

## **The Role and Importance of Theolinguistics as the New Branch of Linguistics in the Modern World**

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### **Abstract**

This article highlights a new branch of linguistics at the intersection of the disciplines of theolinguistics – religious linguistics, its emergence, the need for religious discourse in societies and its analysis, how relevant is the study of special areas of language in the modern developing world, including theolinguistics. The article, along with a number of scientific studies in this field and multifaceted approaches to them, provides some linguistic units and their theolinguistic analysis presented from the author's personal research. Additionally, the concept of religious style, its essence, theological colors of texts created in different styles, as well as, the importance of the religious style in linguaculturology and text analysis are illustrated. This new branch of linguistics is comparatively analyzed to what extent and on the basis of which approaches foreign, Russian and Uzbek scientists have studied, and the issues of theological linguistics that have been studied in recent years and are required to be studied are referenced. It is emphasised that there is a great need to study religious linguistics from the perspective of our nationality, our religion, and our national linguistics.

**Keywords:** theolinguistics, special linguistics, religious lexicon, religious style, religious discourse, units with religious markers, theonym, sacral text, mythology.

### **Introduction.**

Today, we are living in a time when societies and countries are developing, science and technology have started a new stage in their development, and global development is prevailing. we will witness what is happening. Along these lines, approaches to modern linguistics, research methods began to take on a completely different character from the end of the 20th century.

The new paradigm, called the anthropocentric direction, put aside the question of opening the inner possibilities of the language. In this regard, language was considered as a means of understanding the world, a mechanism for multi-level analysis and processing of information in the human mind, and the priority principle of the anthropocentric direction is the idea that language serves for a person, for his understanding of the world, and for his development. was the basis. That is, it required the integration of linguistics with intermediate disciplines such as cultural studies, social studies, history, psychology, philosophy, anthropology, ethnography, theology, in accordance with the goal of researching the interrelationship problem in the form of "language-thought-culture-society". As a result of the connection between linguistics and the above-mentioned disciplines, a number of directions such as psycholinguistics, sociolinguistics, ethnolinguistics, cognitive linguistics, linguistics, pragma linguistics, gender linguistics, and finally, at the same time, theolinguistics, which study language at the intersection of several disciplines, emerged in linguistics (1,5).

Theo-linguistics is a field at the intersection of language and religion, the study of primary, historical religious sources, i.e., the analysis of holy books, manuscripts, epitaphs, and sacred texts, and their linguistic excellence and creation of linguistic models (Panini's Grammar, Qur'oni Karim based on the example of perfect Arabic grammar), studies the issues of secondary, religious outlook, religious thoughts and ideas reflected in the modern language based on scientific approaches.

When we say that we are a society that is witnessing global changes, we do not avoid comprehensive political, economic, spiritual, social, cultural, and architectural reforms and changes. If we take the example of our country, it is not difficult to feel the need for theological linguistics, which is considered a new branch, in one or another degree in every field. For example, international cultural-educational relations, intercultural communication, and pilgrimage tourism, which are rapidly developing in recent years, need specialists who are familiar with special linguistics (let's say it is religious linguistics, political-economic linguistics).

Training of linguists and translators who have the ability to freely use popular religious terminology and lexicon for effective, goal-oriented communication with foreign tourists visiting holy places and tombs is the need of the hour. In addition, the great scientific and spiritual heritage of the people, manuscripts, many scientific works, original copies of holy books, which have been neglected for centuries, are now being restored, presented to the people and are placed in museums. In fact, such changes have been attracting scholars of language and religion alike.

### **The main part.**

If we look at the historical research, the first attempts to study theological linguistics started in the second half of the 20th century in European countries. Jean Pierre van Nopen, David Crystal, E. Kucharska Dreiss, A.K. Gadomsky began to cover theological issues in his articles.

Uzbek scientists have also made attempts to study the relationship between language and religion. Sh.S. Scientific works of Sirojiddinov on the issues of philosophical-religious concept and expression of concepts in the works of famous Uzbek classical writers, M.E. Umarmhojaev's scientific articles on religious style and a brief dictionary of religious terms, as well as research of exotic lexis in religious texts by N.M. Ulukov's thesis shows the interest in this field in our country.

In world linguistics, a number of theological studies, which study the relationship between language and religion, are being conducted based on the following priorities:

- verbalization of religiously marked concepts;
- precedential and intertextual importance of texts in sacred books;
- cognitive and linguistic-cultural aspects of religiously marked linguistic units;
- functions of religious language in religious and secular society;
- communicative and discursive features of religious language;
- genre classification and stylistic features of religious texts;
- comparative study of religiously marked linguistic units;
- influence of religious factors on written and oral speech;
- such as the reflection of religious-mythological consciousness in various texts.

In a language that moves as a dynamic phenomenon, lexemes are divided into "words with limited usage and unlimited usage". Common words used by the general public are not limited in scope. A lexicon with a limited scope of use is used by a special group of people. For many years, due to socio-political and ideological views, the religious lexicon has entered the ranks of words with a limited scope of use. It was considered that the term religious lexicon is specific to

religious language, that is, it consists of lexical units "used by people within the framework of religious ethics" (2, 369-402).

According to the scientific literature, the re-use of previously unused religious or outdated lexicon is the rebirth of social realities, cultural values and spiritual traditions of the people lost in history (3,134). This process is explained by socio-cultural and political changes in the society.

The concept of religious style in the science of Russian linguistics was first distinguished by L.P. Krisin. The scientist introduced the term "religious-educational style" into science. Distinguishing the characteristics of the "religious style" created a unique difficulty: the peculiarities of this type of speech were manifested in all existing functional styles - formal style, colloquial style, scientific style, journalistic style, and the language of fiction (4, 16; 7).

In her research, Mechkovskaya classifies religious lexicon according to people's religious imagination. The linguist distinguishes five types of religiously marked lexical units:

1. Religious lexicon representing God (his history and characteristics);
2. Religious lexicon expressing the vision of God's will, testaments and commands to people;
3. A lexicon representing a person, society and existence related to God's imagination;
4. Units representing religious-ethical and religious-legal standards;
5. The religious lexicon representing the relations between the Church and the world, the cultural order, as well as the vision of the solution and development of these problems (5, 33).

The beginning of studying the religious lexicon as an independent direction separate from general linguistics does not go back to the distant past. After all, Theolinguistics - a new branch of linguistics emerging at the intersection of religion and language, religion and society, witnessed scientific research that created its theoretical foundations only by the end of the 20th century. The term "Theolinguistics" was first used by the Belgian linguist Jan Pierre van Noppen in 1981. He began to prepare his collection of articles called "Theolinguistics" for publication. A number of his articles were inspired by churchman John Robinson's writings (Honest to God, 1963), which called for a new "language of God" called theography (6, 1; 6).

Van Nopen's deep scholarly research includes not only linguists or theologians, but also the contributions of philosophers, psychologists, anthropologists, and sociologists at an enormous level.

Already at that time, scientists recognized theolinguistics as a necessary and urgent science. The next step in the development of this science was not long in coming. The author van Noppen continued to publish articles two years later under the title "Metaphor and Religion" (Theolinguistics 2, 1983). This time, he conducted his research on a single topic, that is, the use of metaphor in religious discourse.

It would not be wrong to say that the comprehensive study of religious discourse in theological linguistics was created as a result of a new direction in linguistics, that is, attention paid to discourse analysis. Discourse analysis is referred to in one of Michael Stubbs's (1983) seminal works as a "sociolinguistic analysis of natural language" and developed in linguistics out of dissatisfaction with the analysis of individual sentence structures. This process, in turn, motivates the emergence of the scientific views of ethnographers and sociologists such as Erving Goffman in aspects such as conversation analysis and text analysis at the intersection of various disciplines. The impact of this on the field of theological linguistics was seen in the research on the new research of the characteristics of the religious discourse. D. Crystal's articles published under the title "A liturgical language in a linguistic perspective" (1964) and "A liturgical language in a sociolinguistic perspective" (1990) can be cited as a clear proof of this.

In linguistics, we can see the development of this field not only in European countries or developed countries, but also in the case of Central Asia, especially Uzbekistan. The Middle

Ages became the cradle of Islam, produced many religious scientists and scholars, and in this land where religious science, religion and society, religion and state issues are constantly relevant, the problems of modern religious linguistics did not escape the attention of scientists and intellectuals.

Attempts are being made by Uzbek scientists to study the relationship between language and religion. Sh.S. Sirojiddinov's scientific works on the philosophical-religious concept and expression of concepts in the works of famous Uzbek classic writers, M.E. Umarkhojaev's scientific articles on religious style and a brief dictionary of religious terms, as well as N.M.'s research on exotic vocabulary in religious texts. Ulukov's dissertation, Sh.T. Makhmaraimova's research on the cognitive aspect of theomorphic metaphor in the national image of the world, Sh.M. Sultonova's dissertation researching "linguistic and cultural features of the tense category in sacred texts", M.R. Galieva's doctoral dissertation on the topic "Reflection of religious-mythological thinking in the linguistic representation of the world" is one of the prominent works done in this regard.

Famous linguist scientist N.M. In Ulukov's candidate's work entitled "Exotic lexicon of Uzbek religious texts", he studies exoticisms of Uzbek religious texts, divided into groups of exotic words, exotic nouns, and exotic phraseology according to thematic groups and semantic features. The author conducts an excellent study of the types, semantic peculiarities and functional functions of the exoticisms of the Uzbek religious text, the author says that when divided into thematic groups, the concepts of exotic lexis, their meaning, lexical-semantic features, functional functions and other linguistic features become clearer (7, 48).

N.M. In order to thoroughly study the exotic lexicon of Uzbek religious texts, Ulukov divides this type of lexical units into a number of thematic groups. Scientist exotic lexicon

- exotic words
- exotic horses
- researches in such groups as exotic phraseology.

The author shows exotic words from the exoticisms of the Uzbek religious text in the names of things and events related to the social-political, national-cultural life and religion of the Arab people and studies them in several small groups.

The linguist classifies them into anthroponyms, theonyms, toponyms, zoonyms, and chrononyms.

The Uzbek religious text divides exoticisms into two types.

1. **Complete exoticisms** (exoticisms that are incomprehensible to Uzbek speakers and require a separate explanation)
2. **Incomplete exoticisms** (exoticisms that have been fully or partially assimilated into the Uzbek language and whose meaning is understandable).

It also lists the issues of the translation of the exoticisms of the religious text from Arabic, emphasizing the fact that superficial translation contradicts the requirements of the theory of translation and undermines the content of the text.

In addition to expressing the materiality and spirituality belonging to the Islamic religion, the author emphasizes the need to separately study the exoticism characteristic of such Arab peoples, which shows the complex of the national and religious spirit in a broad sense (7, 61).

M.R. Galieva divides the lexical units marked by religious mythology in his scientific research on theological linguistics into the following groups:

- universal lexicon;
- names of religions, confessions, teachings and creeds;

- terminology in the nature of prayer;
- lexicon naming religious ceremonies;
- universal abstract (irreal) lexicon;
- religious marked anthroponyms and toponyms (8, 64-86).

The place and role of religion in the formation of literary language cannot be denied. And linguists have paid attention to the diversity related to the functional styles of modern literary language and discovered a new functional style, the religious style (9,15).

The realization of the religious style in terms of genre is characterized by the fact that it can be divided into subgroups, just like other existing functional styles:

- 1) religious style, this is the most archaic form and almost does not undergo changes, it includes words related to religious ceremony: prayer, religious holidays, rituals and other similar words;
- 2) the style of religious instruction, the function of this genre is to explain events: words such as imam, lecture, narration, etc. are included;
- 3) religious-educational style, which includes films, cartoons, pamphlets, and other similar things aimed at educational and educational purposes facilitated in the religious field (9, 20).

Uzbek linguist researcher, foreign language specialist M.R. Galiyeva, as a result of her scientific research, consistently studied the researches of many Russian and English scholars on religious style, religious lexicon, and linguistics of sacred texts, and from the 60s of the last century to the present. In his research work, he cites many definitions and names given to the religious lexicon based on the attitude of the scholars to the religious language, their research approaches. The author acknowledges the term "Theolinguistics" as the most acceptable of the mentioned terms and gives the following conditionally as a basis for it:

- 1) the terminological compatibility of the name of the science reflecting the relationship between theology and linguistics and the ability to clearly define the direction of linguistic research;
- 2) the universality of the term, since it does not have the meaning of belonging to a specific religion or confession (compare: Orthodox linguistics, Orthodox-Christian theological linguistics);
- 3) absence of stylistic and genre limitations in the term (compare: religious-oratorical style, religious language, prayer language, religious style, biblical style).

During the analysis of various approaches to the relationship between religion and language, the linguist M.R. Galiyeva came to the conclusion that all the studies were directed to clarify the issues of "religious language" used in religious communication and sacred texts, that is, phonetic, grammatical, lexical, and stylistic features of religious language were studied in all of them. In addition, these studies are based on religious texts, mainly Christian texts. But the religious image of the world is not limited to religious communication, because it is reflected in the language system, in non-religious texts (artistic, journalistic, newspaper, institutional) and in everyday communication.

Accordingly, there is a need to distinguish the second direction of theological linguistics, that is, the direction that studies the reflection of religious-mythological thinking in the linguistic image of the world by means of different language units (1,17).

Thus, theo-linguistics as an independent branch of linguistics includes two areas: a) study of religious language based on the material of sacred texts and the speech of believers; b) researching the peculiarities of the reflection of religious-mythological thinking in the linguistic image of the world.

When we study the religious lexicon, we see that its linguistic and cultural aspects are clearly manifested in the contexts. Although some of the phrases we have analyzed above are considered universal for both languages, there are many different aspects.

In English, the phrase "God save the QUEEN" is very popular and popular among people because of the high respect for the Queen (or King). Even these lines are sung as the national anthem of Great Britain. The people's love and respect for their queen acquires linguistic and cultural importance in this national anthem and reflects the manifestation of the religious lexicon in the text of the song.

**God save our gracious Queen,**

**Long live our noble Queen,**

**God save the Queen!**

**Send her victorious (10)**

In Uzbek, this phrase, which means God's protection, can be used not only for a person with a special position or status, but also for everyone in everyday life. However, the difference is that such phrases are rarely used among official representatives or in official meetings, and especially in songs. We can find its manifestation in language usually in oral speech and works of art: May God protect you, Tahir aga! (T. Malik, Starry Nights)

Another point of difference is that the phrase God's protection is also used with a reflexive pronoun in Uzbek - like "Ozi panohida asrasin". Using a pronoun for the word "God" is a very problematic issue in English, because personal pronouns in English have a gender difference (he, she, it), and in Uzbek, such a difference is not observed, and the third person "The pronoun "he" is used equally. That is, the meaning of "May he protect himself" is understood as "May he (God) protect him". It would not be wrong to say that such a possibility is somewhat limited in English.

The future development of theolinguistics will shape not only the development of this science, but also the development principles of related sciences and extralinguistic sciences. In particular, the religious illiteracy in the mass media that is found in many countries today, the wrong acceptance of some traditions that have become a tradition among the people of the society as being related to the religious basis, the addition of some basic terms to the religious vocabulary. We believe that it will not be included and will end the formation of false concepts in people's minds.

Religion is not separate from society, nor can it be separate from culture. If the mechanism that closely connects them moves in the right direction, neither the social sciences nor the cultural sphere will stop developing and will not lag behind.

## **Conclusion**

To make a general conclusion, during our research, we witnessed that theo-linguistics is the lexicon of religious communities, Europe or developed countries, or representatives of certain groups, for example, religious societies or religious organizations feel the need, or only religious dictionaries are published. It is not a science that is researched only for the purpose of producing and publishing, for studying religious findings, or for finding solutions to a narrow range of problems. Theo-linguistics is the need of society, the need of people. A field of science that is becoming global in countries all over the world. First of all, theological studies should serve for a person, for his spiritually correct and smooth development, for the development of the concept of religion reflected in his mind. When a person lags behind in spiritual and spiritual development, his heart stops growing and deepening, his physical development also declines.

Isn't the root cause of the events that shook the world community at the end of the last century rooted in religious illiteracy? Why did foreign ideas such as terrorist attacks, religious trends, and religious fundamentalism, which the world has not yet fully understood, rise during this period, why did the world witness a great religious explosion at the end of the 20th century? In fact, this period was not the age of technique - technology, exact sciences - chemistry, physics, mathematics, self-controlling automatic mechanisms? In fact, as technology and worldly knowledge developed rapidly, the religious sphere did not move and develop in proportion to it,

science lagged behind, and spiritual concepts began to materialize. As a result, unity in society was broken, balance was lost, which led to the formation of evil currents, taking religion as a mask and using it. In fact, these processes did not appear as a result of the weakening of the people's spirit? Wasn't the world community, which witnessed two world wars in the 20th century, and which became the arena of cold weapon competition between countries, became a group of people fighting only for materiality - survival? Science saves the world. Science saves man. Science brings prosperity to societies. Ignorance leads to decline.

The peoples of the world quickly put science aside and realized that it is useless to spend financial resources only on struggle, violence, and conquest, and that the world can be ruled only by science and enlightenment.

In addition, positive attention was gradually paid to the religious outlook, religious tolerance, and educational fields. International religious organizations, interreligious confessions began to be established. Democratic ideas such as freedom of religion and conscience, diversity of opinions - pluralism, civil society were formed.

No religion promotes evil, on the contrary, any religion is based on the ideas of harmony, harmony, goodness, and creativity. Religion is a mechanism that unites people in society, gathers them under one goal, one idea, serves cultural and educational development.

Therefore, the development of the religious field - in particular, the linguistics of religion - requires the development of various aspects of society. The reflection of religious imagination in the language contributes to the development of worldly knowledge. When people speak a certain language, they will undoubtedly come across the religious terms of that language. Correctly interpreting them, forming an objective image in people's minds will eliminate conflicts within and between societies. It coordinates relations between religious people and non-religious people and maintains balance in relations.

What we have witnessed in the process of research is the achievements in the field of Theolinguistics. However, it is worth noting that there are also disadvantages. One example is that the encyclopedic dictionaries published in our country do not give a complete definition of religious lexemes or some words are not included in the dictionary at all. If we compare the descriptions of terms in religious dictionaries published in foreign dictionaries, especially in Germany and Great Britain, the dictionaries published in Uzbekistan are far behind in terms of quality and weight. As a proof of our opinion, it is possible to note a critical article by the Doctor of Philology, Professor Mukhtarkhan Umarhojayev called "When will the dictionary of religious terms of the Uzbek language be compiled?" In his article, the linguist should seriously approach this issue, objectively study and change the content of religious dictionaries, make more effective use of sources, put aside the genius of the former Shura in the explanations of religious terms and illustrative examples. As we conclude the research, we realize that we do not use the theories studied and created in foreign countries as a ready-made template, but on the contrary, we have enough resources to make a significant contribution to the development of this science at the level of our country, our nation, our religion. We acknowledge and believe that in future research studies, more in-depth aspects of the science will be explored.

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