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**Abstract:** *The main aim of this article is to study the degree of investigating Islamic discourse as a linguistic point of view. It highlights information on the history of theolinguistics. The article focuses on some researchers' work on religious, especially Islamic discourse and gives brief information about their researches.*

**Keywords:** *Islamic discourse, theolinguistics, religious texts, religious language, researches on theolinguistics*

The study of religious texts began several centuries ago. The researches on the linguistic features of the Qur'an began in the seventh century. Also, the issues between religion and language were initially studied in detail by philosophers, theologians, sociologists, psychologists. Later, on the basis of a new paradigm in linguistics – anthropocentrism, theolinguistics emerged to study the features of religious linguistics. The first scientific-theoretical ideas on theolinguistics are reflected in the researches of linguists such as David Crystal, E. Kucharska Dreis and A.K. Gadomsky, Jean-Pierre van Noppen, William Samarin, N.Ivoylova and others [22]. Studies in Theolinguistics have mainly been conducted by European and Russian scholars on the basis of the Christian religion and aimed at investigating the peculiarities of the Christian religious language and communication.

The term theolinguistics is derived from the English words *theo* – religion, god and linguistics. In dictionaries we find the following definition of the term theolinguistics: “Theolinguistics – the study of religious language” [23]. Linguistics is distinguished as a science that studies human language. The term theolinguistics also includes the term linguistics, which studies human language, to which the addition of the term *theo* serves as the basis for the addition of such a terminological system as religious text, religious language, religious speech to the paradigmatic range of concepts such as the language of literary and scientific works studying human language.

This dissertation work is in the subject field of translating religious texts and there are enough works have been done on translating problems of Islamic religious texts in the world of linguistics so far. Nearly most of them have been researched translation problems of Islamic religious texts from Arabic. We can hardly find the works that have been done on translating problems of Islamic religious texts from other languages into English except Arabic. We have studied the works which are the



closest ones to the subject field of our work. Nearly all the works that we have learnt were done approximately during the last 20 years.

Malik Fathil Abbas Althuwaini, from American University in Sharjah, did his thesis on the subject "Ideology in translating religion relating discourse" in 2006. In this thesis, the importance of equivalence in the translation of religious discourse was discussed and the role of ideology in translation was analyzed. It is assumed that equivalence, defined as the relation that holds between a Source Language text and a Target Language text, represents the constitutive notion in the process of translation. The thesis, while asserting this essentiality of equivalence, assessed the role of ideology, defined as a systematic body of ideas organized from a particular point of view, plays in the translation of texts about religion where words become loaded symbols of specific meaning.

That year Ann Ainlay Chebbo, from the same university, did his research which is the subject of work "Arabic to English translation of Islamic religious texts". This thesis investigates discourse strategies adopted in the translation of

religious texts from Arabic into English. The thesis is divided into two sections: 1) author's own translation into English of the religious Arabic text, by Dr. Salameh M. Bluwi together with a glossary of Arabic terms and; 2) a commentary on the translation with a focus on theoretical issues and source text analysis.

Hiyam Mahmood Khaleel, from Middle East University, did his efficient thesis which is related to this subject in order to get his Master's degree in 2016. The subject of his work is - "Ideology and the Translation of Islamic- Related Texts: Strategies, Procedures and Problems" and in this work the various strategies and procedures that translators use in rendering ideological Islamic-related texts from English into Arabic were identified and the problems that they face in rendering ideological Islamic-related texts from English into Arabic were explored.

In 2016, Ahmed Saleb Shayeh did his scientific work in order to earn his Master's degree on the subject "Strategies used in translating into English semiotic signs in Hajj and Umrah guides" at an-Najah National University in Palestine. In the thesis there are historical facts about religious translations and Islamic translations and information of interlingual translation and religious terms. His study examined and evaluated three Hajj and Umrah English Guides and it tackled the various strategies which are utilized to translate the Islamic signs. Those Guides had included distinctive Islamic terminologies and signs with their particular denotative and connotative meanings and values. The data were analyzed each target text and then compared to the source text. Moreover, a description was done for the strategies that had been used in translating them.

Another research that is related to translation problems of religious texts was done in Sabha University by Amira Mohammed in 2019. The subject of the work is "Exploring some problems in translating some religious expressions from Arabic to English encountered by 7<sup>th</sup> semester students of English department in Sebha



University". The work covers definition of religious expressions and culture, problems related to translating religious expressions and some strategies that could be used to translate religious expressions. In this research the problems that students had faced in translating some religious expressions were explored in different religious occasions into English. Those problems were related to the voids in cultures, differences between both language styles and the lack of equivalences in English language and a variety of strategies that could be useful in translating religious expressions items from Arabic into English were discussed.

In 2006 Suyargulov Nurmuhamet Alibaevich did his scientific research on the subject "Features of language and style in Bashkir translation of the Quran" in Russia. The work aimed to study the features of the language and style of the text of the Bashkir translation of holy Quran.

Another work which was done in Russia is Khafizova Zubarjad Rishatovna's scientific research on the subject "Religious vocabulary in Bashkir language" in 2020. In the work religious vocabulary in Russian linguistics, the history of the study of religious vocabulary in Caucasian languages and Turkic studies in Bashkir linguistics were studied. The distinction between the terms "religious language", "religious vocabulary" and "mythological vocabulary" were distinguished.

However, there are fewer works on socio-religious or Islamic religious related works than other subjects which have been done by Uzbek linguist scholars, we may consider them efficient achievements in Uzbek linguistics.

In 1997 professor N.M.Ulukov did his PhD dissertation work on the analysis of exotic vocabulary in religious texts. N.Ulukov's work on the subject "Exotic lexicon of Uzbek religious texts" was the first serious work on the subject in Uzbekistan. In this dissertation work the exoticism in Uzbek religious texts was studied. It is scientific and practical of importance with its scientific-critical analysis and description of exotic words and doing attempts to determine different aspects of the Uzbek language from other words in the lexical layer [24].

Sultonova Shohista Mukhammadjonova showed the basics of linguocultural analysis of the category of time in sacred texts in her work on "Linguocultural features of the category of time in sacred texts". She studied the views in linguistics about the concept of time in sacred scriptures and revealed the concept of time in mythological and religious imaginary. She counted as the one of the most controversial issues in today's linguistics followings: the relationship between language and culture, the relationship between language and religious doctrine, ethnopsycholinguistics, anthropolinguistics and linguistic philosophy. As a major achievement of the research, we can list a number of issues, including giving her own definition to the category of time, showing the general and specific aspects of the theory, and re-classifying existing time models. Sh.M.Sultanova discussed the invariance of the category in all areas on the general indicators of the verbalization of the category of time and its peculiarities,



noting that this situation requires the correction of the modern category on a single methodological basis [25].

In 2018 Makhmaraimova Shokhista Tukhtashevna did the research on the subject "Cognitive aspect of theomorphic metaphor in world's national linguistic image". In the research the cognitive laws of the mechanisms of the emergence of the theomorphic metaphors, which were not seriously studied but mentioned among basic (fundamental) metaphors were examined, its role in the studies of world national linguistic spectrum was justified, and thus it was proved through that, it is considered a significant categorizing moral and ethical phenomenon of cognition. The work looks through the notions of theomorphism and theomorphic metaphor, the problem of theomorphic substance considered within the framework of Western and Eastern philosophy. Cognitive aspect of the theomorphic metaphor was thoroughly analyzed by the linguistic [26].

Galieva Margarita Rafaelovna did her scientific research on the subject "The reflection of mythological-religious consciousness in the linguistic world picture" in 2019. In researching she worked out theoretical and empirical basis of the new linguistic trend theolinguistics and conduct cognitive and cultural interpretation of linguistic units, representing the religious world picture in the language. The dissertation deals with various approaches to the study of the correlation between language and religion, historical connections of the triad "Language Culture Religion", the influence of religion on culture and the formation of Linguistics as an independent discipline, the history of theolinguistics and its main problems. She studied mythologically religiously marked linguistic units on the basis of lexical, phraseological and paremiological units. She considered the notions of intertextuality, precedence, strong and weak texts, knowledge structures, and studied verbalization of mythological religious consciousness in the literary text. Her work elaborates the criteria of mythological-religious concepts categorization, identifies the notion of binarity as the main cognitive principle of the categorization of the religious world picture and cultural values, reveals symbolic essence of the mythologically religiously marked linguistic units [27].

Amonturdiyeva Shoiravna Ravshanovna did the research on the subject "The functional-stylistic research religion text of Uzbek language" in 2020. The linguistic features of Uzbek religious texts were analyzed, and in this way, its specific features, choice of the options, methodology, and its place in the system of functional methods of the Uzbek language were showed in the research. In researching as a topic of the thesis, it was taken as a basis that holy Quran, hadiths («News» or «Story»), «Javahir-ul-Hikayat», «Manba'-ul-Maorif», Mufti, Usmonxon Alimov's «Rasulullah (alayhissalom)'s Mubarak testaments», as well as Amru Marifs which were said by Sheikh Muhammad Sadiq Muhammad Yusuf and some mosque imam-khatibs [28].

Yodgorov Shamsiddin Abduraimovich did the dissertation work on the subject "Research on lexico-semantic issues of the word equivalency in the English



translations of the religious texts” in order to get Master’s degree in 2020. This work is the only closest one to our research in Uzbek linguistics, but his work was done on the example of the translation of the Quran and it is devoted to study lexico-semantic issues of word equivalency of the religious texts. He determined translation challenges of the Quranic texts and lexical and semantic problems of the translation of the Qur’anic texts [29].

Yusupova Shakhzoda Tokhirjon kizi studied the linguopragmatic features of religious texts and described religious texts in linguistic point of view in her work “Linguopragmatic investigation of religious texts” in 2021. Her PhD research is devoted to the study of formation and development of theolinguistics as a new direction, the issues of textlinguistics and religious texts and religious functional style. Religious texts are a type of texts related to religious traditions, reflecting the central concepts of religion, religious beliefs and religious instructions. In her work oral and written religious texts based on Islam in the Uzbek language were divided into some groups: The interpretation of Qur’an; Hadiths; Religious scientific books: scientific texts on tajvid, hadith, history of Islam, fikh and other directions; terminographic and encyclopedic religious dictionaries; religious publicistic works; religious va’zs (sermons) and texts of praying. She differentiated the religious texts from other texts by the characteristics of such text types [30].

A number of scientific and scientific-publicistic articles on religious style and a brief dictionary of religious terms by Professor M.E Umarchodjaev were published. Moreover, Professor M.E Umarchodjaev’s article on the subject “When will the dictionary of religious terms of the Uzbek language be compiled?” was referred to the general public. In the article following problems were revealed: 1) have not been studied phonetic-orthographic (spelling) forms, lexical-semantic, structural-functional features of religious vocabulary of Uzbek language in-depth; 2) subjectivity in the interpretation and interpretation of lexical meanings of religious terms that had been derived from foreign languages as a result of neglecting by linguists and theologians and experts for many years; 3) baseless freedom while deriving certain concepts and terms from other languages; 4) in some cases there are extreme Arabicization or Persianization of some words [31].

There are also enough articles that study the problems of religious texts efficiently.

In Daoud Khammyseh’s article “The Problems in Translating Islamic Expressions in Religious Occasions” the problems that face translation students in translating Islamic expressions in religious occasions into English language were found. The findings of the study suggested some solutions including training, designing materials special for in this field of translation as well as making correlations between translation students and target language users [32].

The article on the subject “Challenges of Translating Islamic Religious Items from Arabic into English” by Dr. Montasser Mohmaed Abdel Wahab Mahmoud has



tremendous importance for translators who translate religious texts from Arabic to English. He found problems of translating religious texts and gave possible solutions [33].

Saif Habeeb Hasan, Yasir Mohammed Saleh, Athraa Mohammed Salih's article on the subject "Linguistic Difficulties of Translating Religious Texts into English" also aimed to study the challenges of problems translating Islamic religious texts into English. The authors focused on translation problems of holy Quran and Hadiths as a religious texts [34].

Abdelhamid Elewa's article on the subject "Features of translating religious texts" is of great importance that he explored the different features of religious translation in an attempt to provide translators with an objective model to use in this domain. Following the linguistic approach to translation, he proposed a model of translation, starting from simple structures into more sophisticated structures focusing on phonology, morphology, lexis, syntax, and semantics, in an attempt to circumvent the peculiarities of the source text and translated text [35].

An article by Rachid Agliz - "Translation of Religious Texts: Difficulties and Challenges" is mainly concerned with the difficulties and the challenges that Arab translators are confronted with when they deal with religious texts. A case in point there was Shalabi's insightful book, *Islam Between Truth and False Allegations: A Response to the False Allegations against Islam (1997)*. The author of the article stated that this religious book is full of instances which demonstrate clearly the diverse difficulties that Arab translators face while translating source texts which encompass very sacred religious terms. It seems that grammatical equivalence, redundancy and paragraphing are the most important key elements that ought to be taken into account in order to produce an accurate and appropriate translation. The main objective in this paper is to draw the reader's attention to the difficulties and challenges that the author encountered while translating some religious extracts from Shalabi's book [36]

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