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VOCABULARY OF THE QUR'AN IN THE OBJECT OF THEOLINGUISTICS

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Abstract. *This article discusses the characteristics in the field of the theological lexeme as a functional style of the sentence, and its main causes, factors and conditions. Also, this article specifically notes the theological lexeme of religious style and its properties, the role of the semantic-functional sentence in the life of society. As a result of the study, the following results were obtained: a) the growing need for a religious language, in particular, in the creation and meaning of religious theolinguistic lexemes, is scientifically substantiated; b) the ability of religious theolinguistic lexemes to express the thinking, culture, worldview of people, etc.; c) the specificity of the theological lexeme of the religious language and the religious text; d) recognition and development of the theological lexeme of religious style as a functional method.*

Keywords*: religion, language, religious language, religious style, theological lexeme, functional style.*

Annotatsiya. *Ushbu maqolada gapning funksional uslubi sifatida ilohiyot leksema sohasiga oid xususiyatlar, uning asosiy sabablari, omillari va shartlari muhokama qilinadi. Shuningdek, ushbu maqolada diniy uslubning teologik leksemasi va uning xususiyatlari, semantik-funksional gapning jamiyat hayotidagi o‘rni alohida qayd etilgan. Tadqiqot natijasida quyidagi natijalarga erishildi: a) diniy tilga, xususan, diniy teolingvistik leksemalarning yaratilishi va ma’nosiga bo‘lgan ehtiyojning ortib borayotganligi ilmiy asoslab berilgan; b) diniy teolingvistik leksemalarning kishilar tafakkuri, madaniyati, dunyoqarashi va boshqalarni ifodalash qobiliyati; v) diniy til va diniy matnning teologik leksemasining o‘ziga xosligi; d) diniy uslubning teologik leksemasini funksional usul sifatida tan olish va rivojlantirish.*

Kalit so`zlar: *din, til, diniy til, diniy uslub, teologik leksema, funksional uslub.*

Аннотация. *В данной статье рассматриваются особенности богословского лексемного поля как функционального стиля речи, его основные причины, факторы и условия. Также в данной статье отдельно отмечены богословская лексема религиозного стиля и её характеристики, роль семантико-функционального предложения в жизни общества. В результате исследования были достигнуты следующие результаты: а) научно обоснована возрастающая потребность в религиозном языке, в частности, создание и значение религиозных теолингвистических лексем; б) способность религиозно-богословских лексем выражать народное мышление, культуру, мировоззрение и т. д.; в) уникальность богословской лексемы религиозного языка и религиозного текста; г) признание и развитие теологической лексемы религиозного метода как функционального метода.*

Ключевые слова: *религия, язык, религиозный язык, религиозный стиль, богословская лексема, функциональный стиль.*

Introduction.

World linguistics, language, which is as necessary for society as air, i.e., a purely social, complex linguistic phenomenon in the society of individuals, has been interpreted differently by scientists in different periods, and in the history of the development of linguistics, it is the reason for the emergence of dozens of trends such as theological, sociolinguistic, linguostructural, linguopsychological, linguoneuropsychological. Such research directions, of course, play an important role in studying one or another aspect of science from a practical point of view, and in all these research directions, the commonality of synchronic and diachronic approaches related to the analysis of the language system is noticeable. Including, in the science of teolinistics, it is possible to introduce the requirements and systematic laws of comparative linguistics, to study and analyze the ways of its gradual development. From the point of view of the approach, it is appropriate to pay attention to the opinions of scientists, thinking activities, human experiences and the configuration of lexical units in the emergence of theological discourse ⌈Bobokalonov, 2022⌋.

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Trend of integration observed in modern linguistics and rational linguistic thought, first of all, the anthropological program of language and cultural expression V. belongs to von Humboldt. The implementation of this program is based only on the existence of language in humans and its fundamental aspects - linguistic refraction [1]of language appears.

Language and culture Complex (synthetic) sciences appear in the course of study, closely related to human consciousness, culture and spiritual life. In accordance with this trend, in the field of modern linguistics, there are currently very actively developing fields of linguistics such as sociolinguistics, ethnolinguistics, psycholinguistics, cognitive linguistics, linguoculturology, communicology, discourseology, as well as lingvopersonology, known as the doctrine of linguistic personality is finding its place among circle sciences. Theo-linguistics is also a new synthetic science that is formed at the junction of theology (theology), religious anthropology and linguistics.

The History of Teolinguistics

Theo-linguistics is a new branch of modern linguistics that is rapidly developing in the 20th-21st centuries. After independence in Uzbekistan, interest in this field is growing significantly. The discipline of theology and linguistics - "theolinguistics" - focuses on the study of the interrelationship of the triad of "language, religion and existence". Theo-linguistics (from Greek *theos* - god and Latin *lingua* - language) is a science that first arose as a result of the interaction of language and religion. This science was originally created to serve the interests of religion. Second, the study of religious manifestations along with religious language is reflected; thirdly, it is a separate branch of theology and secular, religious and linguistic sciences ⌈Gadomsky, 2008⌋.

"Theolinguistics" was first used by Jean-Pierre van Knoppen. In 1981, a collective monograph was published under his editorship. For the first time, the Belgian scientist Jean-Pierre van Noppen recognized: "Theological linguistics is a science that studies the language of biblical scholars, theologians and other religious theorists and religious practitioners"⌈Noppen, Crystal, 1981-1995⌋, "this science is language, religious theory and serves to study the relations of practice and these relations are found in the texts of church rituals, the language of the Holy Scriptures, the texts of sermons, prayers, and the reflection of the personal statements and messages of church hierarchs and priests," recognized as ⌈Noppen, Crystal, 2003⌋.

In the last three decades, scholars in different countries of the world have actively studied various aspects of religious language. "Theolinguistics as a subject of study" was developed in Holland, Germany, Great Britain, Poland, Serbia, Ukraine, Belarus, Russia, Slovakia, Belgium and others. The term "theolinguistics" was coined by D. Crystal [Crystal, 1993] included in the Cambridge Encyclopedia of Linguistics.

The subject of "language and religion" in Russian was first introduced by the professor of the Belarusian State University N.B. Mechkovskaya described in detail ⌈Mechkovskaya, 1998⌋. In 2004, E.Yu. Kislyakova defended her candidate's thesis "Changes in emotional meanings of English biblical texts". In it, for the first time, he tried to synthesize the linguistic problem of the emotivity of biblical expressions with issues of a theological nature (religious axiological changes). The article described the biblical lexicon as a theological phenomenon and justified the need to create a new branch of foreign linguistics - theological linguistics. Russian scientist Irina Vladimirovna Bugaeva in 2008 established the international working group "Theolinguistics" and in the 1st volume of the 5 - volume series, which she united under the term theolinguistics, predicted that it is inextricably linked with "neurolinguistics", that it is developing as a science, and that it is possible to set specific tasks for this science. made⌈Bugaeva, 2015⌋. Later A.K. Gadomsky ⌈Gadomsky, 2012⌋ developed the following basic curriculum for the study course project of theological linguistics :

Study of non-philological direction of religious language	Study of the philological direction of the religious language	
Philosophical	A theolinguistic approach	An approach from the point of view of literature

[1]Refraction is a physical phenomenon, the bending of light or electromagnetic waves as they pass through different layers of the atmosphere. Light travels in a curved line, refracting through different layers of the atmosphere. Linguistic refraction of the language refers to the polishing of divine terms, the perception of the word and its impact on the human mind.

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theological (theological)	1. Religious language as a system of systems (approach as a code)	
Approach as religious propaganda	2. Methodical (stylistic) approach	
A historical approach	3. Genre (genological) approach	
Semiotic	4. Studying the religious language as a fragment of the "Language of the World Landscape".	
	5. Discourseology	
	6. Communicology	
	7. Linguistics	

Although theo-linguistics is regarded as a new science, it is necessary to emphasize that its roots are very ancient. The theoretical foundations of this science are Platon, Proclus, and Porphyry from the period of religious philosophers Nikolai Kuzalik, Locke, Schelling, Hegel, W. From Humboldt's theories, M. Heidegger, N. Hartman, E. Kassirer, O. Rosenstock-Giussi, Bertrand Russell and others, among the "proponents of the philosophy of words" who contributed to the development of the theological paradigm from Russian scientists A.F. Aksakov and A. Potebnya, P.A. Florensky, S.N. Bulgakov. To the ontological doctrine of language by Losev et al based on scientific works can be found out. Often in teoanthropocosmic paradigm in the "god-space-man" triad theological problems are touched upon and it is possible to reach the level of metaphysical understanding of various unsolved problems of modern linguistics. Undoubtedly, the research conducted within the framework of this paradigm is considered a "tool" for understanding the essence of the concepts of man, language and existence .

Theolinguistics is a synthetic science

The study and understanding of theolinguistics as a synthetic science is designed to solve the problems of this science. In modern work on theoloinguistics, the main task of this discipline is seen primarily in understanding how language functions in different "religious contexts" or "religious situations". Scientists and philosophers compare this situation with approaching the peak of human knowledge ⌈Galieva, 2019⌋.

"In order to understand the general cultural and historical context of the emergence of theological science as a synthetic science, it is important to return to Humboldt's anthropological program in the study of theoretical problems of language, in addition to the tendency to study language, another important tendency is the tendency to "integrate theological knowledge into worldview and culture" which is increasingly manifested in the modern world. is important [Nazarov, 2004]. Philosophers deny the relevance of this trend of integration, the question of the essence of the real relationship between culture and religion, to "completion of a huge, historically unprecedented experience in the new century - building a culture without religion" (return to eternity) [Dobrokhotov, 2000].

Well-known scientists V. G. Admoni, N. B. Mechkovskaya, I. A. Kryvelev, T. Bruckhardt and others comment on the concept of "holy text" and emphasize that the Bible, the Bible and the Holy Quran are a special type of text, and a special text in linguistics highlight as type works. Philosophers and theologians can be seen turning to religious texts in the hope of finding answers to theological issues in holy books, including the Holy Qur'an and Hadith Sharif. Indeed, religious texts are an invaluable source of knowledge about the future of humanity, people's lifestyle and life, traditions, and culture. In a word, religious and holy books have always appeared as objects of scientific research in various fields of human knowledge, including theologians, philosophers, historians, linguists, psychologists, cultural scientists, and others.

Studying religious texts

Religious sacred texts are also recorded as a special type of text that reflects religious laws, traditions, and at the same time reflects the living spiritual culture of the people. T. Burckhardt argued that scriptures cannot be created without formal requirements and regulations. These types of texts are considered sacred not only because they are a religious-educational topic, but also because the text is written without deviating from the rules of religious style. The sacred text formally "reflects the spiritual manifestations of a certain religion, transmits traditions and sacred examples from ancestors to generations" [Burkhardt, 1999]. In particular, the Holy Qur'an, which serves as a base for Muslim culture, has been serving to significantly

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define the Islamic world and human outlook, intellectual perception of the world, value system and image of the world. For example, *Genesis* or *ontology* (ontos - existence) - the doctrine of the whole world (including the participation of the world in God) not only as existence or everything that exists, but as the totality of phenomena at the ontological level, in which the wholeness of the universe is very convenient and secret-industry is understood according to Yu.M. Malinovich: "One of the main tasks of logic science is to perfectly reflect the well-known definition in logic and philosophy " [Malinovich , 2004].

Theology and theological linguistics

Theology is a branch of linguistics that is secular, international and non-religious. The reflection of religious worldview in language is the subject of study of theology. This can be learned in several ways. First, these are related to the issues of the ontological interpretation of the nature of language. The religious understanding of the world is a special field of research. Many concepts, events and things in a religious context have a special meaning. Secondly, it is related to the analysis of the religious relationship (the relationship of believers with God; the relationship between believers; the relationship between believers and atheists; the behavior of atheists in a religious environment, etc.). When comparing speech and behavior tactics, speech etiquette formulas, differences in the communicative behavior of believers and atheists or believers, believers of different religions are clearly visible. From the point of view of linguopersonology, it is important to study the religious-linguistic person in the context of secular and religious communication. Thirdly, the main focus is on the study of religious texts, their typology and classification, distinguishing between canonical and non-canonical texts, focusing on the semantic field of theological lexemes.

One of the important aspects of this issue, which is important for the understanding of the processes of theology's formation, is to understand in what form and how exactly the understanding of simple, religious, mythological, artistic and philosophical truth is realized in scientific knowledge, in contrast to other types of understanding of truth. It should be understood at least in the most elementary and general form, because first. in the process of creating theology, two different forms of mentality - scientific and religious-theological, have a leading character in the creative mind of "te olinguists". After all, theology shows that it is a unique type of scientific science, even if it is complicated by the addition of religious and theological aspects of understanding the world of reality.

The most important aspect of understanding the principles of theolinguistics is realized through special theoretical prisms of perception of the objects studied in the relevant field of knowledge in the objective form of scientific knowledge. This theoretical object may be related to the study of the semantic-functional nature of theological lexemes.

From the point of view of scientific methodology, the creation of a new scientific discipline begins with the definition of its subject area or the world of objects that should be perceived by this science and then the subject of its study. It is necessary to consider the world of objects from a certain point of view, with the help of theoretical principles and tools in connection with the solution of special problems. T.I. Oizerman: "... the definition of the subject of science is not a simple statement; it should indicate the range of possible objects of study, the totality of which qualitatively distinguishes the subject of a given discipline from the subjects of all other disciplines. Such a definition of the subject of science can only be theoretical; intended to reveal the unity of all objects studied by him. Therefore, defining the subject of any science can only be the result of special research, the need for which is not always clear to everyone" ⌈Oizerman, 1982].

From the point of view of the object of knowledge, in the process of creating new scientific knowledge, "objectivity" precedes the determination of the subject of research as a sufficiently reflected formation. Such objectivity appears in the creative mind as a kind of vague intuitive image of reality. This is typical for any field of knowledge, from everyday perception to the most subtle artistic and mystical forms. This requires special theoretical and methodological considerations.

Theolinguistic lexemes

Interpretation of theological lexemes began to be sought in harmony with the synthesis of scientific, philosophical, artistic and religious approaches as the main approaches to deep knowledge of reality. At the moment, the interpretation of theological lexemes in their place involves having a holistic idea about "God, man and existence". In modern culture, the strengthening of its secularization processes - the study of the soul outside of the religious relationship, requires the analysis of the harmony of aphoristic [2]expressions with the spiritual world of a person .

For this, it is necessary to distinguish two main concepts:

[2] English from the language he got it . Secularization in sociology is of society religious values and institutions from close identification with religious non- values and worldly to institutions change.

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1. Secularism, taken as a radical word in the narrow sense and as a term in a broader sense, according to its application, manifests itself as an autonomous and independent concept in the fields of man, humanity and human activity, primarily in the field of culture is a type of thinking that is understood as in general, "does not need communication with God."

2. Theism is related to the same marginalization of God in religious belief, that is, the thinking that there is a necessity for all. With this thinking, whether God's existence is recognized or not, his involvement in the world and human life is considered significant. Based on this, static or dynamic emphasis on theological lexemes is taken into account in modern scientific language based on "complex synthesis" (lat. complexus "connection", "union").

Traditionally, the problem of "language and religion" is considered in philosophy, theology (theology), religious studies, linguistics (linguistics, ethnolinguistics, anthropolinguistics) and other disciplines. The study of various aspects of the interaction of religion and language, on the one hand, how language works in religious situations, and on the other hand, the analysis of the reflection of various forms of religion in language is the subject of theology. The object of study of theolinguistics may be "religious language"; development stages of the science of linguistics, history of linguistics, for confessional reasons; theories about the origin of language (and first of all the theory of the divine nature of the origin of language) and other issues - in a word, all phenomena related to God, which are established and reflected in language, are also based on this science.

Theolinguistic lexemes in general use are of interest to linguists, as well as the area of distribution, their use by people, the functional range of their lexical-semantic meanings, their non-limitation in the process of communicative speech, their appearance as a language and speech unit between lexicon and syntax, and the study of social signs and general characteristics of such lexemes ⌈Averintsev, 2001; Bulygina, 1997; Gadomsky, 2005, 2008; Humboldt, 1985; Jillson, 1995] .

Analysis of lexical units of the Holy Qur'an

Accordingly, we aimed to pay attention to the semantic-functional aspects of lexical units from the Holy Qur'anic chapters. It is known to everyone that the Surahs of the Holy Qur'an consist of verses. They have their own order. Before talking in detail about the order of verses and chapters, let's get acquainted with the meaning and definition of these two expressions in the dictionary.

According to scholars, a verse is defined as follows: "A verse is a set of words included in the Qur'anic sura, with a defined beginning and end." At the same time, each verse of the Holy Qur'an contains the above lexical meanings. Each verse of the Holy Quran is a miracle, an example, a wonderful work, a sign, a sign, a proof, a complex of letters and words and a proof of the power of Allah. Gabriel learned the knowledge of every verse of the Holy Quran, its beginning and end from Allah Almighty. The Prophet (PBUH) learned from him, and the Muslims learned from him. Knowing how to distinguish verses from each other, understanding where they start and end helps in better understanding the meanings and many other things. The word "verse" is repeated many times in the Holy Quran. The word "verse" in some places has expressed all the meanings mentioned above, in another place two or three, and in the third place only one. It is only when this subtle difference is understood that the meaning is properly understood.

Meanings of the word "Sura": The word "Sura" means "fortress", "address" and "honor" in the dictionary. In the opinion of our scholars, "Sura is an independent complex where the beginning and end of the verses of the Qur'an are defined." In other words, a collection of Qur'anic verses surrounded by a fortress is called a "sura". The shortest surah in the Holy Qur'an is Surah Kawsar, consisting of three verses, and the longest surah is Surah Baqarah, consisting of 286 verses. There are 114 chapters in the Qur'an; each of them own has a name. Some of the surahs name push it before from the word received are while that's it in the sura mention k came more of things in the name of placed Verses and surahs also have their own order and are explained. Dividing the Holy Qur'an into chapters and verses makes it easier to memorize. It also makes the student feel that he has learned a certain part of his religion and Shariah.

We explain the field of theological lexeme "Patience" with the 20th verse of Surah "Furqan" of the Holy Qur'an: "(***O Muhammad***). ***And all the prophets whom We sent before you used to walk in the food-grounds and the markets. We have made a trial for some of you (*** i.e. your living in poverty like ordinary people is a test for others, because if We had made you rich, they would have obeyed you because of your wealth). ***Can you be patient*** (to our test) **? "Your *Lord is the All-Seeing*.**"[3] It is said in the hadith: "He who works without ***haste, patiently and contentedly , his work will be right.*** "It can be seen that ***patience*** is a sememe of the theological lexeme expressed outside the layer, and it is loosely tied in the chain of this sememe in the semantic field.

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Also prayer words and constructive derivatives too has not been studied separately from the point of view of theological linguistics. Prayer words can be found in many sources, religious texts, folklore and fairy tales. Prayer words are important in the Uzbek national psyche ⌠Kumushkhanaviy, Ahmed Ziyauddin, 2020⌡. In the comparative aspect, there are differences in the use of prayer words. This situation depends on the religion of the people. In particular, the use of the word *Amen* is similar in French and Uzbek, but the expression of hand movements in it is different in representatives of other religions. For example, Muslims *Amen!* to pray, they bring their palms together after the prayer. The French move the fingers of their right hands together in the form of a pilgrimage, based on the principle of Christians. Indians ride on the forehead with their palms together. It is known that people have different expressions of body language, pictures and customs, national-cultural values, religion and beliefs, and the form and content of prayers are different. In Uzbek language ***word words*** and **It is necessary to distinguish between *theological prayers***:

1. Verbal **words**: *Astag'firullah / Subhaanallah / Alhamdulillah / Laa ilaha illallah / Allahu Akbar / SubhanaLlohi ValhamduliLlahi wa Laa ilaaha illallahu WaLlahu Akbar / Astag'firullahal azi'mi wa atubu ilayh / Laa khawla walaa zhukta illa billah/Subhanallahi aziim* and

2. **Theological prayers** : ***Praise be to God. May God be blessed. God bless you. Glory be to God. May God help his servant. May he be blessed with heaven. Heaven bless you. Praise be to God.*** *May God grant righteous children****. May the souls of our Prophet Muhammad Mustafa peace be upon him. May God protect him. God bless.*** *May Allah give us life, provide us with sustenance, and let our destiny be good* ***and Mr.***

Conclusion.

It is worth noting that the field of linguistics is developing in relation to the study of issues related to the selection of linguistic signs, the construction of the language system and the formation of speech by Ferdinand de Saussure. In particular, the formation of theological linguistics as a science proves that its theological units can be divided into three parts. For example, based on the relativity theory of dialectics: 1) theopsnchosemantic units; 2) psychomechanical units; 3) psychosemiological units. For example, in the field of theopsychomechanics, issues of linguistic and speech dichotomous relationship of theopsychosemantic units, their interaction in the process of linguistic activity, harmony with the category of thinking, the role of the configuration of various linguistic forms in speech activation are studied. It also covers the external and internal expression plan of linguistic signs. This makes it possible to make clear conclusions in the scientific-mystical perception and scientific-theoretical understanding of the "Holy Qur'an" on the basis of inductive analysis.

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