Reciprocal Study of Theology and Linguistics in Uzbekistan

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Abstract: Since the last century, as a result of the great progress in every field of science method for studying them cooperatively have emerged. In linguistics, internal "resources" have almost explored, and most of the existing languages and their fields are comparatively studied. By that means, it led to the necessity to study it jointly with other disciplines. In multidisciplinary relations commenced to study linguistics correlatively with other disciplines, including theology. Such studies play a significant role in translating, understanding the true essence of religions and interpret their sacred sources. The article provides a comprehensive overview of theolingustics that emerged from the reciprocal action of religious and linguistic research. In addition to the emergence and development of theolingustics as a direction in linguistics, the author draws attention to the fact that the history of such research in Uzbekistan goes back to the distant past.

Keywords: Language, Religion, Theolinguistics, Religious Language, Tafsir, Quran, Hadith, Interpretation, Commentary, Dictionary, Mythology.

I. INTRODUCTION.

The prosperity of any society is directly related to the development of science. The role of language and religion in the spiritual maturity of society and people, in their cultural life and in the upbringing of a perfect human being is incomparable. The interrelationships of language and religion, their cultural significance, and their impact on people's minds have been the subject of many researches. Over the centuries, linguistics, like other sciences, has been developing and enriching itself on the basis of particular factors. These factors have led to the development of a complex process for the study of linguistics as a whole and its transmission to future linguists, and mainly since the second half of the twentieth century, there has been a need to study it in detail. Today, one of the most important areas of linguistics is the linguistics which studies correlation between religion and language, and in this article we will discuss in detail its origin, significance and what has been done in our country in this regard.

There are a number of traits and factors that separate people and social groups materially and spiritually, and they have been shaped over the years, perhaps centuries, and some have adapted due to some changes in society. It would be wrong to say that the three main factors that determine the spirituality of a nation - language, religion and culture - are not always adaptable, and that change does not happen at all. Not only do changes in them occur abruptly and rapidly, but they also involve long periods. Such circumstances especially happen with elements of language, mainly with changes in their form. But with the meaning of the components, not so many big alterations are observed.

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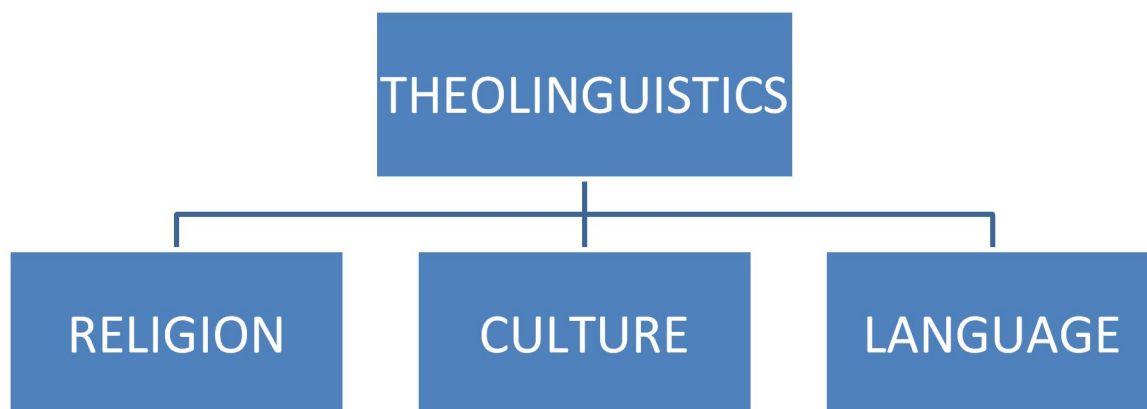
It is common knowledge that, unlike language and culture, changes and reforms in religion might not take place for centuries, but for millennia. Because, any alterations or reforms in most widespread religions are strictly forbidden by sacred teachings and their spiritual leaders. However, there are cases in religions that can be modified and transformed according to time and space, and there are cases that cannot be changed and adapted at all, and they are matters of faith (aqidah, creed, dogma). Even in practice, it is possible to lapse from the faith with a single misrepresented expression, while performing all the pillars of a religion. Therefore, the interaction of language and religion is important to avoid making mistakes in the expression of thought, the correct use of language elements, and religious issues.

II. REVIEW OF LITERATURE.

This branch of linguistics, which studies language and religion in relation to each other, has various names at different times – 'religious language', 'the language of religion', 'sacred language' [13], 'religious-enlightenment style', 'confessional language' [6], 'holy language' and a number of similar words and phrases were used. Today, in interdisciplinary relations, the use of the interrelated field of language and religious teachings as a theolinguistics has become widespread.

It is obvious that for people who wish to learn about theolinguistics turn to the internet, which is now the most convenient way to get information and work on it. If you search for information about the very area of linguistics through Google, Yahoo, Yandex and many other popular search systems, you will find almost no information in Uzbek. Elsevier's ScienceDirect, one of the world's largest publishers of scientific information analysis, also does not have any article or book on theolinguitics. Most of the information in Russian and English, which is familiar to the majority of the population of our country, is summarized in scientific articles or in a certain part of scientific sources. This means that almost all the information about theolinguistics on the Internet is especially for experts in the field, but for people who do not know linguistics or have limited knowledge of this term, the information is not available.

At this point, the right question may arise in minds of many that why it is necessary to become acquainted with this field who experts and other ordinary people are not. Most of the conflicts that have taken place and continue in different parts of the world today are rooted in religious factors. Disputes over religious issues are the result of misunderstandings of the teachings cited in the sacred sources or different interpretations by the parties to the conflict. Therefore, it is vital to study expediently in specific methodology, interpretation and differences of religious sources from other sources from a philological point of view [7]. Because it is impossible to understand the essence of any language unit without a deep lexical and semantic analysis.

III. RESEARCH OBJECTIVES.

If we focus directly on the meaning of the word theolinguistics, it is clear from its form that, like the names of many other linguistic disciplines, it consists of two parts: 'theology' or the prefix 'theo-'(prefix, prefixoid, first part of a compound word) and 'Theo-' is derived from the Greek word *theos*, meaning 'God', and linguistics refers to the science of language. Thus, theolinguistics can be described as a branch of linguistics that studies the linguistic peculiarities, methods, and differences of religious sources, doctrines, scriptures, and their interpretations and commentaries. Explanatory dictionaries in other languages, whether in form of hard copy or online, all give the form of 'learning a religious language'.

In fact, the term was firstly used by the Belgian linguist Jean Pierre van Noppen in 1981, and it is widely acknowledged as the 'father' of Theolinguistics. It was not until 1995 that the English linguist David Crystal introduced it into his encyclopedic dictionary as a linguistic term [1]. Noppen interpreted the term, which he first used, as a science with a long and rich history, encompassing all the means of expression, the development of the human language within certain interests. It is a reflection of human efforts to understand God through the study of language and its units. As noted above, different interpretations of texts in religious sources have led to divisions within religions, and religious institutions have come to the conclusion that a deeper approach is needed. At first, the peculiar language of religious sources did not attract much attention from theologians and philosophers. As a result of the growing debate and controversy over religious discourse and related issues, linguists, anthropologists, sociologists, and psychologists have also become involved in finding a solution to the problem. As J.P. Noppen points out, 'The interest in religious language, which was later regarded as a revolution, led not only to a positive (one-sided) but also to many fruitful studies of the fundamental problems of religion and its long-standing problems in theology' [8].

It is impossible for any expert who wants to conduct research in this field of linguistics without referring to the significant work done by A.K Gadomski in this regard. Even though some recognize him as the founder of the linguistics in the Russian Federation, his large-scale work played a key role in the development of Russian Theo linguistics. According to him, it is 'a science that studies the religious words and terms reflected in languages and their meanings in a wide and narrow range' that emerged as a result of the interaction of religion and language [2,3]. However, in his earlier published articles, the term has been interpreted slightly differently. It has been argued that the linguistics is a science that emerged as a result of the intersection of religion and language, that religion is reflected in language, and that its manifestation is studied [4]. It follows that Gadomski's definition of the linguistics did not change, but rather supplemented his commentary because it was a broader concept.

Prior to the use of the term the linguistics, in language study used the term 'religious language', "language of religion', 'sacral language', 'religious-enlightenment style' to denote the interrelationships of religion, religious rites, related customs, and languages. A number of words and phrases such as 'confessional language', 'sacred language' and so on were used. It can be noticed that the above-mentioned words are not synonymous with each other, but are terms in the same lexical group. These words and phrases have been used in linguistic sources since the first use of the tholinguistics. This is because while some linguists do not prefer to use the term theolinguistics, others believe that it is only one of the functional elements of language.

RELIGIOUS LANGUAGE → RELIGIOUS-ENLIGHTENMENT STYLE → CONFESSIONAL LANGUAGE → SACRED LANGUAGE → (back to RELIGIOUS LANGUAGE)
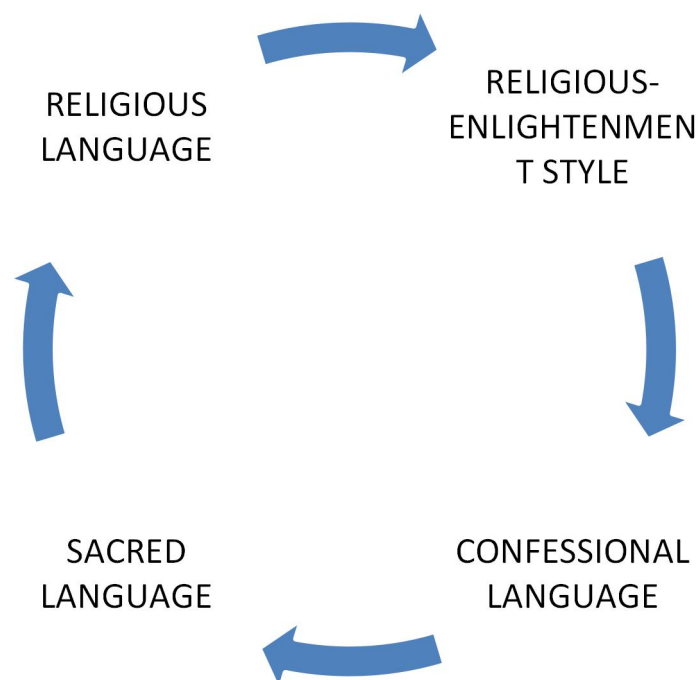
According to Postovalova, the 'synthetic' sciences emerge as a result of a comprehensive study of language, along with such fundamental aspects as understanding the world, culture and religion, which are an integral part of human existence (social life). Sociolinguistics, ethnolinguistics, linguoculturology, psycholinguistics, cognitive linguistics, and linguo-personology, which study the specific language of specific individuals, are examples of the above idea.

These include the newly formed synthetic theological-linguistic science-theolinguistics, which is emerging as a result of the interrelated study of theology, religious anthropology and linguistics. She defined the term as a branch of linguistics that studies the relationship and interaction of language and religion [10].

We have studied the views of some linguists who have done considerable work in this regard on the definition and interpretation of theolinguistics. In fact, there are not many such specialists, but they are enough. We will try to provide detailed information about their work in the next articles, because the main purpose of our work is to shed light on what has been done in our country and the current situation in this regard.

IV. RESEARCH METHODOLOGY.

In order to determine what has been done in this area of linguistics in Uzbekistan, first of all, it is enough to emphasize the role of Islam, which is believed by the majority of the population and its significance in the social, spiritual and enlightenment life of the country. The study of the Quran and the Hadith, which are the two most important sources of Islam, requires, first and foremost, religious scholars and experts to know the sensitive elements of language. In addition to one's mother language, there are strict requirements for knowledge of Arabic, the original language of both sacred sources, its lexical and semantic analysis of words, knowledge of Islamic history, the reasons for the revelation of ayahs (verses), and a number of other requirements. In order to cognize the meaning of the Holy Quran and deeply interpret to 'Ajams' (non-Arab peoples), in the early days of Islam, the science of Tafsir was established to explain it by scholars.

The scholars from Central Asia who have reached the level of world mastery in their fields such as tafsir and hadith compilation that are two of the most important directions in the study of religious sources. Imam Abu Mansur Muhammad al-Moturidi, Imam Abu Lays Nasr ibn Muhammad as-Samarkandi, Imam Jarullah Abul Qasim Mahmud ibn Umar az-Zamahshari, Imam Fahriddin ar-Razi and Imam Abul Barakat Abdullah ibn Ahmad an-Nasafi have achieved high ranks in the science of tafsir. , three of the six most trustworthy collections in the science of hadith (Sihahi Sitta)

belong to Imam Abu Abdullah Muhammad ibn Ismail al-Bukhari, Imam Muhammad ibn Isa at-Tirmidhi, and Imam Ahmad ibn Shu'ayb al-Khurasani al-Nasa'i, who grew up in Mawarounnahr. Why have we mentioned the brilliant scientists who came back to the early days of our country?! According to the Slav linguist A.K Gadomsky, theolinguistics has always been practiced in Russia, both before the revolution and during the post-Soviet period, especially in 1915 when the Bible was translated from Greek into Russian. Therefore, the fact that the work done in our country in this direction goes back a long way does not require any proof. Indeed, the works of the above-mentioned scientists have been survived and are still used today. Another noteworthy fact is that they did their work not in collaboration with linguists, but only themselves, because at that time all subjects were taught equally in educational institutions, and some leading students of the institutions rose to the level of encyclopedic scholars. For example, Imam Fahriddin ar-Razi, he was also famous for his medicine.

After collapsing the Soviet Union, in Uzbekistan has been opened up a wide range of opportunities for research in various fields, including science. In particular, new conditions have been created for a deeper and more objective study of religious sources, not just one-sidedly. As mentioned above, the country is home to many eminent scholars who are respected in the Islamic world for their interpretation of the Holy Qur'an, theology and hadith. It is possible to enumerate a number of works carried out in the field of tafsir during the years of independence. Sheikh Alouddin Mansur's translation of the Qur'an into Uzbek is the first of its sort. The most popular and repeatedly published tafsir among uzbek speaking people today is the six-volumed 'Tafsiri Hilal' written by Sheikh Muhammad Sadiq Muhammad Yusuf. In addition, Sheikh Abdulaziz Mansur's book 'Translation of the meanings of the Holy Quran' and another six-volumed book 'Tafsiri Irfon' by Sheikh Usmankhan Temurkhan, published in 2019, are among such works.

V.   RESULTS AND DISCUSSIONS.

Talking about some of the works done today in Uzbekistan dedicated to the relationship between language and religion, interdependencies, interactions and dictionaries of religious terms. It is M.R. Galieva who conducted research under the name of 'Theolinguistics'. As a result of his research among Uzbek scholars, she began to study theology and linguistics jointly in our country, which has existed for many centuries in the history of Uzbek linguistics, but is not mentioned or acknowledged as a branch of linguistics. However, compiling dictionaries on religious terms, supplementing them, and researching the relationship between religion and language have been done before. Among them is the 'English-Uzbek dictionary of religious and social terms', published under the leadership of D. Rakhimjanov.

In her scientific works, M.R. Galieva noted that the meaning of this term has been interpreted differently as a result of its coverage and research by different scholars. For instance, in Slavic linguistics, theolinguistic research has largely understood religious styles and genres, the specifics of religious texts, and the problems in the translation of sacral books. While German and Anglo-American theolinguistics understand the study of the pragmatic features of religious discourse in the coverage of enlightenment topics and its application in a particular context, the Moscow Theological School focuses on the unity of language and religious (Orthodox-Christian) philosophy and worldview. It should be noted that, despite the different interpretations and understandings of this term, all her research serves to shed light on the relationship between language and religion [5].

In her book Theolinguistics, in addition to the relationship between language and religion, she notes the myths and legends that are directly related to the oral tradition of religion and people as an integral part of theolinguistics. According to her, 'Despite some differences in mythological and religious consciousness, certain commonalities can be observed between them. Mythology and religion is the belief in the existence of a perfect being who rules the world and everything in it. Today, mythology is a collection of myths about gods, spirits, various heroes of the past, the first ancestors involved in the formation of the world, the objects of the calendar, while at the time of their emergence, myths were a specific form of religion [5]. The development of religions and the increase in the number of believers in them

have served as a key factor in the formation of macrocultures in different geographical regions of the world. She considered mythological factors to be a priority in the emergence of religious teachings. For example, in India, Nepal, and Burma, the basic of religion, which has official status, is based on myths and legends. However, not all religions consider mythology as the main source. For example, in Islam, the Quran is unequivocally recognized as the word of Allah, and this is a matter of doctrine, in the science of Hadith, which is its second source, the sequence of people narrated in order to determine its authenticity (i.e., to make sure that it was not fabricated by someone) is not only strictly checked, but also the truthfulness of those people is emphasized.

VI.   CONCLUSION.

From the above considerations, it can be concluded that when conducting theological linguistic research, a certain religious view is dominant in how the researcher approaches the issue in the process of his or her work. For example, the study of Jean-Pierre Noppen, whose name is mentioned, began with a linguistic study of the Bible, the sacred source of Christianity, while Galieva took a more general approach to the subject and elaborated on the issue of mythology.

Let us now turn to some of the work done on the compilation of religious dictionaries, which is directly part of the theological research. In the modern history of Uzbek studies, such dictionaries are enough. However, despite the fact that our country was part of the former Soviet Union, many religious dictionaries and studies were conducted, the influence of atheism, which was the dominant ideology of that time, was clearly felt and had a one-sided, ie negative approach to the issue.

Compiling a dictionary is one of the most complex and responsible tasks among scientific research. Particularly, the compilation of dictionaries containing religious and social terms and phrases requires sufficient knowledge not only of philological but also of religious knowledge. As an example, in the introductory part of the English-Uzbek Dictionary of Religious and Social Terms, 'it is not correct to translate the word 'apostles'(in uzbek "apostollar") who were disciples of Jesus Christ from Greek into Uzbek as 'Companions' (sahobalar) compared to the Muslims around the Prophet Muhammad. This word is accepted in religious sources as 'havoriylar' [11]. The importance of religious knowledge in compiling such dictionaries is obviously important.

In the introductory part of the Explanatory Dictionary of Enlightenment-Irfani Terms compiled by J. Omonturdiev and A. Omonturdiev, there are problems in the analysis and transmission to the public of religious terms from Arabic, Persian and other languages used in various sources, which are also preserved in translation [9]. Another noteworthy aspect is that most of the religious terms used in the Uzbek language come from the Arabic language and are reflected in the 'Explanatory Dictionary of Enlightenment Terms' with Arabic pronunciation. The authors argue that the rich development of word meanings leads to their use in a broader and narrower sense, elevating them to the status of a term. While religiosity is the primary criterion in such dictionaries, they include not only religious terms but also enlightenment, social, and spiritual words. In addition to similar words and terms, the dictionary also includes some place and object names. Although the names of places are not usually considered a term, the names of shrines, mausoleums of sufi leaders, or the capital cities of different religions, which are sacred to people of a particular religion, may also be included in dictionaries. This means that religious-enlightenment dictionary compilers will be able to enrich their vocabulary with a certain category of words according to the degree of semantic dependence.

VII. RECOMMENDATIONS.

Some dictionaries contain information in the form of a 'dictionary-article' in order to explain to readers in more detail the events and situations, the content of which is not so familiar to the public. This tradition is also reflected in the dictionary compiled by J. Omonturdiev and A. Omonturdiev.

It is known from the name of the short annotated dictionary of religious terms and phrases compiled by Mukhtorkhon Eshonkhoja Umarkhodjaev [12] that, although it is a religious dictionary, it contains only Islamic-religious phrases and

words. It can be concluded that when the word 'religious' appears in the name of some sources or its alternatives, it does not always mean all religions, but the religion that is confessed by majority of the local population. Dictionaries compiled to cover the terms of only one religion consist mainly of words and phrases that are difficult to understand for ordinary people, which can be found in the sacred sources of that religion, in the works based on them, and in scientific articles. According to the author, such dictionaries are needed by both experts and other representatives of the population in order to eliminate differences in the spelling of religious terms come from foreign languages, as well as subjective factors in interpreting their meanings. On the other hand, the structure and publicity of such a dictionary indicates the existence of a religious functional style in Uzbek language with grammatical, lexical and stylistic features.

It should be noted that the study and correlation of language and religion whatever it is called 'theolinguistics', 'religious language' or 'confessional language' etc is one of the fastest growing branches of modern linguistics. According to the consensus of many experts, the roots of theolinguistics go back many centuries. Only its formation as a branch of linguistics is reflected in the late 20th century. Despite the fact that the term theolinguistics was first used almost forty years ago, the main research in it has gained importance since the beginning of the century and continues to develop to this day. The significant work of a number of researchers in this area in our country is also listed above. If we look at the work of many great scholars who grew up in the country on the basis of modern theological linguistics, the work done in Uzbekistan in this area of linguistics has a longer history than in other countries.

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