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AN INTEGRATED APPROACH TO THE STUDY OF THEOLINGUISTICS

Abstract: After Uzbekistan gained independence, interest in theolinguistics increases significantly. Philosophers and representatives of theology can be seen addressing sacred and religious texts in the hope of finding answers to theological questions in sacred books, including the Holy Quran and the Hadith Sharif. Indeed, religious texts are an invaluable source of knowledge about humanity's future, people's lifestyles and lifestyles, traditions and culture. In short, religious and sacred books have always acted as objects of scientific research in various fields of human knowledge, including theologians, philosophers, historians, linguists, psychologists, culturologists.

Key words: language, integrated approach, theolinguistics, scientific research, religious picture of the world.

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Introduction

Although theolinguistics is a new science, its roots are very ancient. In this regard, the development of this paradigm is promoted by the theories of Plato, Proclus, Porphyry, religious philosophers Nikolai Kuzalik, Locke, Schelling, Hegel, V. Humboldt, who have reached the highest theoretical level of science in the world. The "supporters of the philosophy of water" include M. Heidegger, N. Hartman, E. Kassirer, O. Rosenstock-Gassy, Bertrand Russell, etc., Russian scientists Aksakov and A. Potebnya, P.A. Florensky, S.N. Bulgakov, A.F. Losev expressed their relationship in the works of the series. After all, the basis of the author's works was language teaching. The problems of theolinguistics began to be actively developed in the works of Michael Thiele, Albrecht Greule, Elzbieta KuharskaDreis, A. K. Gadomsky, V. I. Postovalova, I. V. Bugaeva, V. A. Stepanenko, K. Koncharevich, A. A. Buevich, etc. Currently, within the framework of theolinguistics, research is being conducted in various areas: characteristics of the language of religious texts, features of the translation of theological texts, problems of lexicography, religious discourse, etc. Gadomsky A.K. Religious language – theolinguistics - linguistics.

"theolinguistics (from Greek. theos – God and Latin lingua – language), is, firstly, a science that arose as a result of the interaction of language and religion, is the first stage in the formation of linguistics as a science of language designed to serve the interests of religion; secondly, a branch of linguistics that studies religious language in a narrow and broad sense of this the term and the study of the manifestations of religion, which are fixed and reflected in the language; Thirdly, theolinguistics is a branch of secular science, supranational science, supra-religious (supra-confessional) science, linguistic science. The lecturer described the main sections, subject, object, purpose and objectives of theolinguistics; the main approaches and methods of theolinguistic research. In his works, A.K. Gadomsky, following the traditions of Polish theolinguistics, uses the terms "religious language" and "religious style". In Polish linguistics, the authors of the encyclopedic definition of the term are I. Baerova. They believe that "in a narrower sense, religious language is the language of moral and dogmatic theology, as well as a ritual language (the liturgical language in Christianity), the language of personal prayers, sacred texts (the Bible), sermons, works of religious fiction. And in a broader sense, it

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is a colloquial language containing statements about God and about the attitude of people to God, as well as the language of texts on a religious topic, for example, texts on the history, sociology and psychology of religion" "theolinguistics is a discipline that studies the language of Biblical scholars, theologians and other persons involved in theory religion and practicing believers". He also wrote that "it is a term denoting a science that explores the relationship "language: religious theory and practice", an attitude explicated in the texts of church rituals, in the language of Holy Scripture, in the texts of sermons, in prayers, in the epistles of the hierarchs of the church and in the individual statements of believers" Heather N. Religious language and critical discourse analysis: ideology and identity Christian discourse today. Theolinguistics tries to describe how a human word can be used in relation to God, as well as how language functions in religious situations that do not meet the strict standards of direct one-way communication, and which, on the other hand, despite this, coincide with the logic of its description in known forms, such as metaphor or speech act. In Uzbekistan, there are bright works dedicated to theolinguistics. M.R.Galieva in her article, she scientifically explained the growing need for a religious language, in particular, in the creation and meaning of religious theolinguistic lexemes; b) the ability of religious theolinguistic lexemes in the expressed thinking, culture, worldview of people, etc.; c) the specifics of the theolinguistic lexeme of religious language and religious text; d) recognition and development of the theolinguistic lexeme of religious style as a functional method. Narzullayeva D.B. the correct interpretation of theological lexemes presupposes the existence of a holistic view of "God, man and being". In modern culture, the growth of the processes of its secularization - the study of the soul outside the religious attitude requires an analysis of the spiritual world of a person and a harmonious combination of aphoristic expressions. The words of blessing in comparative linguistics are not fully understood.

A.K. Gadomsky in his writings paid special attention to the history of theolinguistics in the West and in Russia and, in our opinion, he is the founder of the Russian theolinguistic school, so his interpretations of "theolinguistics", "religious language", "religious style" are correct and vividly reflect the interrelationship of the close interrelationship of the linguistic worldview and the religious worldview. According to A.K.Gadomsky, theolinguistics is divided into general and private (Christian linguistics, Chinese studies, etc.). General theolinguistics, taking into account the diversity of religions and the versatility of the linguistic material under consideration, studies general issues such as the definition of theolinguistics, the definition and universalization of basic concepts, the formation of

conceptual apparatus (religious language, religious discourse, religious style, religious genre, etc.) the development of the main directions of theolinguistic research and a number of other general issues.

Private theolinguistics focuses on the manifestations of specific religions (Christianity, Islam, Buddhism, etc.) and their reflection in specific languages. Our work involves the study of theolinguistics from general to private. According to I.V.Bugaeva, the study of the topic "language and religion" is fraught with one danger: an incorrect description of certain aspects from the point of view of theology. Therefore, a philologist-theolinguist, in addition to philological education, must have basic knowledge in the field of theology. This is the first and main condition for reliable research on topics of such an integrated discipline, which is theolinguistics. Otherwise, naive descriptions are obtained, for example, of the concepts "faith", "god", "soul", etc., which have no scientific value. Agreeing with the opinion of I.V.Bugaeva, we believe that the purpose of studying theolinguistics is not only to recognize the functionality of religious lexemes, but also to study the etymology of lexemes, which reveals the full picture of the functioning and semantics of the theolinguistics.

Dante Alighieri points out that people cannot understand each other only through gestures or body movements, in order to convey their thoughts to each other, it is necessary to have a reasonable and sensitive sign. The language became such a sign. Dante believed that language has a two-sided nature: sensuous, which is found in its sound, and rational, which is manifested in its ability to denote and mean something. Diderot believes that the needs of society contributed to the development of language, but man owes his appearance to God.

L. Jacob tries to explain the concept of language through the concept of a sign in general and the definition of its role in a person's mental life. He calls language "every system of such signs that can be arbitrarily used to communicate thoughts." After all, the main task of linguistics is the study of each known language in its internal relations, in its relations, for the components. Belinsky argues that modern to the birth of thought, a person began to speak at the same time as he began to think. Steintal believes that in the middle of human development, thought can be connected with the word, but at the beginning it apparently has not yet grown up to it, and at a high degree of abstraction leaves it as not satisfying its requirements and as if because it cannot completely abandon sensuality, looking for external support only at any stage. De Saussure compares with chess... Language is a system that obeys its own order. To clarify this, a comparison with a chess player will help, in relation to which it is relatively easy to distinguish what is external and what is internal: the fact that this game came from Persia to Europe is of

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an external order: on the contrary, everything that concerns the system and rules of the game is internal. Humboldt emphasizes that language is not a product of activity, but an activity. Its true definition can therefore only be genetic. Each generation receives a ready-made language from the previous one, but these ready-made forms contain everything for the renewal of the language and its eternal movement as a result of human creativity. According to Rizhsky, words are the signs of our thoughts. The properties of the thing being denoted must be in its image, if it can express them. Consequently, everything that is essential and always belongs to our thoughts must be essential and necessarily in our words. Linguistics is one of the oldest sciences of our time. Language is a complex phenomenon in which there is a communicative code, in which there are its own rules of communication and use. L.V. Shcherba distinguished three aspects of language: speech, by which he understood the process of speaking and understanding; language, i.e. grammatical and lexical rules; language material, i.e. the sum of individual acts of speaking and understanding lasting in memory. At the end of his life L. Bloomfield wrote Let me express my confidence that a peculiar factor peculiar to man, which does not allow us to explain his actions in terms of ordinary biology, is a highly specialized and flexible biological complex and that this factor is nothing but language ...” E. Sapir believes that language is a huge generalizing force, maybe the largest of all existing ones. This means not only the obvious fact that meaningful social communication is hardly possible without language, but also the fact that common speech acts as a kind of potential symbol of social solidarity of all speakers of a given language.

According to A.K. Gadomsky, who shares this understanding, "linguistics emerged as a theolinguistics (theolinguistics) and only acquired a secular character over the centuries". Theolinguistics is a type of scientific discipline that includes scientific and religious-theology branches of the perception of reality. Language and speech have an indisputable relationship and are closely intertwined in all spheres of human life. If, according to V. Von Humbolt, language contributes to the formation of the human spirit, then in our opinion religion is the second category. Since it is she who is an important category of development and formation of a full-fledged worldview. In modern linguistics, there are a lot of new directions of theology, religious anthropology and theolinguistics. To understand the general cultural and historical context of the emergence of theolinguistics as a synthetic discipline in modern humanitarian cognition, in addition to the noted tendency to return to the Humboldt anthropological

program of language learning, another significant trend is important. Namely, the trend of "integrating theological knowledge into the worldview and culture", which is increasingly manifesting itself in the modern world. In the field of language within the framework of theolinguistics, A. Wagner offers solutions to the following problems: the problem of religious language; religious linguistic behavior – religious forms of communication; spheres of use of religious language.

The term theolinguistics was first coined by linguist Jean Pierre van Noppen in 1981. In some sources he is cited as the “father” of theolinguistics. In 1995, David Crystal introduced the term theolinguistics into his Cambridge Encyclopedic Dictionary. "The language of Biblical scholars, theologians and other specialists involved in the theory of religion, and practicing believers".

Religion is an integral part of the culture and social consciousness of an ethnic group. This is due to the fact that religion, being one of the earliest forms of social consciousness, largely influenced and continues to influence the culture and social way of life of any people, determining their national picture of the world, a special way of perceiving the world, moral consciousness, their spiritual and national view of the surrounding reality. A characteristic feature of the religious picture of the world is that it is formed not only under the influence of purely religious views, but also national worldview. Verbalized by means of language, the religious picture of the world becomes the cultural heritage of the people and an integral part of the conceptual and linguistic picture of the world. The origin in the depths of the anthropocentric approach of the linguistic direction – theolinguistics, a science that arose at the junction of language and religion and explores the features of linguistic units that verbalize the religious picture of the world, is due to the relevance and necessity of studying the problem of interaction between language and religion and the fact that the study of language without religion, which is one of the types of public consciousness and an inseparable part of any culture is incomplete, and in some cases impossible."... the definition of the subject of science is not a simple statement of the obvious; it should indicate the range of possible objects of its research, the totality of which qualitatively distinguishes the subject of this science from the subjects of all other sciences. Such a definition of the subject of science can only be of a theoretical nature; it is designed to reveal the unity of all the objects studied by it. That is why the definition of the subject of any science can only be the result of a special study, the need for which is not always and not obvious to everyone.

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