



LEXICAL AND SEMANTIC ANALYSIS OF TERMS RELATED TO HAJJ AND UMRAH

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Abstract

In recent years, the study of the Arabic lexical system and its semantic structure has developed as an independent branch within linguistics. Arabic religious terminology—especially terms related to Hajj and Umrah—is actively used not only in religious texts but also in the fields of tourism, history, culture, and international relations. A deep analysis of these terms makes it possible to identify their linguistic essence, semantic scope, and changes in meaning. The words Hajj and Umrah are integral parts of the Islamic concept and are closely connected with Arab culture and the social life of the Muslim community.

The purpose of this scientific article is to carry out a **lexical-semantic analysis** of Arabic terms related to Hajj and Umrah, to determine their lexical meanings, connotative features, morphological formation, and equivalents in other languages. The **object** of the research is the system of Hajj and Umrah terms in Arabic, while the **subject** is their semantic and morphological analysis.

The tasks of the article are as follows:

1. to select and classify Arabic terms related to Hajj and Umrah;
2. to identify their lexical and contextual meanings;
3. to study the morphological structure of the terms;
4. to conduct a comparative analysis with their equivalents in Uzbek.

Literature Review

Research on Arabic religious terminology has been carried out since ancient times. The works of Ibn Manzur's "Lisān al-ʿArab," Fayruzabadi's "Al-



Qāmūs al-Muḥīṭ,” and **Zamakhshari’s “Asās al-Balāgha”** are considered rich sources of Arabic lexicon. These works devote special attention to the semantic analysis of terms related to Hajj and Umrah.

In modern studies, the investigation of religious terminology remains a relevant topic. For instance, **Al-Hamad (2008)** examined Arabic religious terms based on contextual semantics and analyzed their pragmatic value. In Uzbek linguistics, **A. Madrahimov** and **S. Tursunov** have discussed the process of adopting Arabic terms into Uzbek and their semantic transformations.

Methodology

This article employs **descriptive-linguistic, comparative-analytical, and contextual-semantic** methods. Terms related to Hajj and Umrah were analyzed using examples from Arabic dictionaries, religious sources, and Qur’anic verses. Their semantic characteristics were compared with their Uzbek translations to reveal connotative differences.

Results and Analysis

The analysis shows that the word Hajj (حَجّ – ḥajja) originates from the Arabic verb meaning “to set out on a journey” or “to aim for a destination.” In Islamic terminology, it refers to “traveling to a specific place (Kaaba) at a specific time to perform specific rituals.”

Umrah (عُمْرَة – ‘amara) is derived from the verb meaning “to visit, to make prosperous.” Terminologically, it refers to “visiting the Kaaba outside the pilgrimage season.”

Lexically, the two words share the meaning of “visitation,” but terminologically they differ: Hajj is a **compulsory act of worship**, while Umrah is a **recommended act (Sunnah)**.

Semantic analysis shows that Hajj carries deeper religious, social, and cultural connotations, while Umrah is associated with personal spiritual purification and shorter duration.

In Arabic dictionaries, the semantic analysis of these terms is explained through both their original and extended meanings. For example, in *Lisān al-‘Arab*, the



verb ḥajja means “to intend, to set out on a journey,” whereas in Al-Qāmūs al-Muḥīṭ it carries the religious meaning “to travel to the Kaaba.”

The semantic system of the term Hajj includes three core meanings:

1. worship and ritual (religious connotation),
2. journey or travel (neutral connotation),
3. striving toward a goal (metaphorical connotation).

The term Umrah, on the other hand, differs from Hajj in that it is not obligatory but recommended. Its morphological root “ع م ر” conveys meanings such as “to fill, to live, to prosper.” Related words like “‘umr” (life) and “‘imāra” (prosperity) reveal its clear semantic connections.

The semantic distinctions of Arabic religious terms play a significant role in revealing layers of meaning within the language. The terms Hajj and Umrah, from their historical origins to the present, are actively used not only in religious contexts but also in tourism, religious policy, and cultural discourse. Expressions like al-ḥajj al-mabrūr (“accepted pilgrimage”) and ‘umrah al-taṭawwu’ (“voluntary Umrah”) show the richness of these expressions.

In Uzbek, the terms haj and umra have been directly borrowed from Arabic and have become integral to religious terminology. Their meanings have not significantly narrowed or broadened, yet they retain their full semantic value within the religious and cultural context.

Conclusion

The study reveals that Hajj and Umrah terms hold a unique semantic structure in the religious lexicon of Arabic. Their meanings are applied not only in religious contexts but also in cultural and social ones. The integration of these terms into Uzbek reflects the strengthening of interreligious and intercultural relations. Expanding similar lexical-semantic analyses in other areas of Arabic terminology remains an important direction for future research.

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