linked with the expansion of its functions, that is, social development [6, 82-83]. Society is a multidisciplinary, multifaceted society where language is used as the main means of communication in social life and, simultaneously, every social change reflects the development, improvement and expansion of its social functions. Thus, the social development of language, its increased social status, and the use of it as a means of communication by the whole society can be seen in the expansion of its social functions.

The social functions of language are understood as its role in a particular area of social life. The theory of language as a social phenomenon and the study of its social functions are important both in theory and in practice, as a means of communicating and exchanging ideas.

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The scientific study of the expansion of social functions of the language allows to determine current social status of the language, its role and importance in the social life, and the state of social development. Language also plays an important role in determining which areas of society are more or less developed. The movement of language in society is manifested in the expansion of social functions of the language, the enrichment of its vocabulary, the acceleration of social relations, the pace of social development, its reflection in literary languages, and the language as a means of interethnic and interpersonal communication.

II. LITERATURE REVIEW

There are sufficient scientific works devoted to the problem of the interconnection of language with other spheres such as society, religion and etc. In this context, it is worth noting that D. Khudoyberganova, a scholar who studies Uzbek linguistics based on anthropocentric paradigm, is not only a linguistic unit, but also as a mental structure that represents not only an element of the language system but also a product of social communication, the linguistic and linguistic thinking of the linguist acknowledges [15, 3]. Hence, it is clear that language is a phenomenon of social and anthropocentric value. This nature of language is reflected in the fact that society is a means of communication and exchange of ideas for people and a cognitive device that reflects the linguistic thinking of the linguist.

As we have already mentioned, the future, place, and status of the language depend on whether or not it is in communication. In order for the language to function properly, it must have a certain environment, that is, human society, its socio-economic fluctuations, and its spiritual and cultural deviations. These changes, in turn, influence on the language. In this context, it should be noted that in addition to being a means of communication, language is a mirror that reflects the culture, life experience, customs, religion, and national characteristics of the speaker. As these features in society change for the better, the language also changes, refreshes, polishes and becomes rich [5, 165]. As a result, the relevant functions of language in the community will be expanded as the language serves to reflect the national values, customs, religion, culture and national identity of the people who speak the language.

Language development occurs on the basis of certain conditions in society, in particular social factors that depend on the function of language in society. The impact of social factors on language movement, development and language interaction is based on material and spiritual culture that is observed in all areas of society. The social factor reflects the social, historical, economic, cultural, ideological and other extralinguistic conditions and the basics of the structural and functional development of language. All these factors affect the language, each of its individual branches.

As language develops under the influence of certain social factors, changes in the material and spiritual life of the society are reflected in the language and determine its progress. In turn, language changes according to its demands to meet the interests of society, and its social functions become more active.

It is noteworthy that gaining the independence of the Republic of Uzbekistan and granting the Uzbek language the status of the state language created the process of enrichment and development of the national language. In particular, thanks to independence, the status and role of the Uzbek language has increased. Uzbek: a) has begun to

perform a wide range of social functions; b) the position of the world languages has been restored; c) widespread throughout the Republic; e) In legal relations, in the authorities, in the official documents, the case has been started in Uzbek.

Uzbek as a perfect language reflects, preserves, and transmits from generation to generation the social and economic, political processes that are taking place in the society, all aspects of society such as science, technology, literature, art, religion.

It is well known that language is always in motion, in which language units are regularly formed, altered, or consumed. The main reason for these processes is the social development of the language, the expansion of its role and functions in society.

A developed language is a language that serves as a means of communicating a historical association of people, which corresponds to a high level of industrial, scientific, technical, cultural, and political life achieved by mankind during a precise historical period [14, 34]. Like any social phenomenon, language has the potential for formation, growth and development.

Thus, the language and its contents are unchanged, stationary and inactive. There is an ongoing process of renewal of the dictionary's vocabulary, grammatical forms, phonetic features and more.

The pace of these updates largely depends on the pace of social growth. The more changes that occur in a society, the sooner the changes will be made, and the more the language will change [7, 23]. This phenomenon is directly related to the expansion of its social functions.

The enlargement of the social functions of the Uzbek language has had a significant impact on the internal structure of the language, in particular, as a result of social processes the vocabulary of the language has been enriched. In particular, in the language, new subjects, changing events, and events taking place in the society are reflected in the language.

The dictionary terms of the language are understood as 'the totality and the system of all words belonging to a particular language' [4, 67], and 'all words contained in a language' [1, 83]. Glossary consists of a combination of all active and inactive words in this language: 'Words in the dictionary are usually divided into two groups: active words or active glossary and passive vocabulary or passive dictionary ('multitasking words or active vocabulary and rare words or inactive dictionaries') [1, 83]. 'Active words (active vocabulary) include words that are commonly used in speech and in everyday life, and these words are easily understood by all. ... The passive vocabulary (passive dictionary) includes words that are available in the language but are rarely used' [12, 111-112].

An active dictionary is a word that is not only understood by the person who speaks it but also actively uses it. Inactive dictionary – words that are spoken by a person who understands this language, but does not use it or rarely uses it. [10, 132-133].

The active and inactive dictionary is inconsistent, changeable. Depending on the requirements of the people who use the dictionary, the active dictionary may sometimes become less inactive, resulting in new words

emerging. For example, words such as *communist, communism, Soviet, party, komsomol, pioneer*, which were actively used before the Uzbek language was given the status of a state language, have been translated into inactive dictionary. On the contrary, the use of a number of words inactivated has become more active: words such as *иқтисод, фирқа, котиб, саркотиб, кафолат, ислоҳот*.

Although the number of inactive words is greater than the number of active words, they are rare in everyday interactions with people, when individuals in a field talk about a particular field or read a literary work [2, 60].

The number of active and inactive words in the dictionary of a language that contains language vocabulary is unclear. Each language dictionary contains several thousands of words. The vocabulary is assessed based on the variety of words in the dictionary and on the quantity. Every word, no matter how many words it has, will serve to meet the needs of its own nation, and it will continue to evolve, enrich, and enrich itself.

The language content that is changing with the development of society is enriched by the internal resources of the language as well as the vocabulary of the developed languages. New words and their meanings are based on language rules' [1, 87]. Hence, the news that society and the people are living in will determine how the language and, in turn, the content of the dictionary changes, develops and enriches. Changes in growth, development, production, agriculture, economy, industry, science, technology, culture influence the content of the dictionary.

Linguist A.A. Abduazizov considers neologisms to name new concepts, objects or phenomena, to distinguish signs of something or phenomenon in the language, to save language means, to serve a clearer expression, and to highlight two ways in which they appear in language: under extrinsic effects [1, 86].

The composition of the language dictionary is in constant motion, and as a result of these changes, certain dictionary units are degraded, some meanings are changed, some are passive, and neologisms appear in the language. These factors can be traced back to the studies of linguist K. Sapaev [11, 26].

In the scientific literature, there are mainly four ways in which the development of language vocabulary is used: grammatical, phonetic, semantic, and vocabulary [12, 115].

According to our observations during the years of independence, the composition of the Uzbek language is mainly developed through three of these four methods, namely: 1) grammatical method (based on language modeling and word formation methods); 2) semantic method (used to move word meanings, expansion of word meanings and narrowing of word meanings); 3) word mastering (in this case a word is learned from another language).

The development of any national language and the growth of its vocabulary is a very complex process. Communities that communicate in a particular language have a direct and indirect impact on their language. The impact of social factors on language is important in this respect.

Social conditions lead to the development of language, particularly religious language. In particular, the president of the Republic of Uzbekistan Sh. Mirziyoyev has carried out positive reforms to create greater religious tolerance and freedom. Amnesty for religious prisoners was announced, opening many new mosques in the country,

and expanding opportunities for religious education. He put forward the idea of developing education and spirituality in order to introduce Uzbekistan's rich Islamic heritage in the modern world.

The interrelationship of language and religion is one of the most controversial issues, which underscores the importance of religion in the emergence and development of language, and its reflection on the processes of religious development. It is clear that language and religion are interrelated and play an important role in the development of each other.

Throughout our research, we have examined the special role of religious vocabulary in exploring language layers that represent religious diversity.

Famous Uzbek linguist N.M. Uluqov "In the Uzbek linguistics, addresses the general issues of lexicology, aspects of lexical research, methods, features of formation and development of the Uzbek language vocabulary, variation and enrichment, and the possibilities for categorizing and classifying words as a particular system. One of the pressing issues to study is the vocabulary of religious texts in Arabic translated into Uzbek, with the use of exotic vocabulary found in such texts, the causes and characteristics of lexical-semantic, methodological research, thematic classification that emphasizes" [13, 4].

It should be noted that at the heart of the spread of Islam is the basis of the Republic's legislation. In particular, a number of laws and decrees, such as these, are the legal basis for the change in the Islamic faith in our country. "Freedom of Conscience and Religious Organizations" of the Republic of Uzbekistan (June 28, 1991, No. 289-XII); Amendments to the Law of the Republic of Uzbekistan "On Ratification of the Charter of the Organization of Islamic Cooperation (Dakar, March 2008)" (October 2, 2018) additions were made (Bulletin of the Supreme Council of the Republic of Uzbekistan (1991, No. 8, Art. 186; 1993, No 9, Art. 334)) Decree of the President of the Republic of Uzbekistan on the Establishment of Tashkent Islamic University (April 7, 1999, PQ-2282) On the State Registration of Religious Organizations in the Republic of Uzbekistan; About approval of the Situation on the procedure for registration and liquidation [www.lex.uz]. Therefore, any religion is born, grows and develops in society.

III. RESULTS AND DISCUSSION

It is worth noting that in the process of language changes that have occurred as a result of the expansion of the social functions of the Uzbek language, the activation of archaism and the emergence of neologisms are of particular importance. The news in any area of society is called a new name, or the obsolescence of a subject or event causes the word to go out in the social sphere. There are also cases where the meaning of the word changes for no reason or there is a change in the meaning of the word without changing its social function [8, 195]. This is how new words come in or out of the words in the dictionary. This process is a regularity in all languages.

But neologism is a relative concept [8, 195–196], and this phenomenon changes at different stages of linguistic development. The Uzbek language is no exception to the vocabulary of obsolete words as a result of changes in society. In the Uzbek language, the words that fall into this phenomenon, as in other languages, are divided into two types: historical words and archaisms.

Historical words are names of past, ancient objects, events and processes that are now consumed, and if there is no need to use them in the modern language, some archaeologists refer to the old language as the present subject, events and processes. It became more relevant as a result of the status of the state language. For example, many archaisms such as printing, reforming, vacations are now out of the inactive dictionary and have become more active.

Revived archaisms have been used in all areas of society, and in some cases they have broadened meaning and in some cases reflected new concepts. The revived archaisms are reflected in the fields of economics, politics, sports, production, education, cultural and public life, medicine, public administration and religion. It is important to deal with the archaisms which reactivated in the Uzbek linguistics.

The revived archaisms of the religious sphere. In the years of independence our attitude towards religious values has changed dramatically. As a result, archaisms, like those in the religious sphere *азон* (arabic), *аср* (arabic), *ақида* (arabic), *ақидашунос* (arabic), *ақидашунослик* (arabic), *бомдод* (persian), *диндор* (arabic +persian), *домла*, *закот* (arabic), *ибодат* (arabic), *имом* (arabic), *ислом* (arabic), *калимуллоҳ* (arabic), *муслмон* (arabic), *мўмин* (arabic), *никоҳ* (arabic), *оят* (arabic), *пайгамбар* (arabic), *пешин* (persian), *руҳоний* (arabic), *рўза* (форс), *суннат* (arabic), *сура* (arabic), *фарз* (arabic), *хатиб* (arabic), *хуфтон* (persian), *шайх* (arabic), *шом* (persian), *қори* (arabic), *Қуръон* (arabic), *ҳаж* (arabic) have re-entered the everyday life of the people. For example:

“*Hayotini muqaddas dinimiz arkonlarini o‘rganishga va targ‘ib etishga, xalqimiz, yoshlarimizni diniy ma‘rifat ruhida tarbiyalashga bag‘ishladi*”, - dedi SHavkat Mirziyoev. [Darakchi, 15.02.2018, № 7].

The word **аркон** is used in this sentence in Volume 3 of the 2007 Explanatory Dictionary, which is an abundance of ‘*руқн II*’ used in outdated literary style, that is, “*исломда энг муҳим, ҳар бир мўмин-муслмон учун фарз саналган беита вазифанинг ҳар бири: калимаи шаҳодат, намоз, закот, рўза ва ҳаж ибодати*” (‘one of the five most important duties in Islam for every believer: kalama testimony, prayer, zakat, fasting and pilgrimage’) [ЎТИЛ, 2007, 3 жилд, б. 397]

“*Hayotini muqaddas dinimiz arkonlarini o‘rganishga va targ‘ib etishga, xalqimiz, yoshlarimizni diniy ma‘rifat ruhida tarbiyalashga bag‘ishladi*”, - dedi Shavkat Mirziyoev. [Darakchi, 15.02.2018, № 7].

In both explanatory dictionaries of the Uzbek language, *ҳаж* (*the pilgrimage*) is the same as “*Макка шаҳрига бориб Зулҳижжа ойида белгиланган қоида ва одатларга амал қилган ҳолда Каъбани тавоф ва зиёрат этиши*” (‘*Going to Mecca and visiting the Ka‘bah*’) in accordance with the rules and regulations established during the month of DhulHijjah.’ [ЎТИЛ, 1981, 2 жилд, б. 673; ЎТИЛ, 2008, 5 жилд, б. 477]

Extension of social functions of language in religious sphere is connected with adoption of the law on freedom of conscience and religious organizations in our country and intensification of use of words in this sphere. Accordingly, this process influences the movement of language social functions.

On the whole, regarding the legalization of the Uzbek language as a state language and the use of revived archaisms in all spheres under the influence of the independence policy, it is important to note that many of them have their old meanings and some of them express new-fangled meanings.

New vocabulary is also important for the enrichment of the Uzbek language's vocabulary as a result of the Republic of Uzbekistan's independence, that is, the expansion of social functions of the language under the influence of the independence factor.

The development of social functions of language can be seen in the following word combinations of religious sphere: *жума* (arabic) *намози* (arabic), *таҳажжуд* (arabic) *намози* (arabic), *ҳаж* (arabic) *зиёрати* (arabic), *диний* (arabic) *ақиданарастлик* (arabic), *диний* (arabic) *мазҳаб* (arabic), *диний* (arabic) *оқим*, *диний* (arabic) *терроризм* (лотин), *диний* (arabic) *экстремизм* (*экстримизм*).

For an illustration: *Ўзбекистон Республикаси Миллий хавфсизлик хизматининг тегишли тадбирлари натижасида диний экстремистик оқимлар таъсирига тушиб қолган ўзбекистонликлардан бири ушланиб, Ўзбекистонга олиб келинди.* [panorama.uz].

As can be seen from the examples above, the expansion of language social functions in religion is reflected in the new dictionary of the Uzbek language. This indicates that the social functions of language in the society have been expanded and the vocabulary content enriched.

It is well known that human beings are guided by certain systems of life, and the first of these systems is the religion that regulates human life.

Religion and society, their interrelationships are important and complex, and religion, which is of a social nature, arises in the course of society's adherence to certain rules. The language dies with society as it appears with society. So does religion.

In regard with it we have analyzed religious vocabulary in Ziyavuddin Rahim's religious and enlightenment work “Қуръон – қалблар шифоси”.

While investigating the research we have come across to the words of different semantic groups, such as, words of denoting the knowledge, words of denoting the everyday things of usage, words of denoting special ceremonies, words of denoting one's belief, words of denoting worship and some other groups. We will represent these lexemes in accordance with their frequency in use:

1. Religious words denoting special ceremonies. They play a great role in the religious vocabulary development of the Uzbek language. Here we separated the examples of word groups in the work. For example:

- Ma'lumki, bizning yurtlarda musibat etgan xonadonga **fotiha** o'qishga kelishadi, **mayyit** egalariga **ta'ziya** bildirishadi, Qur'on tilovat qilib, savobini o'tganlarga bag'ishlashadi. Bundan tashqari vafot etganlarga atab qilinadigan **ehson**larda ham Qur'on o'qiladi (Qur'on qalblar shifosi, B.4).

- Lekin unutmaylik, Qur'on faqat **dam solish** yoki **qaytarma qildirish** uchun tushirilmagan (Qur'on qalblar shifosi, B.5).

- Hadisi sharif mazmuniga ko'ra, Allohning topshiriqlarini etkazuvchi, bandaning har bir ishini nomai a'moliga yozib boradigan itoatgo'y farishtalar qanday ulug' mavqega ega bo'lsa, Qur'onni burro-burro o'qiydigan **qorilar** ham xuddi shunday martabaga erishadi (Qur'on qalblar shifosi, B.7).

- Dono xalqimiz "To'q bo'lsang, mozorga bor, och bo'lsang, bozorga bor", deb bejizga aytmagan. **Qabristonni** ziyorat qilsak, do'ppayib turgan go'rlar ichida ne-ne insonlar: shohu gadolar, faqiru boyvachchalar yotganini ko'rib, ko'zimizning yog'i eriydi, shikasta qalb bo'lib qolamiz (Qur'on qalblar shifosi, B.10).

- O'limga hozirlik solih amallar bilan bo'ladi, qorong'i go'rni yorituvchi Qur'on tilovati bilan bo'ladi. **Quruq kafanlik** olib yoki qabristondan o'zi uchun alohida joy ajratib qo'ygan odamni oxirat safariga rostmana shay deb bo'lmaydi (Qur'on qalblar shifosi, B.11).

- Banda olamdan o'tsa, uni yuvib kafanlash, **janoza** o'qib dafn etish ortda qolgan musulmonlar zimmasiga tushadi (Qur'on qalblar shifosi, B.11).

- Qur'on o'qigan inson Allohni eslaydi, Unga **iltijolar** qiladi, madad so'raydi. Qur'on o'qish zikr bilan duoni jamlagan ulug' ibodatdir. Ayniqsa, namozda Qur'on o'qishning xosiyati ko'p (Qur'on qalblar shifosi, B.13).

- Namozdan tashqaridagi qiroat – takbir hamda tasbehdan afzal. Tasbeh sadaqadan, sadaqa esa ro'zadan afzal. Ro'za **jahannamdan** (to'suvchi) qalqondir (Qur'on qalblar shifosi, B.14).

2. **Religious words denoting one's belief.** They are also the sources of developing of the Uzbek language. Here we separated the examples of word groups in the work. For example:

- Qur'on o'qigan, **Kalomullohni** imon, ixlos bilan eshitgan odamning qalbi illatlardan poklanadi (Qur'on qalblar shifosi, B.2).

- **Vahiy** farishtasi Jabroil **alayhissalom** Qur'onni Allohdan eshitdi. Payg'ambarimiz sollallohu alayhi va sallam Jabroil alayhissalomdan vahiyini qabul qilib oldilar, keyin **sahobalarga** o'qib berdilar (Qur'on qalblar shifosi, B.3).

- Bu bilan insonning ilm-ma'rifati yuksaladi, qalbi xotirjam bo'ladi, **imon-e'tiqodi** mustahkamlanadi, qiyrot-qiyrot savob oladi, oxirtda martabasi yuqori bo'ladi (Qur'on qalblar shifosi, B.3).

- Ammo insonning **fitrati** – asl tabiati ming yil oldin qanday bo'lsa, shundayligicha turibdi (Qur'on qalblar shifosi, B.4).

- **Shariatda** – ma'lum shartlarga ko'ra – dam solish joiz. Masalan, ko'z tekkanda, ko'ngil bezovta bo'lganda e'ki biron dardga chalinganda, kishi o'ziga o'zi dam solishi mumkin (Qur'on qalblar shifosi, B.5).

- Qiyomatda **shafolatga** erishish uchun Qur'on o'qiyamiz (Qur'on qalblar shifosi, B.6).

- Banda Qur'onni chiroyli, bexato o'qigani uchun dunyoda **qavmga** imom bo'ladi, oxirtda ham yuqori martabalarga erishadi, jannat ahli peshqadamiga aylanadi (Qur'on qalblar shifosi, B.7).

- Rasuli akram sollallohu alayhi va sallam aytadilar: "Kim Qur'on o'qisa, **nubuvvatga** (ya'ni, payg'ambarlik darajasiga) pog'onama-pog'ona ko'tarilib boribdi (Qur'on qalblar shifosi, B.7).

3. Religious words denoting worship. They are also important in the Uzbek language. Here we separated the examples of word groups in the work:

- U Zot namozdagi **qiroat**imizni, aytgan hamdu sanolarimizni, duo-iltijolarimizni eshitadi (Qur'on qalblar shifosi, B.14).

- Chunki har bir **oyat**ga olamlar Parvardigori Alloh taolo javob qaytarayotganini yurakdan sezgan inson Fotiha surasini beparvo o'qib ketmaydi, Rabbining ulug'ligini his etadi, Allohni ko'rib turgandek ibodat qiladi (Qur'on qalblar shifosi, B.14).

- Nabiy sollallohu alayhi va sallam shunday deganlar: "Alloh bandaning ikki **rakat** namozidagi (qiroati)ga quloq solganidek boshqa afzalroq narsani eshitmaydi (Qur'on qalblar shifosi, B.14).

- Munofiqa imon, ixlos bo'lmagani uchun ibodatni **xushu'** bilan bajarolmaydi, Qur'onni Alloh roziligi uchun emas, odamlar maqtovi uchun qiroat qiladi, bor e'tiborini faqat tashqi tarafga – moddiyatga qaratadi (Qur'on qalblar shifosi, B.9).

- Ma'lumki, ibodatlar ichida eng afzali – vaqtida o'qilgan **farz** namozi (Qur'on qalblar shifosi, B.12).

- Abu Said Xudriy roziyallohu anhu Rasululloh sollallohu alayhi va sallamdan rivoyat qiladi: "Parvardigor azza va jalla: "Qur'on (tilovati) va **zikrim** qaysi bandani Mendan so'rashdan mashg'ul qilib qo'ysa, o'sha bandaga so'rovchilarga beriladigan (narsalarning) eng afzalini ato etaman (Qur'on qalblar shifosi, B.12).

- Faraz qilaylik: bir odam Qur'on o'qishni yaxshi ko'radi. Ko'p vaqtini **tilovat** bilan o'tkazadi (Qur'on qalblar shifosi, B.13).

4. Religious words of denoting the everyday things of usage. They are also considered an important lexicon in the Uzbek religious language. For example:

- Ko'ngli toza, niyati xolis insonlarni **Yaratganning** O'zi qo'llaydi, turli shikast-balolardan asraydi (Qur'on qalblar shifosi, B.2).

- Bu mo'jizaviy **Kalom** e'tiqodimizni to'g'rilaydi, qalbimizni nurga to'ldiradi, dilimizni ravshan qiladi, tasavvurimizni boyitadi, dunëqarashimizni kengaytiradi (Qur'on qalblar shifosi, B.2).

- Chunki Qur'onni nozil qilgan **Zot** Kalomini har qanday tajovuzlardan saqlashga va'da bergan (Qur'on qalblar shifosi, B.3).

- Buning uchun Parvardigorimiz Kalomini o'qib-o'rganib, **ilohiy** ta'limotlarga muvofiq yashasak bo'lgani (Qur'on qalblar shifosi, B.5).

- Allohga sevimli **banda** bo'lish uchun Qur'on o'qiyimiz (Qur'on qalblar shifosi, B.5).

- Faqat dunyoda emas, **oxirat**da ham baxtli bo'ladi (Qur'on qalblar shifosi, B.6).

- Dunyo **matohlari** esa o'tkinchidir (Qur'on qalblar shifosi, B.6).

- Biroq ular **marhum** zimmasidagi farz ibodatlarni to'kis bajarolmaydilar. Hamma gap shunda (Qur'on qalblar shifosi, B.11).

- Kishi Qur'on o'qigani uchun **savob** oladi. Har bir harfni o'qigani uchun nomai a'moliga 10 ta **savob** yoziladi. Inson Alloh dargohiga olib boradigan eng yaxshi narsa Qur'on o'qigani uchun olgan **savobi** ekan (Qur'on qalblar shifosi, B.13).

- Qolaversa, **hadis**da Allohning Kalomi bandaning zohiriga ham, botiniga ham ta'sir qilishi ta'kidlanmoqda (Qur'on qalblar shifosi, B.9).

- Bejizga "Qur'on qalbga malham, dilni tozalaydigan **ilohiy** davo", deyilmagan (Qur'on qalblar shifosi, B.11).

- Alloh har bir oyat uchun bitta **hasana** yozadi", deb tujjorlar jamoasiga murojaat qildilar (Qur'on qalblar shifosi, B.8).

- Oqibatda **musulmon** bo'lgani uchun emas, musulmon bo'la turib Qur'onni o'qib-o'rganmagani uchun boshiga har xil savdolar tushadi (Qur'on qalblar shifosi, B.9).

- Chunki gunohkor musulmonlarning qiyomat kuni shafaot qilinishi haqidagi hadislar **mutavotir** darajasiga etgan (Qur'on qalblar shifosi, B.12).

- Bunday sababini surishtirsangiz, Qur'on o'qimasligi, **Islom**dan bexabarligi bilinib qoladi (Qur'on qalblar shifosi, B.11).

- Undan: "Yo Rabbim, bandalaring Senga **qurbat** hosil qiladigan eng afzal amal qaysi?" deb so'radim. U Zot: "Ey Ahmad, Mening Kalomimbilan (**qurbat**hosil qiladilar)", dedi (Qur'on qalblar shifosi, B.13).

- Masalan, uyda nafl namoz o'qiyotganda xohlagancha uzun suralarni **tilovat** qilaveradi. Lekin jamoatga imom bo'lgan odam, "Hadisda shunday deyilgan ekan", deb qiroatni haddan tashqari cho'zib yuborishi to'g'ri emas (Qur'on qalblar shifosi, B.14).

As is shown from the examples, Uzbek religious words are developing in such semantic groups as: words of denoting the knowledge, words of denoting the everyday things of usage, words of denoting special ceremonies, words of denoting one's belief, words of denoting worship and some other groups.

IV. CONCLUSION

In this research, a new attempt to reveal the interrelation of language and religion has been made and succeeded in revealing the relationships between language and religion to some extent according the research objectives. As a result of the research, the following conclusions can be drawn:

- a) Language is a social phenomenon and in which all social aspects of life can be reflected including a religion;
- b) Religious values and concepts are reflected in language, in turn, it leads to a specificity of a religious language;
- c) Structural peculiarities of religious lexicon of the Uzbek language can be defined by words and word combinations;

- d) Semantic features of religious vocabulary system of the Uzbek language can be characterized by classification of some semantic groups such as words of knowledge, everyday things and its use, special ceremonies, belief, worship.

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