



Semantic and pragmatic features of universal and individual religious lexemes in English, Uzbek and Russian languages

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ARTICLE INFO

Article history:

Received March 2025

Received in revised form

15 March 2025

Accepted 25 April 2025

Available online

15 May 2025

Keywords:

religious lexemes,
classification,
universal lexemes,
individual lexemes,
sacred texts.

ABSTRACT

Religious lexicology is the study of words and vocabulary (lexicon) used in religious contexts. It combines elements of linguistics, theology, and cultural studies to analyze how religious language is formed, used, and evolves over time across different faith traditions.

Although the concept of religious vocabulary is often correlated with various similar concepts, such as church vocabulary, Biblical or Islam vocabulary, Slavism, Church Slavism, each of them has its own definition and is a branch of religious vocabulary. This article is devoted to the study of semantic and pragmatic features of universal and individual religious lexemes. 2181-3663/© 2025 in Science LLC.

DOI: <https://doi.org/10.47689/2181-3701-vol3-iss3-pp57-72>

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Ingliz, o'zbek va rus tillaridagi umumiy hamda o'ziga xos diniy leksemalarning semantik va pragmatik xususiyatlari

ANNOTATSIYA

Kalit so'zlar:

diniy leksemalar,
tasniflash,
umumiy leksemalar,
xususiy leksemalar,
muqaddas matnlar.

Diniy leksikologiya diniy kontekstlarda qo'llaniladigan so'zlar va lug'at (leksika)ni o'rganuvchi fandir. U turli din an'analari diniy tilning shakllanishi, qo'llanilishi va vaqt o'tishi bilan rivojlanishini tahlil qilish uchun tilshunoslik, ilohiyotshunoslik va madaniyatshunoslik unsurlarini o'zida mujassam etadi.

Garchi diniy leksika tushunchasi ko'pincha cherkov leksikasi, Injil yoki islom leksikasi, slavyanizm, cherkov slavyanizmi kabi turli xil o'xshash tushunchalar bilan bog'liq bo'lsa-da, ularning har biri o'ziga xos ta'rifga ega bo'lib, diniy leksikaning alohida tarmog'i hisoblanadi. Ushbu maqola universal va individual diniy leksemalarning semantik va pragmatik xususiyatlarini tadqiq etishga bag'ishlangan.

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Семантические и прагматические особенности универсальных и индивидуальных религиозных лексем в английском, узбекском и русском языках

АННОТАЦИЯ

Ключевые слова:

религиозные лексемы, классификация, универсальные лексемы, индивидуальные лексемы, сакральные тексты.

Религиозная лексикология - это изучение слов и словарного запаса (лексикона), используемых в религиозных контекстах. Она объединяет элементы лингвистики, теологии и культурологии для анализа того, как религиозный язык формируется, используется и эволюционирует со временем в рамках различных религиозных традиций.

Хотя понятие религиозной лексики часто соотносится с различными смежными понятиями, такими как церковная лексика, библейская или исламская лексика, славянизмы, церковнославянизмы, каждое из них имеет свое определение и является ответвлением религиозной лексики. Данная статья посвящена изучению семантических и прагматических особенностей универсальных и индивидуальных религиозных лексем.

LITERATURE REVIEW

Considerable efforts have been made to semantically classification of religious vocabulary. N.B. Mechkovskaya classifies religious vocabulary in accordance with the classification of religious beliefs of a person. She identifies 5 groups of religious vocabulary:

- 1) vocabulary characterizing ideas about God (the Absolute or the host of gods), his history and/ or theory (doctrine) about God;
- 2) vocabulary characterizing ideas about the will of God, about his Covenant or demands in relation to people;
- 3) vocabulary characterizing ideas about man, society, the world depending on the ideas of God;
- 4) vocabulary characterizing religious, ethical and religious legal ideas and norms;
- 5) vocabulary that characterizes ideas about the proper order of worship, church organization, the relationship between clergy and the world, etc., as well as ideas about the history of development and solutions to these problems

[Mechkovskaya, 1998: 98p]. When classifying religious vocabulary, according to I.V. Bugaeva, there is a need to distinguish between religious terms that do not have common equivalents (for example, cassock, lectern, conception, deanery, etc.) and regional sects that have common synonyms in Russian (for example, the words traditional, new age, labor have synonyms canteen, New a year, to work)

[Bugaeva, 2010:99p]S. V. Bulavina relies on the term religious and ecclesiastical vocabulary; At the same time, religious vocabulary includes units that name the main Christian concepts, most of which are represented in the main source of Christian doctrine — the Holy Scriptures (the Bible), and ecclesiastical vocabulary includes units that characterize the material side of the life of the church [Bulavina, 2003: 9].

MATERIALS AND METHODS

The research methodology for this study involves a combination of qualitative linguistic analysis and semantic interpretation. First, various religious texts in the Uzbek language, including the Quranic translations, Hadith collections, and works of classical Islamic scholars, were examined for ambiguous expressions. These texts were selected to represent a broad spectrum of religious discourse in Uzbekistan, including both traditional and modern interpretations.

The primary method used in this research is the semantic analysis of specific lexical items that are identified as having multiple meanings or interpretations. These ambiguous terms were analyzed in terms of their usage within different contexts to determine the possible interpretations. Secondary sources, including commentaries and scholarly works on religious lexicology, were also consulted to understand the theoretical underpinnings of amphibology and its relevance to religious discourse.

ANALYSIS AND RESULTS

The primary materials for this study include a variety of religious texts in the English, Uzbek and Russian languages, Quran, based on the text of sacred Quran, Bible and the book of common prayers. These texts were selected because they represent core religious teachings that are widely studied and there are a lot of interesting results concerning comparing study.

Data Collection and Analysis

The main method of data collection was qualitative content analysis of selected religious texts, focusing on identifying expressions that exhibit multiple meanings or interpretations. Particular attention was paid to words and phrases that have historically been the subject of religious lexicology. These expressions were analyzed within their context in religious texts to understand how the surrounding text influences their meanings.

In addition to identifying ambiguous expressions, the study also considered how these expressions have been interpreted historically by religious scholars and translators. To enhance the analysis, commentaries and translations by prominent Uzbek, Russian and English religious scholars were consulted to understand how interpretations of these terms have evolved over time.

Semantic and Lexical Analysis

For each religious expression identified, a semantic and lexical analysis was conducted. Special attention was given to terms that have metaphoric or symbolic meanings in religious contexts, as these often have multiple interpretations.

The study used modern lexicographical tools, including electronic dictionaries and glossaries, to analyze the use of religious terms in contemporary of English, Russian and Uzbek languages. This approach helped in determining how meanings may shift over time or vary in different contexts (e.g., theological debates, public speeches, or personal interpretations).

In addition to primary religious texts, secondary sources such as scholarly articles, books on lexicology, and studies on the translation of religious texts were used. Works by linguists and religious scholars specializing in the intersection of language and religion were particularly useful for framing the study.

Lexical units related to the religious sphere, according to S. V. Bulavina's classification, can be divided into four subgroups:

(1) "names of the supreme Being and divine beings" — God, Lord, Christ, Lord, Savior, Virgin Mary, angel, saint, Lamb, etc.;

(2) "names of beings embodying evil" — Antichrist, devil, devil, Satan;

(3) "names of the realities of the afterlife" — hell, heaven, gehenna, gates;

(4) "names of concepts denoting religious beliefs about man" — soul, spirit, sin, faith, fall, blasphemy, rise again, believe. R.I. Goryushina's religious vocabulary is analyzed within the framework of 5 groups: 1) names of objects, religious rituals and sacraments, 2) names of clergy of the Christian church hierarchy, 3) names of objects of church utensils and church purposes, 4) names of religious holidays - according to the type of worship, 5) titles of books of church content [Goryushina, 2002, pp.7-11].

There are 5 groups of religious vocabulary.:

1) vocabulary characterizing ideas about God (the Absolute or the host of gods), his history and / or theory (doctrine) about God;

2) vocabulary characterizing ideas about the will of God, his Covenant or requirements in relation to people;

3) vocabulary characterizing ideas about man, society, the world, depending on the ideas of God;

4) vocabulary characterizing religious, ethical and religious-legal ideas and norms;

5) vocabulary that characterizes ideas about the proper order of worship, church organization, the relationship between clergy and the world, etc., as well as ideas about the history of the development and solution of these problems [Yakimov, 2010:11p]. The classification of K.A. Timofeev, according to which three groups of religious vocabulary are distinguished: general religious vocabulary (words denoting concepts peculiar to all monotheistic religions: God, soul, righteousness, prayer, etc.); general Christian vocabulary (words denoting concepts peculiar to all Christian denominations: Holy Trinity, Holy Spirit, Savior, Apostle, Gospel, Church, confession, etc.); private Christian vocabulary (words denoting concepts peculiar to individual Christian denominations: father, pastor, priest, priest, abbot, cardinal, mass, matins, vigil, Mass, litiya, litany, etc.). Foreign scholars have also contributed to the classification of religious vocabulary [Timofeev, 2010:11p]. The Gazala classifies Islamic religious elements in three categories:

1) new elements that did not exist in Arabic before the advent of Islam, such as the Quran;

2) a familiar Arabic element that Islam has given it new meanings, such as Hajj; and

3) elements that are already known and used in Arabic, such as the Kaaba [Gazala, 2010:20]

Shebbo classifies commonly used methods of translating Islamic terms into four models:

(1) words of Arabic origin assimilated into English,

(2) a quotation from the English translation of the Quran and Hadith,

(3) Arabic quotations reproduced in italicized transliteration with a gloss in English, and

(4) Arabic words and concepts are transliterated, but not translated [Chebbo, 2006:56]

Studying religious texts, we have classified them into three groups depending on their difficulty in understanding:

1) Religious texts that are easy for all people to understand usually have some religiously marked terms such as "sin," "repentance," and "good deed." These may be stories or articles that promote morality;

2) Moderately complex religious texts that may include verses of the Quran or hadith. These can be religious literally-community service, religious vases (sermons), and prayer texts. Usually people can understand them using interpretations of the Quran, hadith, or dictionaries;

3) Religious texts are extremely complex that not everyone can understand; they are usually intended for religious scholars or those who study this field. For example, scientific texts on tajweed or fiqh [Rashidova, 2010:20].

Sh. Yusupova classifies Islamic religious texts into 1) interpretations of the Quran; hadith; 2) religious and scientific books: scientific texts on Tajweed, hadith, the history of Islam, Fiqh and other areas; 3) terminographic and encyclopedic religious dictionaries; 4) religious journalistic works; religious wa'z (sermons) and prayer texts. [Yusupova, 2010:30p]. The semantic classification of the religious vocabulary of the Uzbek language is the process of systematization and analysis of words and expressions related to religion in the context of their meanings and usage in the language. Religious vocabulary plays an important role in culture and public life, especially in countries with deep religious traditions, such as Uzbekistan.

1. Terms related to God and divine powers This group includes words that relate to the concept of God, higher powers, and religious entities.:

- Allah — God.
- Panoh is the name of God in various interpretations.
- Malak is an angel.

2. Terms related to religious cultures and practices This includes words that denote religious rites, rituals, and sacred acts.:

- Namoz — prayer.
- Ramazon is a month of fasting. Zakot is a mandatory charity.
- Xaj — pilgrimage to Mecca.
- Sadaqa- charity
- Islamic rituals and obligations: o Shahada (testimony of faith) o Tawba (repentance) o Fard (mandatory action)

3. Terms related to sacred texts and books Words related to religious books, teachings:

- The Quran. *Hadis — sayings of the Prophet Muhammad.
- Tafsir — interpretation of the Quran.

4. Terms related to religious personalities This category includes the names and titles of religious figures.:

- Paygambar is a prophet. Hazrat is a title of honor, an address to holy personalities.
- Imom is the prayer leader
- Mullah (religious teacher Ustoz is a teacher (in the context of a spiritual teacher).
- The Sheikh is a spiritual leader.

5. Terms related to morality and ethics Here are collected words reflecting religious morality, values and ideals.:

- Tawba — repentance.
- Ihlos — sincerity.

- Sabr — patience.
- Imon - faith
- 6. Prayers, Blessings, and Requests
 - Assalamu alaikum (peace be upon you)
 - Rahmatulloi alayka (God's mercy on you)
 - Bismillahi rahmanir rahim (In the name of Allah, the Merciful, the Merciful)
- 7. Concepts related to religious history and traditions
 - Sunnah (traditions of the Prophet)
 - Sharia (Islamic law)
 - Fiqh (Islamic jurisprudence)

In Uzbek, as in other languages, religious vocabulary includes various categories and reflects the peculiarities of the worldview, spiritual practices and social norms associated with Islam (the main religion in Uzbekistan). Let's consider the main semantic categories that can be distinguished in the religious vocabulary of the Uzbek language.: The semantic classification of the religious vocabulary of the Uzbek language helps to identify not only lexical features, but also reflects the deeper cultural and historical ties of this language with Islam. Religious terms play a key role in the spiritual life of Uzbeks, providing a link between a person, his faith and society. The religious vocabulary of the Uzbek language covers a huge range of terms that are closely related to the traditions, rituals, beliefs and philosophies of various religions. These terms not only enrich the language, but also help to better understand the cultural and historical contexts in which religious teachings originated and developed. The division of vocabulary into categories according to religious traditions makes it possible to better structure religious knowledge and simplify the study of various aspects of religious life.

Limitations and Challenges

God is the central lexemes of the three books. The common feature of God in Islam and Christianity is the idea of His unity, omnipotence and all-mercy. Both religious teachings affirm that God is the only, supreme, and omniscient Creator of all that exists. The main difference between God in the Bible and the Qur'an is related to the idea of the nature of God. In Christianity, God is the Trinity personified in the Father, Son and Holy Spirit, while in Islam, Allah is the one and indivisible God, without sons and partners. With regard to salvation and relations with humanity, the Bible focuses on a personal relationship with God through Jesus Christ, while the Quran promotes the path of salvation through following the precepts and worshipping Allah.

Faith, imon, вера – these lexemes have common semantic features despite their belonging to different linguistic and cultural contexts. All these concepts are related to the concept of inner conviction and trust, especially in the religious field.

In Islam, faith in Allah includes not only recognition of His existence, but also complete submission to His will.

In Christianity, faith is often seen as personal trust in Jesus Christ as the Savior and Son of God, which requires inner devotion and acceptance of God's revelation. This is not just mental recognition, but also emotional trust and commitment to certain religious truths.

The main difference between the concept of faith in the Bible and iman in the Quran is that faith in Christianity focuses on a personal relationship with God through Jesus Christ and salvation through faith, whereas iman in Islam includes both inner conviction and

commitment to follow the precepts of Allah. Faith in Christianity is focused on love and relationship with God through Jesus, while iman in Islam is focused on accepting teachings and performing good deeds as a manifestation of faith.

Prayer, дуо, молитва - these concepts are associated with spiritual communication with a higher power, often accompanied by requests, gratitude and repentance, and also serve as an important part of religious practice in the relevant traditions. Prayer in Christianity is most often associated with a personal relationship with God and focuses on sincere, heartfelt communication with Him, especially through Jesus Christ. Duo in Islam is a more flexible and comprehensive concept, including both obligatory and personal prayers, and often expresses not only requests, but also gratitude and repentance.

Sin, gunoh, зрех - The words have several common features, since they all denote a violation of moral or religious norms, including the laws of God or the divine order. These terms play a key role in religious teachings, as they are associated with the concept of moral evil and responsibility for one's actions before God or a higher power. They emphasize the importance of moral responsibility before God and spiritual purity. Despite cultural and religious differences, these words are united by the concept of violation and the need for redemption through a change in behavior or attitude towards God.

In Christianity, sin is a broken relationship with God, the restoration of which is possible through faith in Jesus Christ as Savior, whereas in Islam gunoh is seen as a deviation from the path of Allah, but forgiveness is achieved through repentance and return to the righteous path. In both cases, the principle of sincere repentance is important, but in Christianity the emphasis is on the atoning sacrifice of Christ, while in Islam forgiveness is based on the grace of Allah and the repentance of the believer.

Repentance, tavba, покаяние - These terms express the spiritual process of realizing guilt, regret, and striving to correct one's actions. Let's consider the main common features of these words: admission of guilt and awareness of a mistake, the emotional element of regret, the desire to change behavior, turning to God and to a Higher Power, the impossibility of returning to sin, spiritual purification and the process of spiritual growth.

Church, masjid, церковь - Sacred places for worship and spiritual practice in Christianity and Islam, and all of these concepts have several things in common: they serve as a center for prayer, learning, and the social life of the community. These places are symbols of faith, illuminated by spiritual meaning and intended for communication with God.

Devil, shayton, сатана - All these terms denote entities associated with the forces of evil, temptation, and violation of moral and religious laws. In Christianity, Islam, and Judaism, these entities play the role of antagonists of God, opponents of goodness and righteousness. All these entities are often presented as forces that tempt people, lead them to sin, raise doubts, and destroy moral foundations. This reflects the idea of the struggle between good and evil.

Shayton in the Quran and **satan** in the Bible have similar functions as opponents of God, tempting and seducing humanity. However, the differences lie in their origin, essence, and ultimate fate. In Islam, **shayton (Iblis)** is a genie who refused to worship Adam and is now fighting humanity, while in Christianity Satan was once an angel who fell because of pride and became the head of the spirits of malice.

Heaven, Jannat, pay- All these terms are associated with a state of bliss, peace and eternal joy. It is a place where the souls of the righteous and those who have earned God's approval find eternal rest and enjoyment. These lexemes relate to ideas about the end of the world, the afterlife, and eschatology (the doctrine of a person's ultimate fate). This is the place where souls go after death, and where they will forever enjoy the benefits.

So, despite the similarity in the idea of eternal bliss and the heavenly kingdom, pay in the Bible and jannat in the Quran differ in their concreteness and details. In Christianity, paradise has a more spiritual connotation associated with restoring harmony with God and eternal communion with Him, whereas in Islam, jannat is described as a real place with specific physical pleasures and spiritual bliss for the righteous.

Hell, Jahannam, ad- In all these traditions, hell is associated with the end of the world, judgment day, and the final fate of man. This is the place where souls go after death, depending on their deeds on Earth, and where the final separation of the righteous and sinners takes place. Hell is usually perceived as eternal places. This is not a temporary punishment, but a continuation of suffering without end. Christianity and Islam especially emphasize that the punishment in hell does not stop.

Thus, hell in the Bible and do'zax in the Quran have similar functions as places of eternal punishment for sinners, but differ in details related to their description, the nature of punishment and the ultimate fate of people. In the Christian tradition, hell (gehenna) symbolizes a place of torment for those who have rejected God, and is the final state for sinners. In Islam, do'zax is more detailed and specific, with multiple levels of punishment depending on sins, and represents a place of eternal torment for those who disbelieve in Allah.

Kindness, yaxshilik, dobro- they denote moral virtue and positive personality traits. Kindness express the desire to do good, be attentive and caring to others, and contribute to the well-being of others. They are associated with ethical standards and positive impact on other people and society as a whole. Despite the differences in language and cultural contexts, all these words are united by the desire for positive actions and moral norms aimed at improving the lives of others and creating harmony in society.

Evilness, yomonlik, зло - All these features can be combined through the concept of "dark forces" or "unrighteousness", which act against morality, spiritual values and principles of justice. Evil and emotion as concepts reflect anti-spirituality and anti-ethics, leading to destruction, violence, suffering and moral decline. Thus, the common features of these concepts are their connection with negative moral forces, the opposition of goodness and righteousness, as well as their influence on human behavior and social relations.

Английский язык (The book of common prayer)	Узбекский язык (Коран)	Русский (Библия)
God- 2243 раз использовалось в книге. В книге "The book of common prayers" используются такие синонимы как "Lord", "Prepare ye the way of the	Hudo, Alloh-Alloh nomi Qur'oni Karimda (الله) 3504 yozilgan. Qur'oni Karimda sinonim leksemalarni ham uchratish mumkin Parvardigor, Ar-Rahmon	Бог- 992 раз упоминается в Библии (новом завете) господь, отец. В Библии заменяется такими синонимами как "Господь" Господь

Lord, make straight in the desert a highway for God" <i>Isaiah 40:3</i> "Father",. Almighty God, our heavenly Father (Compline 129) "Savior", Almighty Savior, who at noonday called your servant Saint Paul to be an apostle to the Gentiles (Noonday107) "Holy One". God is much to be feared in the council of the holy ones (Psalm 714)	"...Agar Rahmonning farzandi bo'lganida men (u bolaga) ibodat qiluvchilarning birinchisi bo'lar edim...(Zuhruf,81)Abu Hurayra Roziyallohu anhudan rivoyat qilinadi:Rasululloh sollallohu alayhi vasallam shunday dedilar: «Alloh taoloning to'qson to'qqizta-bir kam yuzta ismi bor. Kim ularni sanasa, jannatga kiradi. Alloh toqdir va toqni yaxshi ko'rur»	Господу моему: седи одесную Меня, доколе положу врагов Твоих в подножие ног Твоих? (глава22, От Матфея святое благовествование) "Отец", отцом себе не называйте никого на земле, ибо один у вас Отец...(глава23, От Матфея святое благовествование) "Отче Наш" ...Отче наш, сущий на небесах!(от Луки святое благовествование, глава11) Альфа и Омега — в книге Откровения (22:13) Бог говорит: "Я Альфа и Омега, Первый и Последний, Начало и Конец". Это подчеркивает Его вечность и полноту. Царь — Бог часто изображается как Царь, особенно в контексте Его царствования над всем миром. В Псалмах (10:16) говорится: "Господь — Царь во веки веки".
Faith 353 раз. В книге приводятся такие синонимы как "Trust", Put your trust in God; for I will yet give thanks to him, who is the help of my countenance, and my God. "Belief", The creeds are statements of our basic beliefs about God.(Catechism 851) "Hope", ..Nor the hope of the	Imon 688 marta kitobda ishlatilgan "Mo'min" Albatta, mo'minlar, yahudiylar, nasroniylar va sobiiylardan kimki (avvalgi aqidasiidan qat'iy nazar) Allohga va oxirat kuniga imon keltirsa hamda solih amallarni qilsa, ularga Rabbilaridan	Вера 36 раз. В книге употребляются такие синонимы как "Убеждение" Такое убеждение не от Призывающего вас. (Послание к Галатам святого апостола Павла, глава 6)

poor be taken away...(Morning prayer 98) ... "Grace", Nor the hope of the poor be taken away Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.(<i>Philippians h:2</i>) "Devotion", These devotions follow the basic structure of the Daily Office of the Church.(Daily devotions 136)	ajr bordir, ularga xavf yo'qdir (Baqara, 61) "E'tiqod" Ey, qavmim! Maqomingizda (e'tiqodingizda) turib ish qilaveringiz! (hud surasi, 93)	
Prayer 835 раз. В книге приводятся такие синонимы как "Supplication",...Receive our supplications and prayers which we offer before you for all members of your holy Church...(Morning prayer 100) "Petition", ...Fulfill now, O Lord, our desires and petitions as may be best for us; (Morning prayer 120) "Thanksgiving", <i>Silence may be kept, and free intercessions and thanksgivings may be offered. (Compline 134)</i> "Litany", A litany, or other suitable devotions, including the Lord's Prayer. (Order for evening 113)	Duo 83 раз. Kitobda "Iltijo" sinonimi uchraydi Ular (Iloh deb) iltijo qilayotganlarning o'zlari ham Parvardigorga qaysi biridir yaqinroq bo'lishga yo'l izlaydilar. (Al Isro surasi 57)..."Ibodot" Ibodat Bas, kimki Parvardigori bilan muloqotda bo'lishdan umidvor bo'lsa, u holda ezgu amal qilsin va Parvardigoriga ibodat qilishda hech kimni (Unga) sherik qilmasin!"(Kahf surasi, 110)	Молитва 19 раз. "Призыв" Призыв и здесь имеет от первосвященников власть вязать всех, призывающих имя Твое. (Деяния святых апостолов 9, 14) "Прошения" ...Итак прежде всего прошу совершать молитвы, прошения, моления, благодарения за всех человеков...(Первое послание к Тимофею святого Апостла Павла глава2, 6) "Поклонения" ...хранитель всех сокровищ её, приезжавший в Иерусалим для поклонения (деяния святых апостолов глава8)
Sin 764 раз. В книге приводятся такие синонимы как "Iniquity", For I have been blameless with him and have kept myself from iniquity (Psalms 18, 604)	Gunoh so'zi 78 marta uchraydi. Kitobda "Xato"degan sinonimi bor U jazo kuni (qiyomatda) mening xatolarimni mag'firat etishini umid qilurman. (shuaro surasi,	Грех 185 раз "Порок" чтобы представить её Себе славную Церковь, не имеющую пятна, или порока, или чего-либо подобного, но дабы она

“Transgression”, For I have been blameless with him and have kept myself from iniquity Remember not the sins of my youth and my transgressions...(Psalm 25, 615) “Fault”,... not for any offense or fault of mine, O Lord (Psalm 59, 665) “Evil”, show no mercy to those who are faithless and evil. (Psalm 666) “Unrighteousness”, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness...(Morning prayer I) “Error”, you have brought us out of error into truth, out of sin into righteousness, out of death into life.(Holy eucharist 2, 368) “Guilt”... let them be found guilty when brought to trial.(Psalm 636)	82) “ Yomonlik” Kim yomonlik (kufr) bilan kelsa, bas, yuztuban hollarida do'zaxga tashlanurlar.(naml surasi, 90)	была свята и непорочна. Ибо довольно, что вы в прошедшее время жизни поступали по воле языческой, предаваясь нечистотам, похотям (первое соборное послание святого апостола Петра глава4,2) “Беззаконие” Они получают возмездие за беззаконие, ибо они полагают удовольствие во вседневной роскоши;(Второе соборное послание святого апостола Петра глава 2, 13) “Нечистота” Дела плоти известны; они суть: прелюбодеяние, блуд, нечистота, непотребство...(Послание к Галатам святого Апостола Павла глава 5,19)
Repentance 24 раз . В книге встречается такой синоним как “Contrition”When the penitent has confessed all serious sins troubling the conscience and has given evidence of due contrition, the priest gives such counsel and encouragement as are needed and pronounces absolution. (reconciliation 446)	Tavba lexemasi 114 marta uchraydi “Poklanish”... Bas, (unga) ayt: "Sening (kufrdan) poklanishga xohishing bormi? “Istig'for aytish” ...Ular istig'for aytib (kechirim so'rab) turgan hollarida ham Alloh ularni azoblovchi emas. (anfol surasi 33) “Kechirim so'rash” ...kechirim so'rash Yusuf! Bu (ish)ni qo'ygin, sen esa (ey, Zulayxo) gunohing uchun	Покаяние 7 раз. “Плач” ввергнут их в печь огненную; там будет плач и скрежет зубов;(От Матфея святое благословение глава 13, 42)

	kechirim so'ra. Zero, sen yanglishganlardan bo'lding", - dedi. (yusuf surasi 29)	
Church 492. В книге используются такие синонимы как "The House of God" , I went with the multitude, and brought them forth into the house of God (Burial 471) "The kingdom of God" , you proclaimed the kingdom of God in villages, towns, and lonely places: (Prayers 825)	Masjid 43 marta ishlatilgan Ibodatxona Alloh nomi ko'p zikr qilinadigan (rohiblarning) uzlatgohlari, (nasroniylarning) butxonalari, (yahudiylarning) ibodatxonalari va (musulmonlarning) masjidlari vayron qilingan bo'lur edi.(Haj surasi, 40)	Церковь 31 раз "Храм" И выйдя, Иисус шёл от храма ; и приступили ученики Его, чтобы показать Ему здания храма. (От Матфея святое благословение глава 24, 1)
Angel 84. В книге приводятся такие синонимы как, "Heavenly Hosts" , Rejoice now, heavenly hosts and choirs of angels, (Easter vigil 286),	Farishta 221 marta ishlatilgan "Maloika" ... U bilan qasamyod etib, Alloh taolo har bir insonni turli balo-qazolardan qo'riqlovchi maloikalar borligi...(Toriq surasi, izoh)	Ангел 220 раз ... Когда Ангел, говоривший с Корнилием, отошёл, то он, призвав двоих из своих слуг и благочестивого воина из находившихся при нём... (Деяния святых Апостолов глава10,7)
Devil 6 раз. В книге приводятся такие синонимы как "The Evil One" , ... and the evil ones their thoughts (Morning prayer 2, 86) "Serpent" , They are as venomous as a serpent (Psalm 59, 665)	Shayton 58 marta ishlatilgan. "Iblis" , Faqat Iblis sajda qiluvchilar bilan birga bo'lishdan bosh tortdi. (Hijr surasi, 31) Jin (O'zi) jinlar va odamlardandir"...(Nos surasi, 6)	Сатана (дьявол)20 раз И потому мы, я Павел, и раз и два хотели прийти к вам, но воспрепятствовал нам сатана .(Первое послание к Фессалоникийцам святого Апостола Павла Глава2, 18)
Heaven 409 раз. В книге даются такие синонимы как "Paradise" , Give to your whole Church in paradise and on earth your light and your peace (Collect:	Jannat so'zi 246 marta ishlatilgan Yoki (ey, mo'minlar,) sizlardan ilgari o'tganlarning kuni (boshlaringizga) kelmay turib, jannatga (osongina)	Рай 1 раз И знаю о таком человеке ([только] не знаю — в теле, или вне тела: Бог знает),

contemporary 253) “Divine” Grant that we may share the divine life of him who humbled himself to share our humanity (Collects; contemporary 214)	kiramiz, deb o'yladingizmi?(Baqara surasi, 214)	что он был восхищён в рай и слышал неизречённые слова, которых человеку нельзя пересказать. (глава 12, второй послание к Коринфянам святого апостола Павла)
Hell 11 раз. В книге дается такой синоним как “Darkness” “They do not know, neither do they understand; they go about in darkness” (Psalm 82/705)	Do'zax 211 marta uchraydi “Jahannam” ... Unga "Allohdan qo'rqqin" deyilsa, g'ururi uni gunoh ishlarga undaydi. Unga faqat jahannam bas kelur. Naqadar mudhish joy u! (Baqara surasi 206). “Zulmat” ... Imon keltirgan va solih amallarni qilgan zotlarni zulmatlardan nurga chiqarish uchun sizlarga Allohning bayon etuvchi oyatlarini tilovat qiladigan payg'ambarni (Muhammadni yubordi). (Taloq surasi, 11)	Ад 4 раз “Огонь вечный” “Тогда скажет и тем, которые по левую сторону: идите от Меня, проклятые, в огонь вечный , уготованный диаволу и ангелам его(От Матфея святое благословение глава глава41, 25) “Мрак” Ибо, если Бог ангелов согрешивших не пощадил, но, связав узами адского мрака , предал блюсти на суд для наказания;(второе соборное послание святого Апостола Петра, глава2,4)
Kindness 44 раз используется в книге, а также даются такие синонимы как “Goodness” ... so that we may obtain forgiveness by his infinite goodness and mercy...(Confession of sin, evening prayer I) “Virtue” ...Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue. (Preface of epiphany, collects of traditional 164) “Love” ...	Yaxshilik 115 marta ishlatilgan. “Mehribon” Alloh eng yaxshi saqlaguvchidir va U mehribonlarning mehribonrog'idir ". (Yusuf surasi, 64). Rahm-shavqat	Добро 102 раза “Благость” “Или пренебрегаешь богатство благости , кротости и долготерпения Божия, не разумея, что благость Божия ведёт тебя к покаянию?(Послание к Римлянам святого апостола Павла глава2,4) “Правда” В нём открывается правда Божия от веры в веру, как написано:

Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal (Preface of the Epiphany, or of the Lord's Day/collects traditions 164)“Mercy”.. you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy (Proper18 Collects: contemporary 233)		праведный верою жив будет.(Послание к Римлянам святого Апостола Павла глава 1,17) “Любовь”... Но Бог Свою любовь к нам доказывает тем, что Христос умер за нас, когда мы были ещё грешниками. (Послание к Римлянам святого апостола Павла глава 5,8) “Свет” и уверен о себе, что ты путеводитель слепых, свет для находящихся во тьме, (Послание к Римлянам святого апостола Павла глава 2,19)
Evil 156 раз используется в книге. В книге есть такие синонимы как “Malice” ...Not with the old leaven, the leaven of malice and evil...	Yomonlik 93 marta uchraydi. ... Kimki yomonlik qilsa o'sha yomonlik bilan jazolanur. O'ziga Allohdan o'zga na biror do'st topadi va na biror yordamchi...(niso surasi,123)	Зло 132 раз “Бес” И бес, повергнув его посреди[синагоги], вышел из него, нимало не повредив ему (От Луки святое благословествование глава 4,35) “Пагуба” ...Пагуба разрушение и пагуба на путях их;(послание святого Апостола Павла глава3, 15) “Тьма” и уверен о себе, что ты путеводитель слепых, свет для находящихся во тьме, (Послание к Римлянам святого апостола Павла глава 2,19)

RESULTS

The universal religious lexemes found in Uzbek, Russian, and English reflect important concepts common to most world religions. These words, despite their different religious and cultural contexts, retain similar meanings and play an important role in the spiritual practice and communication of believers. It is important to note that even if the words have similar meanings, their usage and specific interpretation may vary depending on the religious tradition and cultural characteristics of each country. Individual religious lexemes are words and expressions that reflect religious themes and have features related to spiritual practice, beliefs, cultural traditions, and historical aspects of religious life. They can be either widely used or specialized, used in certain contexts, for example, in worship or religious literature. Unlike universal religious lexemes, such as words related to the concept of God, spiritual values and practices, individual religious lexemes are characterized by features that directly relate to a particular culture and tradition.

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Individual religious lexemes

Baptism - ritual of purification

Communion - Christian sacrament

Mass - catholic worship service

Jihot - Striving or effort, fighting in the way of Allah. Jihad can mean both an internal struggle against sin and temptation, and an external struggle for the protection of Islam.

Kofir- An unbeliever, one who rejects faith in Allah. This word in Islam describes a person who has not converted to Islam.

Sadaqa- A voluntary donation for good causes, not obligatory, but highly valued in Islam. It is a way to help the poor, the needy and to do good in society.

Zakat - Obligatory donation, one of the five pillars of Islam, which Muslims are required to pay if they possess a certain level of wealth. Sunset is meant to help the poor and needy.

Xaj - This is not only a physical journey to Mecca, but also a deep spiritual experience, the purpose of which is to purify oneself from sins, get closer to Allah and strengthen the unity of Muslims. This is an important rite for every Muslim, and its performance is regarded as great piety and honor.

Xalol - It is an Arabic word that in Islam means permitted, permitted, permitted or lawful. It is used to denote what is permissible or permitted in accordance with Islamic law (Sharia).

Xarom - this is something that is forbidden or not allowed in Islam. For example, pork, alcohol, robbery, murder - it's all considered haram.

Троица - This is one of the main and key teachings in Christianity, according to which God exists in three persons, but remains One. This means that God is not three separate entities, but one being that manifest in three different persons: the Father, the Son (Jesus Christ), and the Holy Spirit. These three Persons of the Trinity have the same divine essence, but each of them has its own unique role.

Воскресение - The resurrection of Jesus Christ from the dead on the third day after His crucifixion. This event is the foundation of the Christian faith and is celebrated on Easter.

Благодать - one of the key concepts in Christian theology, which means undeserved mercy and God's direct favor to man. Grace in Christianity is associated with God's love, which manifests itself in the gift of salvation and forgiveness of sins, despite human imperfection.

Крещение- A sacrament that symbolizes purification from sins and entry into the Christian faith. In Orthodoxy and Catholicism, baptism is performed through washing with water, and in some Protestant churches through full immersion.

Икона - A sacred image, which in Christianity serves to worship and remind of saints, events from the life of Christ and other religious figures.

Conclusion

Universal religious lexemes are terms that have similar meanings and uses in different languages and cultures, regardless of their religious traditions. These lexemes are associated with concepts common to humanity, such as God, faith, prayer, and salvation. Let's look at a few such lexemes that can be found in Uzbek, Russian and English. These lexemes are used in religious contexts and retain similar meanings, but they may also have cultural characteristics associated with a particular religion or historical tradition. We have taken universal lexemes, the concepts of which exist in English, Uzbek and Russian. Each lexeme plays an important key role in shaping the concept of religion and often performs the same functionality.

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