THE FEATURES OF RELIGIOUS TEXT AS THE TYPE OF RELIGIOUS DISCOURSE AND CLASSIFICATION OF ITS LEXICON

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DINIY MATNLARNING DINIY DISKURSNING BIR KO'RINISHI SIFATIDA ALOHIDA XUSUSIYATLARI VA UNING LEKSIKASI TASNIFLARI

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ОСОБЕННОСТИ РЕЛИГИОЗНОГО ТЕКСТА КАК РАЗНОВИДНОСТИ РЕЛИГИОЗНОГО ДИСКУРСА И КЛАССИФИКАЦИЯ ЕГО ЛЕКСИКИ

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Abstract. The main aim of this article is to study different standpoints about religious discourse, which includes sacred texts that are the core of universal culture. The article highlights the main linguistic features of religious discourse and combines several scientists' various descriptions. This research mainly analyses religious texts as one type of religious discourse. Islamic literary and public texts are chosen as the object of research. In order to achieve the main aim of the research, linguistic observation and analysis, contextual and lexicographic analysis, as well as classification methods are used. According to the analysis's findings, it is clear that there are special features of religious discourse, and they are considered specialized texts. There are many levels of the Islamic religious lexicon, they cannot be understood by all people. The study introduces new classification of Islamic religious terms. Due to the canonic nature of Islamic religious texts and the existence of lacunae in the English culture in relation to the lexicon of Islamic discourse, the speaker or writer should be very careful while choosing the appropriate lexicon to achieve adequacy when using them in English.
Keywords: religious discourse; religious texts; sacred texts; canonical; non-canonical; Islamic religious texts; religious terms; classification; Islamic lexicon.

Annotatsiya. Ushbu maqolaning asosiy maqsadi umuminsoniy madaniyatning o'zagi bo'lgan muqaddas matnlarni o'z ichiga olgan diniy diskurs haqidagi turli ilmiy nazariyalarni o'rganishdir. Maqolada diniy diskursning asosiy xususiyatlari tilshunoslik jihatidan yoritilgan va u haqida bir qancha olimlarning turli tavsiflari mujassamlashgan. Bu

tadqiqotda, asosan, diniy matnlar diniy diskursning bir koʻrinishi sifatida tahlil qilindi. Tadqiqot obyekti sifatida islomiy badiiy-ommabop matnlar tanlangan. Tadqiqotning asosiy maqsadiga erishish uchun lingvistik kuzatish va lingvistik tahlil, kontekstual va leksikografik tahlil, shuningdek, tasniflash metodlari qoʻllanildi. Tahlil natijalariga koʻra, diniy diskursning alohida oʻziga xos xususiyatlari borligi va ular maxsus matnlar hisoblanishi ochiqlandi. Islom dini leksikasining turli darajalari borligi, ular hamma odamlar uchun ham tushunarli boʻlmasligi isbotlandi. Maqolada islom dini atamalarining yangi tasnifi kiritildi. Xulosa qilinadiki, islomiy diniy matnlarning kanoniklik xususiyatiga va ingliz madaniyatida islomiy diskurs leksikasiga nisbatan lakunalar mavjudligiga koʻra ulardan ingliz tilida foydalanayotganda adekvatlikka erishish uchun mos leksika tanlashda soʻzlovchi yoki yozuvchidan juda ehtiyot boʻlish talab etiladi.

Kalit soʻzlar: diniy diskurs; diniy matnlar; muqaddas matnlar; kanonik va nokanonik matnlar; islom diniy matnlar; diniy terminlar; tasnif; islom leksikasi.

Аннотация. Основной целью статьи является изучение различных точек зрения на религиозный дискурс, включающий в себя священные тексты, являющиеся основной общечеловеческой культуры. В статье выделены основные особенности религиозного дискурса и объединены различные описания о нем нескольких ученых. В данном исследовании особое внимание уделяется религиозным текстам как одному из типов религиозного дискурса. Объектом исследования были выбраны исламские литературные и публицистические тексты. Для достижения основной цели исследования используются лингвистическое наблюдение и анализ, контекстуальный и лексикографический анализ, а также метод классификации. По результатам анализа становится ясно, что религиозные дискурсы имеют особенности и считаются специализированными текстами. Существует много уровней исламской религиозной лексики, они не могут быть понятны всем людям. В статье представлена новая классификация исламских религиозных терминов. Ввиду каноничности исламских религиозных текстов и существования лакуны в английской культуре по отношению к лексике исламского дискурса, необходимо быть осторожными в выборе подходящей лексики, чтобы добиться адекватности при их использовании по-английски.

Ключевые слова: религиозный дискурс; религиозные тексты; священные тексты; канонические и неканонические тексты; исламские религиозные тексты; религиозные термины; классификация; исламская лексика.

Introduction

Religion is the most ancient cultural symbol in human society. The study of processes, changes, and developments in the field of linguistics is very interesting. However, it is a topical phenomenon in all periods. Studying the linguistic, social, cultural, anthropological, semiotic and pragmatic features of private discourses found in certain layers of the language is one of the urgent problems of world linguistics today. Researching the scope of discourses found in literature and social spheres is one of the widely studied problems.

Although discourse is actively used not only in linguistics but also in such fields as pedagogy, sociology, cultural studies, and jurisprudence, this term cannot be given a unanimous assessment. The general description of

the discourse and the analysis of the smallest level of scientific research on its specific manifestations showed a great variety of views on this matter. For example: "Discourse is a written or spoken verbal product of communicative action"; "Discourse is a complex communicative phenomenon that includes text and non-linguistic factors that affect its production and reception".

The tasks of the research are 1) to identify the notion of religious text; 2) to analyze Islamic religious texts' special features; 3) to study the classification of religious texts and the terms of Islamic religious texts; to classify Islamic religious texts according to the level of difficulty of the terms which used in the text.

Literature review and methodology

Linguist Karolina Puchala has studied text typology in her scientific article "Text typology and its significance", she differentiates between three terms which are incorporated into its definition, namely: *text*, *discourse* and *genre*. She states some linguists' definitions of text typology in her work. She cited Tomaszkiewicz, and according to him, text typology is understood as a certain system of classifying texts on the basis of the field they belong to, their genre and purpose, as well as the type of discourse (13, 324).

M. Mehawesh and A. Sadeq have done research on Islamic religious expressions in their research "Islamic religious expressions in the translation of Naguib Mahfouz Novel Al Ayaam' by E. H. Paxton". As for Muslims, the Islamic expressions have no exact equivalents in other languages. As M. Mehawesh and A. Sadeq state that Islamic expressions are related to practitioners. These expressions are hard to translate and not as easy as they look because they are linked to their sanctity (10, 14).

In 1997, professor N. M. Ulukov did his PhD dissertation work on the analysis of exotic vocabulary in religious texts. N. M. Ulukov's work on the subject "Exotic lexicon of Uzbek religious texts" was the first serious work on the subject in Uzbekistan. The following study deals with the exoticism in Uzbek religious texts. It is of scientific and practical importance with its scientific-critical analysis to determine different aspects of the Uzbek language from other words in the lexical layer (16).

Sh. M. Sultonova showed the basics of linguocultural analysis of the category of time in sacred texts in her work "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 one of the most controversial issues in today's linguistics followings: the relationship between language and culture, the relationship between language and religious doctorine, ethnopsycholinguistics, anthropolinguistics and linguistic philosophy (15).

The methods of investigation include linguistic observation and analysis in order to study different standpoints of linguists about religious discourse as well as to find the right definition of the concept of religious discourse. Moreover, contextual and lexicographic analyses are done on religious texts to study the special features of religious discourse and to analyze Islamic religious terms in the texts as the main peculiarities of

religious texts. As the object of the study, Islamic religious publicistic texts, religious va'zs (sermons) and texts of praying are chosen. The classification method is used to classify the terms of Islamic religious texts according to their difficulty level to understand.

Results and discussion

The notion of text may be defined from various points of view. According to Karolina Puchala, the text may be perceived, for instance, as an organized whole that meets seven standards of textuality that is cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality. Therefore, the notion of discourse seems to be broader than the term text since the latter is understood as a linguistic whole, expressed orally or in writing, which does not depend on the context, whereas the discourse is related to a specific pragmatic situation, thus comprising both text and context. The notion of genre refers to completed texts (13). Texts can be specialized and non-specialized. Specialized texts include specialized language. Specialized language is the language used in a specific field or relevant to and characteristic of an industry. Specialized language is also intended to mean one that differs from the general language by specialized expressions and specific terminology. The greatest divergences between general language and specialized language are found in the vocabulary. The words in the general language texts are much easier to understand for most speakers of the language than those in the special texts (12, 268). Religious texts, legal texts, journalistic texts, scientific texts, and literary texts can be examples of specialized texts.

Religious texts, also known as scripture, scriptures, holy writ, or holy books, are the texts that various religious traditions consider to be sacred or of central importance to their religious tradition. Many religions and spiritual movements believe that their sacred texts are divinely or supernaturally revealed or inspired (19). Religious texts, including scripture, are texts which various religions consider to be of central importance to their religious tradition. They differ from literature by being a compilation or discussion of beliefs, mythologies, ritual practices, commandments or laws, ethical conduct, spiritual aspirations, and for creating or fostering a religious community (20). According to E. Nida the phrase "religious texts" may be understood in two quite different senses: (1) texts that discuss historical or present-day religious beliefs and practices of a believing community and (2) texts that are crucial in giving rise to a believing community (2, 195). This research's object – literary-public texts can include both of the senses.

According to L. M. McDonald and J. H. Charlesworth (8, 15), some religious texts are categorized as canonical, some non-canonical, and others extracanonical, semi-canonical, deutero-canonical, pre-canonical or post-canonical. The word connotes the sense of "measure, standard, norm, rule". In modern usage, a religious canon refers to a "catalogue of sacred scriptures" that is broadly accepted to "contain and agree with the rule or canon of a particular faith", states J. Widow (16, 146). The related terms such as "non-canonical", "extracanonical", "deuterocanonical", and others presume and are derived from "canon" (6, 87). According to E. Nida

(2, 195), canonicity, the status of certain documents as being of supreme authority for a particular constituency, has not been an issue in Islam because only the Qur'an in its Classical Arabic text is canonical, although some commentaries have gained almost canonical importance for certain sects of Islam.We can argue that our research's object is Islamic literary-public texts. Therefore they are considered non-canonical or semi-canonical according to their content. In Hinduism and Buddhism, there has never been a definitive canon of religious texts. However, for Christianity, the issue of what is to be legitimately included in the Holy Scriptures is still an unsettled question, despite all the church councils and endless debates. Nearly every Islamic religious text includes the verses of the Qur'an and Hadiths, so the text itself, which includes them, can be semi-canonical. Normally, these texts around the versus of the Qur'an or Hadiths can be admonition or definition as proof with the versus of the Qur'an.

Ch. Elster states that religious texts are texts related to a religious tradition. They differ from literary texts by being a compilation or discussion of beliefs, mythologies, ritual practices, commandments or laws, ethical conduct, spiritual aspirations, and for creating or fostering a religious community (3, 667–670). L. Lynne (9, 189) states that sacred texts may contain historical, narrative, philosophical, literary and poetic material, but their sacred qualities mean that they function for certain sections of the community on another level altogether as Holy Scripture, a message from the deity, divine instructions for living. Their sacredness comes from the holiness in which they are held by the followers of the faith to which they are relevant; their dual status means that their translation has implications beyond cultural and linguistic transfer from one language to another. As such, there is good reason for translation researchers to treat them as a special case when looking at the process of their translation; equally, one might argue that if translation theories are significantly to further the practice of translation, they should not exclude any particular text type. L. Lynne also states that Islamic terms are studied for their relationship with language and translation. For example, Islamic terms, along with other different translated religious texts, were examined about the (un)translatability of the words with sacred religious meanings. Islamic terms are rooted in Arabic and predominantly refer to words or phrases taken from religious books for Muslims, such as Qur'an and Hadith. It is also reminded that the Islamic terms from those holy books were translated for communication purposes and, particularly, for guidance reasons. Therefore the translations must keep the purity of Islamic messages.

There are several classifications of religious texts and religious terms by scholars. For instance, Sh. Yusupova (17, 13) classifies Islamic religious texts into 1) the interpretation of the Qur'an; Hadiths; 2) religious, scientific books: scientific texts on tajvid, hadith, history of Islam, fikh and other directions; 3) terminographic and encyclopedic religious dictionaries; 4) religious publicistic works; religious va'zs (sermons) and texts of praying. As for religious lexical items, A. Elewa (4, 27) classifies Islamic terms into three categories in the Islamic context. They are 1) unfamiliar Islamic terms that are only used in Islamic contexts, 2) familiar Islamic terms that are only used in non-Islamic contexts and 3) familiar Islamic terms that are also used

in non-religious contexts but which do not obviously look as if they are being used in some Islamically specialized way in the source text. For example, as the classification of Elewa, the term *"haj"* is a familiar Islamic term that is only used in Islamic contexts; this word can be used in non-Islamic contexts as *"journey"* and *"migration".* The word *"God"* can be used in non-Islamic contexts as the word can be the term of Islamic language. But in Islamic contexts, the word "Allah" is used instead of it. The words "sin", "faqeer" *"journey"* and *"migration"* are also used in non-religious contexts.

A. Chebbo classifies commonly used translation techniques for Islamic terms into four patterns: (1) words of Arabic origin assimilated into English, (2) quotation from the English translation of the Qur'ān and Hadith, (3) Arabic quotations reproduced in italicized transliteration with a gloss in English, and (4) Arabic words and concepts are transliterated but not translated (1, 34), while Ghazala classifies the Islamic religious items into three categories; 1) new items that were not existed in the Arabic language before the advent of Islam such as *Qur'an;* 2) familiar Arabic item that Islam gave it new implications such as *Hajj*; and 3) items that are already known and used in the Arabic language such as *K'aba (5, 48)* Z. R. Khafizova, who studied the religious lexicon in Bashkir, has divided the religious lexicon into the following topical groups:1) names of beings and events related to religion; 2) names related to people's beliefs, religious beliefs and views; 3) names of religious positions; 4) names of religious ceremonies and related rituals; 5) georonyms (names of holidays); 6) names of objects intended for worship and religious practices; 7) names of buildings and structures, objects and their parts intended for worship and religious practices; 8) names of religious texts; 9) names of religious clothes; 10) anthroponyms with a religious component; 11) abstract with religious content concepts; 12) stable compounds with a religious component; 13) religious beliefs, religious organizations and associations; 14) religious symbols that have lost their primary meaning (1, 34).

Studying religious texts, we have classified them into three groups according to their difficulty to understand: 1) Religious texts that are easy to understand to all public usually have some religiously marked terms such as *"sin", "repentance", and "good deed"*. They may be stories or articles that promote morality; 2) Moderately difficult religious texts that may include verses of the Quran or Hadiths. They may be religious literally-public works, religious va'zs (sermons), and texts of praying. Usually, people can comprehend them by using interpretations of Qurans, Hadiths, or dictionaries; 3) Religious texts are extremely difficultthat everybody can't comprehend; they usually are intended for religious scholars or those who study in this sphere. For example, scientific texts on tajvid or fikh. They usually include derived words from Arabic, such as *"vadi'a", "midda", "istiqo"* and etc. Readers usually can't comprehend such texts without a dictionary. Normally, in the texts the author gives definitions, explanations or partial variants in translating language for this kind of terms. The following text is from a translated variant of the book "Open Letter" by Shaykh Muhammad Sodiq Muhammad Yusuf. There are enough Islamic religious terms in a small piece of text:

*The Almighty Allah made mandatory (**wajib**) for a man to fear Him – to demonstrate before him **taqwa**, as possible, as much as a man can do. (Note: wajib – the deed, execution of which is required as a duty on the basis of determined, but not a decisive argument of the Shari'ah. For example, such **deeds** (worships) as prayers of **Vitr** and **Eid** (festive), almsgiving in honor of the end of **Ramadan** are wajib. The level of wajib is almost equivalent to the **fard**. But a person who denies wajib will not become **kafir** (disbeliever), but **fasiq** (wrongdoer).*

In this text there are Islamic religious terms that are difficult for all people to understand. Thus, the writer gives definitions for the terms *wajib, kafir, Vitr, Eid, deeds, and fasiq.* But there are also some words, such as *fard, Ramadan* that are not given definitions or variants in English in this piece because these are given in the other parts of the book.

In the following piece of Islamic text from the book "A Glimpse at the Beauty of Islam" by Abdul Malik Mujahid (11), we can see again that the author gives alternatives (analogue substitutions) in English for the transliterated terms in the text. He has not written these variants without transliterated terms because these alternatives cannot mean absolutely the original meaning of these concepts, as they are considered lacunae (cultural gaps).

*Islam allows for the various circumstances one may encounter in one's life, and thus provides better and easier alternatives for its followers. To clarify this point, we will consider two examples. **Salat** [prayer] in Islam is considered invalid without the performance of **Wudhu** [ablution]. Muslim is required to perform ablution by washing some parts of his or her body with water. This requirement, however, can under certain circumstances be substituted with **Tayammum**, or the wiping oyer the face and hands with clean dust, sand or earth.*

But sometimes alternatives can be used, and transliterated words in brackets.

Rather, it is disliked (makrooh) for him to fast in such cases.

In this table, there are the terms that have been used in the texts, analogue substitutions and definitions for them. However, they cannot mean the original meaning without the term itself; at the same time, it is challenging for the reader to understand without definition or analogue substitution in English.

Rather, it is disliked (makrooh) for him to fast in such cases.

Transliterated terms from Arabic	Analogue substitution	Definition
Wajib		The deed, execution of which is required as a duty on the basis of determined, but not a decisive argument of the Shari'ah
Taqva		Abstaining from what Allah has prohibited
Deeds	worships	

Vitr	festive	
Eid	festive	
Ramadan		The month of fasting
Kafir	disbeliever	
Fasiq	wrongdoer	
Salat	prayer	
Wudhu	ablution	
Tayammum		wiping oyer the face and hands with clean dust, sand or earth
Fard		the things that are strictly ordered to be done by Allah for every Muslim
Fatawaa	verdicts	

The table shows that it is really challenging to describe the original meaning in religious texts if a speaker or writer uses a definition that is a bit long, as it may distract readers' or listeners' focus or vice versa if the user uses analogue substitution it cannot describe the original meaning fully. For example, the word "tahorat" as "ablution" does not make sense. Because "ablution" cannot be an adequate translation for the word "tahorat" and it is a culture-bound term which may called semantic void. It is better to use it in transcription with the definition, like *"wuduu" (washing some part of a body in a special sequence as ordered), transcription with partial equivalent, like wuddu (ablution) or transcription with footnote, like wuduu and footnote like this Wuduu is the ritual washing performed by Muslims before praying that have special sequence. Washing hands up to the wrists thoroughly three times, rinsing mouth three times, washing face three times, from the hairline to the chin and from ear to ear, making sure the whole face, eyebrows, under the nose and lips, are washed. A man should wash the hair of his beard, washing arms and hands from your fingertips up to elbows three times, wiping head, starting with his hands at the front of the head, bringing them to the back of your head and then back to the front again. Wiping ears by putting your index fingers in your ears and wiping the back with your thumbs). Its preferable to use fresh water for this. Washing feet three times up to the ankles, making sure to wipe in between your toes with your little finger* (14). It is better for the writer to use a footnote for the first time and other times, he/she can use transliterated terms. Or, if there are analogue substitutions of these words in English, they can be given in brackets after the transliterated term.

Conclusion

Religious texts are texts that reflect religious ideas, religiously marked concepts, and linguistic units that embody the frameworks of religious knowledge. They vary from literary writings because they include beliefs, myths, religious precepts or rules, moral conduct, or spiritual ideals, among other things. Islamic religious books, in particular,

frequently include verses from the Holy Qur'an (Islam's holy book) or Hadiths (prophetic traditions).

Islamic expressions have a special meaning that differs from any other expressions. This is because they evoke the language and the heart together. This really sounds like a big obstacle for the user to consider the meaning completely and perfectly. As Islamic religious texts are rooted in Arabic and describe Arabic culture in itself, Arabic and English languages are two different cultures where Islamic expressions are connected mainly with the Arabic language and the nation's culture, so the task of the author is to produce simple and concise using that is easily understood by non-Arab Muslims. Religious texts can be literary, scientific, canonical and non-canonical, which include various classified religious terms. They may be difficult to understand without definitions or words that are close to the original meaning.

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