

SEMANTIC STUDY OF THE RELIGIOUS LEXICOLOGY

Sadriddinzoda Safiya Shaxobiddinovna

SamSIFL teacher of English theory and literature department

e-mail: sadriddinzoda.safiya@mail.ru

Annotation

Currently, the attention of ethnolinguists is drawn to the question of the formation of a people whose origins come from antiquity. Initially, only concretely visible, perceptible, and tangible objects were reflected in people's minds, but over time, as a result of the development of thinking, a person acquires the ability for abstract ideas. Not only really existing objects, but also abstract processes are reflected in people's minds. In ancient Greece, the concept of the term "demon" was ambivalent, as people distinguished between supernatural forces, calling them gods and demons, giving immortality and power to both concepts. The object of our research is demonological vocabulary, the concept of which does not reflect all the qualities and characteristics inherent in a particular object or phenomenon, but only the general basic most significant phenomena that do not have a denotant and do not exist in reality. N.L. Vinogradova believes "that the lexical meaning of a word, its objective material content is formed according to the laws of the grammar of a given language and is an element of the general semantic system of the dictionary of this language." Since in order to determine the lexical meaning of a word, it is first necessary to find out its objective material content and conceptual and logical content, that is, the connection with the denotant, as well as the grammatical and lexical meaning of the word. Lexical meaning is determined both by the relationship of a word with the corresponding concept and by its place in the lexical system of the language. Based on the similarity of words of affix roots in a number of phonetic grammatical and other features, as well as the similarity of origin and development, the Russian language belongs to the Slavic language family, which is divided into three groups: East Slavic, West Slavic and South Slavic.

Key words: lexical unit, semantics, irreality, etymology, myth, concept of the devil, mysticism, associative semantic field.

The object of our research is religious lexicology, the concept of which does not reflect all the qualities and characteristics inherent in a particular object or phenomenon, but only the general basic most significant phenomena that do not have a denotant and do not exist in reality. N.L. Vinogradova believes "that the lexical meaning of a word, its objective material content is formed according to the laws of the grammar of a given language and is an element of the general semantic system of

the dictionary of this language.” Since, in order to determine the lexical meaning of a word, it is first necessary to find out its objective material content and conceptual and logical content, that is, the connection with the denotant, as well as the grammatical and lexical meaning of the word. Lexical meaning is determined both by the relationship of a word with the corresponding concept and by its place in the lexical system of the language. Based on the similarity of words of affix roots in a number of phonetic grammatical and other features, as well as the similarity of origin and development, the Russian language belongs to the Slavic language family, which is divided into three groups: East Slavic, West Slavic and South Slavic. Etymologically, the word demon comes from the ancient Greek language “Diablo” which is translated as demon, devil. This term was first used in the Old Testament of the 3rd and 2nd centuries. The demonological vocabulary is studied in linguistics, as well as in many humanities. Domestic and foreign researchers have tried to study the vocabulary that means “evil spirits,” but until now, research on demonological vocabulary has not been carried out on the basis of an analysis of the lexical-semantic and functionally pragmatic features of demonological vocabulary based on the literature of the English, Uzbek and Russian languages. Of great importance for our research was N.M. Domakhina’s dissertation “Demonic aesthetics in Russian art of the 19th - early 20th centuries.” In the work, the scientist focuses on the aesthetic nature of demonic artistic images “Demonic images” Russian artistic culture is considered as an expression of one or another objectivity, given as “a self-sufficient contemplative value and processed as a set of socio-historical relations” . N. M. Domakhina notes that many trends in contemporary art are busy updating the demonic element released during technological civilization, leading humanity to a global catastrophe. In this case, the demonic image can receive a clearly defined concept and, in most cases, a complete form. The relevance of the study of the demonic theme lies in its importance for the creative consciousness, as evidenced by its stable presence in the history of art; demonism is again and again widely mentioned in connection with such fundamental aspects of life and aesthetic consciousness as apocalyptic and historical catastrophism. The researcher rightly emphasizes that modern artistic culture is oversaturated with forms of demonic attitudes towards the world. Traditionally, the demonic is interpreted as a superhuman force that carries a person to evil against his will or voluntarily, denying God and the moral law. The ultimate goal of demonic activity is the destruction of existing spiritual and material values and the eruption of the world in the final catastrophe. Attention to the demonic is one of the aspects of the originality of Russian artistic culture, especially in literary creativity, and in the 20th century other types of art penetrated into the demonic theme.

Particularly noteworthy is the work of Sharapov Komilzhon Karimovich “Structural and functional semantic features of the mythological dictionary in different

languages.” We share the scientist’s opinion that mythical consciousness contributes to the influence of natural disasters on people’s consciousness. By merging these two concepts, a surreal world is formed in the human mind, or in other words, an imaginary world in which there exist gods and deities created only by him and, therefore, understandable only by him. In the same way, a vocabulary arises, which we generalized into the category of unreality, justifying its categorical status. Moreover, the category of unreality refers to lexical categories, because the lexical structure of any language forms a hierarchy of lexical categories that reflect the human world. It is clear that a complete picture of the functioning of regional subsystems can only be given by carefully studying the connections and interactions in speech of the grammatical level with the lexical level, since this connection is the main distinguishing feature of the lexical-semantic level. An important factor for our work can be considered that the mythological vocabulary is divided into two large groups according to the theory of dualism. The first includes the names of gods, demigods, deities, heroes, which are positive images, and the second, which to some extent contradicts the first, includes the names of demons, devils, spirits. The latter perform a negative function and are therefore negative images.

E.V. Pomerantseva is a famous researcher of Russian folk art and Russian fairy tales. Her works on Russian mythological images have gained great popularity in the world of science. According to Pomerantseva, when analyzing the image of a brownie in Russian demonology, there is no need to consider the question of the genesis of this character, “since this question is beyond doubt and can be considered resolved long ago” - this is a deceased ancestor who looks like the owner living in the house . The homeomorphic snake was considered a zoomorphic edema of the same ancestor. Having analyzed stories of a mythical and demonological nature, the researcher comes to the conclusion that in motives of a demonological nature, representatives of the associative-semantic field become an evil spirit with the motive to settle in a person in order to take revenge or harm him and the environment. In their works “Uzbek folk tales” Afzalov M, Kh. Rasulov, Z. Khusainova emphasize that magical and fantastic tales of the Uzbek people also, as a rule, have ancient roots. Their appearance dates back to a period when people still did not understand the laws of nature and did not know how to influence them. Then people believed in the mysterious forces of nature, in the existence of divas and peri-dragons and other mythical creatures, in the possibility of turning a person into an animal or inanimate objects. Gradually, people, acquiring knowledge, found means of fighting nature and more and more boldly dreamed of conquering its powerful and formidable forces. In fairy tales, this found its artistic expression in the victory of heroes over hostile forces - dragons, divas, sorcerers... In the collection, many fairy tales contain a mythical image of a demon in the form of various characters (virgins, peris, geniuses, etc.) who can be on the same

level of good or evil. Close attention to the demonic is one of the aspects of the uniqueness of Russian artistic culture, especially in literary creativity, and in the 20th century the demonic theme entered other forms of art. Nobel laureate J.B. Russell is one of the world's leading scientists studying demonology. He published a series of books "The History of the Concept of the Devil" about the system of demonology, its main task is to "clarify the existence of the problem of evil" by studying the history and origin of the concept of the devil. In his first book, the author calls evil the devil. "...evil is the name of the devil." In his works, he explores the development of a unified concept of the devil in the Orthodox East, in the Islamic world and in the Catholic West. He believes that "religions that, like Christianity and Islam, emphasize rationality rather than myth are more susceptible to ideas about the devil." He pays particular attention to the Middle Ages and notes that dogmatism and mysticism are integral components of the concept of the devil. In our opinion, an important work is J. M. Blair's dissertation "The Demonization of Old Taste": A Study of Azazel, Lilith, Deber, Keteb and Reshef of the Hebrew Bible" (which challenges the popular view that Azazel, Lilith, Deber Keteb and Reshef are names "demons" in the Hebrew Bible, arguing that the main works on the subject are based on the assumption that these terms were demons in the ancient Near East and/or later, or that they were deities who were "demonized" by the authors of the Hebrew Bible.) Without putting questioning the validity of traditional methods, it complements existing works based on religious texts by making an interpretation based on a careful reading of all relevant texts of the Hebrew Bible in which the above five terms exist. Attention is paid to the linguistic, semantic and structural level of texts.

Used literature

1. https://www.cambridge.org/core/what-we-publish/textbooks?fbclid=IwAR1tftkbWaxJzthyksFxaCkXzzMN30Ao9GDOOw8SQ_i_6dbuV66U6DU0JtE
2. <https://www.scopus.com/sourceid/21100898670>
3. Vinogradova L.N. Slavic folk demonology: problems of comparative study. - Moscow.: 2001.-95s.
4. Domakhina N. M. Demonic aesthetics in Russian art of the 19th - early 20th centuries: abstract. dis....cand. Phil. nauk.- St. Petersburg.: 2007.- 29c
5. Losev A.F. Philosophy. Mythology. Culture.- Moscow.: 1991.-525c
7. Blair J.M . De-demonising the Old Testament: An Investigation of Azazel, Lilith, Deber, Qeteb and Reshef the Hebrew Bible: scient.res....Ph.D.: Edinburg.: 2008.-287 p