SCIENTIFIC AND PRACTICAL IMPORTANCE OF CREATING A CONCISE DICTIONARY OF AGIOTERMINES

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Abstract. It is an important task for lexicographers to convey the beauty of our national culture through words to the world’s book lovers, as well as to create convenience for translators. The words to be given in dictionaries should not only be translated into another language, but should be described in accordance with international lexicographic standards, the word translated into another language should not lose its ethnographic features and be understandable to foreigners. In such cases, it is useful to study the experience of European lexicographers.

The translation of terms into the language of translation in the translation of agiomatics, the solution of cases of linguistic and lingvoculturological barriers arising in the process of translation is proved by means of examples taken from the works. System-semantic taxonomic methods have been developed in modern languages, taking into account the definition of agiographic lexicon in dictionaries. When analyzing the national and cultural features of agiographic terms in French and Uzbek, it was found that they are the main dominant component, ie agiographic terms, religious terms. In agiomatics agiographic terms are grouped, ie theonyms, miphonyms, chronyms, myphozonyms.

It is not necessary to go the way of giving a literal translation when creating a bilingual dictionary of religious terms or agiographic terms. This is because translating terms related to a particular field into a second language requires an in-depth analysis of its origins, sources, meanings, and accompanying combinations. Dictionaries are required to be in a language that is understandable not only to experts in a particular field but also to the general public. To do this, it is necessary to interpret words that are difficult to understand, in a short and concise way. Given the complexity of the pronunciation of words in foreign languages, giving their transcriptions is also one of the most basic principles.

Introduction. As a result of globalization, the emergence of hybrid cultures, the partial transformation of national traditions, the strengthening of interethnic cooperation, various terms and assimilations enter our language. This, in turn, further expands the need for translation dictionaries. In this regard, the opinion of the French lexicographer Alan Ray that modern civilization is a lexical civilization is completely justified.

Research methods. Methods of comparative analysis, contextual, axiological, exegetic, artistic analysis and encyclopedic analysis were used to cover the research theme.

Results and discussions. It is well known that the fact that dictionaries play an important role in a particular folk culture does not require comment. They reflect the
knowledge acquired by society in a particular period. Dictionaries are of great importance in performing a specific social function, including informing the reader, the user about a particular event or situation, conveying it to representatives of other languages, helping to improve and regulate the language, its vocabulary content.

**Conclusion.** The approaches, methods and data used are taken from scientific and artistic sources, comparative-historical, comparative-typological methods, principles of hermeneutics and methods of comparative analysis, conclusions and recommendations are put into practice, the results are confirmed by the competent authorities.

**Keywords:** Islamic terms, agiographic terms, religious vocabulary, ecclesionym, eortonym, geortonym, theonym, agionym.

**Introduction.** As a result of globalization, the emergence of hybrid cultures, the partial transformation of national traditions, the strengthening of interethnic cooperation, various terms and assimilations enter our language. This, in turn, further expands the need for translation dictionaries. In this regard, the opinion of the French lexicographer Alan Ray that modern civilization is a lexical civilization is completely justified.

In this regard, M. Umakhodjaev said:

“The dictionary must always be kept up to date. However, dictionaries, no matter how modern, are somewhat outdated, delaying the recording of new relationships between words and the things and events they express as a result of this or that change.” [1]

After all, the main vocabulary of any national language deserves to be assessed as large-scale philological dictionaries, which express the historical development of the language and the steady state in the creation of a particular dictionary in the linguistic system and the unity of speech activity. Today, research is conducted in an interdisciplinary manner, as each area is interdisciplinary and interdisciplinary. The sciences of translation studies, literary translation, and literature are also closely related to the field of lexicography. Consequently, one of the current practical tasks of lexicography is to provide translation dictionaries for professional translators and a large number of professionals who are constantly confronted with translation in their daily lives.

The main vocabulary of any national language deserves to be considered as a work of great cultural significance. At the same time, the period of their active use without falling into the hands of a wide readership is not indefinite.

**Materials and methods.** Translation theory, in its essence, translation science has an interdisciplinary position, which is closely interrelated with lexicography. The importance of lexicography in the life of today’s world community is growing due to the growth of translation and information processes. Lexicography provides the translator with the necessary lexical and specialized information and to some extent helps in the successful implementation of translation activities. One of the current practical tasks of lexicography is to create translation dictionaries for professional
translators and a large number of professionals who are constantly confronted with translation in their daily lives.

Modern bilingual translation dictionaries enrich the vocabulary of relevant literary languages in every way. In particular, the creation of a dictionary of translation of a large number of terms, terms and lexemes related to the nationality of representatives of other cultures in science, technology, sports and other fields, widely used in fiction and non-fiction, has always been relevant.

Results. S. Ragasova considered the lexicographic description of words and combinations related to Islam and Islamic culture in Russian dictionaries, the adequacy of their classification, the fact that the information is based on facts. In addition, shortcomings in the definition of such terms in modern Russian speech and in the texts of the media are revealed through the analysis of the texts.

S. Ragasova studies the definition of Islamic books, publications, dictionaries, Islamic terms on the website and suggests that they can be divided into the following groups.

- Islamic clothing: abaya, burqa, djilbab;
- Terms related to the dogmas, canons, abstract categories of doctrine: (imam, shahada, barakat);
- Names of higher beings: Allah, jinn, Iblis;
- Terms related to Islamic law and politics: idjma, ijitihad, kiyas;
- Rituals, holidays, rituals: zikr, prayer, salaat;
- Terms related to temples, shrines: mosque, minaret, Mecca;
- Islamic books, beliefs: Quran, Sharia, Sunnah;
- The name of the concepts related to the nature of actions and deeds: khalal, haram, mubah;
- Names of months: Ramadan, Shawwal, Muharram;
- Names and titles of scholars: ulama, ayatolla, dervesh;
- Names of schools, associations: Names of followers of Islam and the Muslim religion: vird, djadidism, jamaat;
- Names of prophets, religious leaders: Muhammad, Aisha, Khatidja;
- Religious appeals, greetings, salutations: Amin, Allahu Akbar, as salyamu-aleykum;
- Economic terms, taxes, names of charity: zakat, mahr, sadaqa;
- Signs of other religions, atheists, pagans: kyafir, gyaur, zandaka;
- The names of heaven and hell: djanna, djahannam, sirat;
- Terms related to Islamic science: Islamic studies, Oriental studies, Quran studies:
  - Jargon nominations: martyr-taxi, jihad-train, zamotashka.

While analyzing the fact that Islamic terms are given in different dictionaries, the scientist sharply criticizes different approaches or otherwise inadequate interpretations in the interpretation of such terms in some dictionaries. When studying the definition of Islamic terms in the cited dictionaries, it reveals that the historical bases and facts are inadequately expressed in the explanations of Ramadan, the Qur'an, the mosque, jihad and other terms: For example, one dictionary states that
Eid al-Fitr is celebrated 70 days after Eid al-Fitr, while another says that Eid al-Adha is combined with Ramadan, and that fasting lasts 40 days, with 29 days of fasting. [3]

This means that if a translator uses the same glossary comments when translating a context from Uzbek into a foreign language, he will misinterpret Islamic terms. This is because when giving Islamic terms in a text, if there is no alternative to it in the language of translation, then it is explained in the quotation of the page or in the text. This results in a dictionary-based translator misinterpreting the original content in the target language. In this regard, the translator Raima Shirinova said: “This, of course, requires a translator with a high level of linguistic and extralinguistic knowledge.” Inadequate extralinguistic knowledge of the translator leads to the emergence of intermediate translations.


1) sacred names, “жабрагІил-жаброил”, “архангел”-“иварак-пророк”, “малаик-ангел”, “рахІим-милосердный”, “тягIяла-всевышний” and others;

2) Cold terms are terms that mean very high powers: “гIизраил-ангел смерти”, “гIиприт-демон”, “злой-дух”, “жинд-илбис,чѐрт”, “маликулмулк-малакулмавт-ангел смерти”, “шайтIан-чѐрт”and others;


5) Priests and related terms: “праведник-гъази”, “борец за веру-дажжал (дажал)”, “антихрист-зияратчи-паломник”, “имам-духовный наставник” and others;

6) religious ceremonies and related terms: “азан-призыв на молитву”, “акбар-призыв на молитву”, “балга-молитва”, “витру-витр”, “гIумра -умра’ (малый хадж)”, “дугIя-молитва” and others;

7) Terms rich in religious beliefs and creeds: “адабдеш-целомудріе”, “валидеш-праведность”, “гIядлу-зегъа нравы, нормы”, “валидеш-праведность”, “святость”, “зякат (закат)-пожертвование” and others;
8) place of religious ceremonies and related terms “гIбадатхана-молельня”, “ганзи-погребальные носилки”, “гIйайкар-амulet, талисман”, “исла-скроенный саван”, “капан-саван”, “цIелда-надмогильная плита” and others;

9) religious verses: “аят-стих Корана”, “забур-Псалтирь”, “инжил-Евангелие”, “тажвид-чтение Корана нараспев”, “къираат-изучение Корана”, “махраж-чтение Корана” and others;


It also identifies the acquired religious terms, the phenomenon of their assimilation, phonetic and morphological processes, and analyzes the dictionaries created in this area. The scientist groups the specific religious words into groups and gives many examples of each of them.

Yu.N. Mikhailova analyzes the interpretations of religious Orthodox lexicon, which are reflected in the explanatory dictionaries of the Russian language, given at different times. [5] She refers to terms in this area as “religions” and points out the change in semantic meaning in their denotative and pragmatic meanings in their dictionary interpretations. Yu. Mikhailova studies the representation of agionims in Russian Orthodox dictionaries and divides them into four groups:

The dictionaries included in the first group are for Orthodox addressees. These dictionaries include G. Dyachenko's "Full Church-Slovyansky Dictionary", published in 1898 and reprinted in 1993;

The second group includes dictionaries aimed at more atheist propagandists published during the Soviet regime, including M.P. Navikov's "Pocket Dictionary of Atheists" published in 1975;

The category of dictionaries of the third direction includes dictionaries intended for all readers and containing terms of atheistic direction;

Dictionaries of the fourth direction include dictionaries for all users who are religiously neutral, for example, S.I. Ojegov N.L. Shvedova (1997) "Explanatory Dictionary of the Russian language" published in the late twentieth century, G.N. Sklyarevsk (2000), Dictionary Dictionaries such as “Orthodox Church Culture” have been lexically analyzed.[6]

Based on the studied materials, the scientist identifies the core of religious terms and shows that it consists of two major parts, namely, the first "Religious Zone" and "Church Zone". The religious zone includes everything related to religion, events and happenings, while the church zone includes only objects, objects and events in this direction.

Yulia Mikhailova considers religions in dictionaries both in terms of number and semantic structure, provides a very in-depth analysis of the cases of expansion and contraction of meaning in dictionaries. In particular, it tracks lexical semantic changes in dictionaries created in different periods by placing certain lexemes in a special table. The following table shows in detail the Russian lexeme "gospod" in dictionaries: [7]
The Lord is for Christians: God.

Lord - In Christianity: God. G. with you 1) wish of good, kind, usually with parting words; outdated; 2) Lord have mercy! (colloquial) - an expression of surprise, fear, disagreement. Thank you God! (colloquial) - expression of satisfaction.

Seraphim - In Christian mythology: an angel depicted as a six-winged.

Thus, in his research, the scientist analyzed a large amount of material, explained their linguistic aspects one by one, and studied in depth the principles of giving agiographic terms explained in dictionaries. The dictionary contains more than 2,000 words and phrases related to Orthodoxy, church and religious life. The dictionary reveals the grammatical, stylistic, and etymological meanings of each word, followed by quotations from written literature, i.e., religious, artistic, and journalistic texts. The dictionary makes effective use of pictures and iconographic works in order to more fully reveal Orthodox concepts. The color illustrations served to clarify the meaning of the term given to the reader, as well as to culturally and aesthetically polish the vocabulary. The dictionary is intended for a wide range of readers, helping them to better navigate the world of Orthodox concepts. It is also intended for specialists in the field of cultural studies, linguists, as well as for any user interested in the Russian language and culture. Such analyzes will undoubtedly serve as a theoretical and practical source for future dictionaries in the field of lexicography.

D.V. Zhivov's short dictionary of agiographic terms is the main material in this field. [8] The dictionary contains information about the saints, the study of their lives, the historical, theological, social, cultural and literary views of the saints, their ideas and other sources related to them. In the author's glossary, the terms are very clear, well-founded, and expressive. As a proof of our opinion, we have chosen to cite an explanation of the term from the dictionary. For example:

“Sinaxar (gr. [Greek] συναξαρια), a collection of short lives and short words for various holidays, intended for reading at Matins (after the sixth canon of the canon). The synaxaris used in the Greek church have the following structure: after the designation of the day and the name of the saint (or holiday) there is an epigram in honor of the saint, written in iambic verse, brief historical notes, information about the church where the relics of the saint rest, and about the transfer of the relics, in fact a short life with a description of miracles”. [9]

Another dictionary in the agiographic direction is Grigory Dyachenko's Dictionary of Slavic Church Terms, which contains more than 30,000 words and phrases found in old Russian manuscripts and pamphlets, and was first published in 1899. [10] It should be noted that due to the large number of users of the dictionary, it has been reprinted several times and repeatedly by church and religious publishers in the Russian Federation.
The work of Uzbek scientists in this direction has also been studied. G. Safarova studies the lexical bases of toponyms of Khatirchi region, emphasizes that one of the developing new branches of Uzbek linguistics is Uzbek onomastics and classifies toponyms into 13 groups and includes names of mosques, holy shrines and cemeteries. After studying the creation and classification of toponyms in Khatirchi region, the scientist says:

“In toponyms, a toponymic indicator is the word that denotes in the composition of a pronoun which object is a noun. Indicators serve not only to indicate the task at hand, but also to form the name of an object as an adjective”. [11]

The Islamic Encyclopedia, published by the International Islamic Academy of Uzbekistan in 2020, contains information about holy shrines, famous madrasas, mosques and religious sites, as well as great personalities, scholars, saints and prophets who contributed to the development of Islam. [12]

The foreword to this book states: In determining the content of this "Islamic encyclopedia" in the Uzbek language, an attempt was made to creatively use the traditions of world encyclopedia, national experience in this field, the existing theoretical materials. At the same time, this edition differs from previous encyclopedias in its content and features. In a sense, it is meant to be a quintessence of Islamic encyclopedia in general.” [13]

We have carefully studied this encyclopedia, in fact, the encyclopedia contains valuable information about the research, life and work of world-renowned Islamic scholars, including Western scholars, and includes about 50,000 articles, terms, phrases, maps and tables.

Mukhtorkhon Umarghodjaev's dictionary "Religious terms and phrases" (a popular short dictionary) is also one of the achievements in this area. As Abdulkhai Sobirov, the foreword to the book, puts it, “Although religious terms have been translated, refined, and used in a colloquial language for thousands of years, no one has been able to compile, unify, and compile them into a dictionary. To do this, the author must be well acquainted not only with the science of linguistics, but also with our national values, history, customs, look at each word with the eyes of the heart and feel the essence in it. After all, in the development of terminological dictionaries, linguistic knowledge alone is not enough, extralinguistic knowledge, encyclopedic knowledge is a primary factor.” [14]

The dictionary developed by M. Omarghodjaev is very thorough and based on scientific principles. In particular, when commenting on the terms, Abdulhay Sobirov noted that the examples that strengthen them are taken from the unique works of such great people as Imam al-Bukhari, Imam al-Termizi, Alisher Navoi, Imam al-Ghazali, Nasoriddin Bukhariddin Rabguzi, Ahmad Yassavi, Siddiq Khandayliqi. brought about. For example:

**ILMI LADUNIY** - The science that is revealed to the servant through direct inspiration from Allah. Dawn has opened the door of knowledge to his heart (Alisher Navoi)

**JAMAROT:** The name of a place where pilgrims throw stones at the devil. On the first day of Eid, seven stones are thrown at a place called Jamarai Aqaba. It is also called Jamarai Kubro, Jamarai Uhro. (Muhammad Sadiq Muhammad Yusuf. Kifroya. T.2. Tashkent, 2008, p. 242).
It is known that due to the development of information technology, revolutionary changes are taking place in many areas, including lexicography. There is a growing need to create modern active dictionaries. The need for such dictionaries is particularly acute among translators and foreign language learners. As the famous Spanish lexicographer H. Casares noted in his book "Introduction to Modern Lexicography", "Lexicography is a technique and art of compiling a dictionary." [15] These sentences show how important the dictionary is in the development of science.

"The dictionary has an extensive source of information that can be used for analysis in any field. At the same time, the scientific development of the dictionary will have to rely on other areas." [16] From this point of view, lexicography is closely related to the fields of linguistics and translation studies. This is because one of the main conditions for compiling a dictionary in almost all theoretical sources is the need for a linguistic analysis of the given word and examples from the literature. In bilingual dictionaries, the examples given in the full explanation of the meaning of a given word are sometimes taken from translated works. The order of comments in dictionaries is determined by the experience gained in translation activities.

Regarding the issues of compiling a dictionary, the Uzbek dictionary states: “Along with certain achievements in the field of applied lexicography, attention was paid to the theoretical problems of lexicography - lexicography. A number of scientific studies have also been carried out to shed light on the existing shortcomings. The results and conclusions of such research will undoubtedly help to improve the quality of the dictionaries to be compiled.” [17]

The main tool of translators, of course, are dictionaries. "This means that a translator of a work of art cannot work without a dictionary in any case, that is, he can refer to different dictionaries in one or two languages." [18] This determines the importance of the dictionary in translation studies.

Uzbek linguist A.A. Abduazizov notes that in the process of creating a dictionary of trilingual linguistic terms, this process was carried out as a result of studying the experience of several lexicographers. [19] When compiling a dictionary, it is not enough to collect words in a certain field and interpret them, the process must be based on foreign and scientific experience. Before compiling dictionaries abroad, unintelligible cases of words are studied, and then dictionaries are compiled on the basis of examples from the literature. The scientific research of translators is also of particular importance in finding problematic concepts. In creating the dictionary, we also relied on Nosirjon Uluqov's classifications of exotic lexicon of Uzbek religious texts. In his research, the scientist divides a number of theonyms into the following sub-thematic groups and analyzes them in detail in terms of lexical semantics: [20]

1) The names of Allah;
2) Names and nicknames of the prophets;
3) Names of angels;
4) Famous names of religious literature, verses and suras;
5) Names related to the religious concept of night and day;
6) Places, objects and famous horses that are considered sacred in Islam. The scientist also enriches the groups of toponyms, polsonyms, oikonyms, oronyms, hydronyms, chrononyms, zoonyms with examples.
We analyzed the existing translation dictionaries in Uzbek lexicography, studied in which areas translation dictionaries are most needed today, and as a result, created a concise glossary of Uzbek-French agioterms, which is especially useful for our foreign tourists. In creating this dictionary, we paid attention to the principles and recommendations in this area, given in the research of Uzbek scientists. In particular, we conducted an in-depth analysis of 6 macrogroups and subgroups based on them based on the analysis of religiously marked lexicon developed by Margarita Galieva in distinguishing agiographic terms from religious terms. We have studied the classification of the scientist by making the following table.

<table>
<thead>
<tr>
<th>I.</th>
<th>General religious vocabulary</th>
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<tbody>
<tr>
<td>1.</td>
<td>Names of the Creator</td>
</tr>
<tr>
<td>2.</td>
<td>The names of the attributes of the Creator</td>
</tr>
<tr>
<td>3.</td>
<td>Names of concepts representing religious and spiritual values</td>
</tr>
<tr>
<td>4.</td>
<td>Names of scriptures, books, collections</td>
</tr>
<tr>
<td>5.</td>
<td>An expression of the concepts of unbelief and resistance to religion</td>
</tr>
<tr>
<td>6.</td>
<td>Names of prophets, saints, followers, believers</td>
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<tr>
<td>7.</td>
<td>Religious symbols</td>
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<tr>
<th>II.</th>
<th>Names of religions, denominations, doctrines and beliefs</th>
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<tbody>
<tr>
<td>1.</td>
<td>Names of types of religion</td>
</tr>
<tr>
<td>2.</td>
<td>The science of religion and its directions</td>
</tr>
<tr>
<td>3.</td>
<td>Names of different denominations</td>
</tr>
<tr>
<td>4.</td>
<td>Religion, laws, beliefs, teachings</td>
</tr>
<tr>
<td>5.</td>
<td>Religious philosophical movements, schools, currents, doctrines and views</td>
</tr>
<tr>
<td>6.</td>
<td>Names of religious groups, monastic orders and fraternity, religious sects.</td>
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<th>III.</th>
<th>Prayer-style terminology</th>
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<td>1.</td>
<td>Temple equipment, utensils, items</td>
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<tr>
<td>2.</td>
<td>Architectural types of buildings, structures, constructions, constructions included in the temple complex</td>
</tr>
<tr>
<td>3.</td>
<td>Types of temples by denominations and their functions</td>
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<td>4.</td>
<td>Terminology describing the hierarchy and type of activity of believers, priests</td>
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<tr>
<td>5.</td>
<td>Terminology describing the elements of the clothes and headdresses of believers, priests</td>
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<th>IV.</th>
<th>Vocabulary for naming religious ceremonies</th>
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<tbody>
<tr>
<td>1.</td>
<td>Sacred rites</td>
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<tr>
<td>2.</td>
<td>Types of prayer, supplication, worship</td>
</tr>
<tr>
<td>3.</td>
<td>Religious fasts and rituals performed in them</td>
</tr>
<tr>
<td>4.</td>
<td>Religious holidays</td>
</tr>
<tr>
<td>5.</td>
<td>Religious ceremonies</td>
</tr>
<tr>
<td>6.</td>
<td>Vocabulary representing various etiquette formulas such as appeal, gratitude, congratulations, apology</td>
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<tr>
<td>7.</td>
<td>Names of sacred monuments, objects, structures, substances</td>
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<th>V.</th>
<th>Universal abstract (unreal) vocabulary</th>
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<tr>
<td>1.</td>
<td>Vocabulary expressing concepts related to life after death</td>
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<tr>
<td>2.</td>
<td>The names of noble beings outside the material world</td>
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<tr>
<td>3.</td>
<td>The names of evil beings outside the material world</td>
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<tr>
<td>4.</td>
<td>Names of abstract (unreal) concepts</td>
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<th>VI.</th>
<th>Religiously marked anthroponyms and toponyms</th>
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<td>1.</td>
<td>Names of prophets and guardians</td>
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<tr>
<td>2.</td>
<td>Names of angels</td>
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<td>3.</td>
<td>Names of Saints</td>
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<td>4.</td>
<td>Names of religious figures and philosophers</td>
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<tr>
<td>5.</td>
<td>The names of the companions of the prophets</td>
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<td>6.</td>
<td>Names of Popes</td>
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<td>7.</td>
<td>Names of patriarchs and metropolitans</td>
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<td>8.</td>
<td>Symbolically marked names</td>
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<td>9.</td>
<td>Religiously marked toponyms</td>
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It should be noted that before compiling the five-language catalog "Pilgrimages and Sacred Places of Uzbekistan", our linguists faced linguistic and lexicographic problems in presenting Arabic and Persian in Russian, English, French, German and English. For example, in describing the holy shrines located in the regions of our country, or the Companions who lived in the prophets, saints, we even observed that some of them in our Uzbek dictionary do not have explanations. Even etymological dictionaries in Arabic or Persian, created by Uzbek lexicographers, did not find a positive solution to the problem.

So, the main tool of translators in finding words in the process of translation, of course, are dictionaries. “This means that a translator of a work of art cannot work without a dictionary in any case, that is, he can refer to different dictionaries in one or two languages.” [21]. This determines the importance of the dictionary in translation studies.

Therefore, it is an important task for lexicographers to convey the beauty of our national culture through words to the world's book lovers, as well as to create convenience for translators. The words to be given in dictionaries should not only be translated into another language, but should be described in accordance with international lexicographic standards, the word translated into another language should not lose its ethnographic features and be understandable to foreigners. In such cases, it is useful to study the experience of European lexicographers.

**Conclusion.** In conclusion, it can be said that foreign scientists have done a lot of work on the theoretical study of terms in the field of religion, Islam, agiology, agiography. They also created a glossary of different terms aimed at solving lexicographic problems. It is true that not all dictionaries created by them can be included in the list of perfect dictionaries. This is because they have inadequate chronological (from a historical point of view) selection of materials for compiling a dictionary of agiographic terms, lack of attention to the norm of literary language, or insufficient deficiencies in distinguishing functional and stylistic aspects. However, the main purpose of reprinting dictionaries and works is to correct mistakes and create perfect works.

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