



Published: January 30, 2026



Read More Articles



Check for updates

Shamsiddin YODGOROV

Termiz davlat universiteti,
xorijiy filologiya fakulteti katta o'qituvchisi,
filologiya fanlari doktori (PhD)
E-mail: yadgarovshamsiddin@gmail.com

TILNING OMMALASHISHIDA DIN VA E'TIQODNING O'RNI

Annotatsiya. Din va e'tiqod jamiyat hayotida muhim ijtimoiy institut bo'lib, insonlarning ma'naviy kamoloti, axloqiy qarashlari va madaniy dunyoqarashining shakllanishida katta ahamiyatga ega. Diniy qadriyatlar nafaqat shaxsning ichki ruhiy holatiga, balki jamiyatning umumiy ijtimoiy muhitiga, odamlar o'rtasidagi munosabatlar va xulq-atvor me'yorlariga ham ta'sir ko'rsatadi. Shu bilan birga, din va e'tiqod til taraqqiyotining muhim omillaridan biri sifatida tilning boyishi, yangi so'z va iboralar paydo bo'lishi hamda lingvistik jarayonlarning shakllanishida faol rol o'ynaydi.

Diniy matnlar, ibodat shakllari, marosimlar va tarixiy yozma manbalar orqali tilning leksik qatlamiga ko'plab atama va iboralar kirib keladi. Ushbu diniy unsurlar asta-sekin umumxalq tiliga singib borib, kundalik nutqda qo'llaniladigan barqaror birliklarga aylanadi. Shuningdek, diniy ta'lim muassasalari va ulardagi o'quv jarayonlari tilning normativ me'yorlarini mustahkamlashga, talaffuz va grammatikaning to'g'ri shakllanishiga xizmat qiladi. Imom-xatiblar va diniy ma'rifatchilarning nutqiy faoliyati ham jamiyatda til madaniyatining rivojlanishiga bevosita ta'sir ko'rsatadi.

Kalit so'zlar: din; e'tiqod; til ommalashuvi; leksik boylik; madaniyat; kommunikativ qobiliyat; normativ til.

THE ROLE OF RELIGION AND BELIEF IN THE POPULARIZATION OF LANGUAGE

Abstract. Religion and faith serve as important social institutions in society, playing a significant role in shaping individuals' spiritual development, moral views, and cultural worldview. Religious values influence not only a person's inner spiritual state but also the broader social environment, interpersonal relations, and behavioral norms within a community. At the same time, religion and faith act as key factors in the development of language, contributing to the enrichment of vocabulary, the emergence of new words and expressions, and the formation of various linguistic processes.

Religious texts, forms of worship, rituals, and historical written sources introduce numerous terms and expressions into the lexical layer of a language. Over time, these religious elements gradually become integrated into the common language and turn into stable units used in everyday speech. In addition, religious educational institutions and their instructional processes help reinforce linguistic norms, proper pronunciation, and the correct use of grammatical structures. The speech practices of imams, preachers, and religious educators also have a direct influence on the development and refinement of linguistic culture within society.

Keywords: religion; belief; language popularization; lexical richness; culture; communicative competence; normative language

Til inson madaniy hayotining turli jabhalarida, ayniqsa din va e'tiqod bilan birgalikda shakllangan sotsiomadaniy fenomendir.[1:19] Ma'lum bir tilning dunyo bo'ylab yoyilishida e'tiqodiy faktorlarning ham alohida ta'siri mavjud ekanligini hech kim inkor qilmaydi. [2:78] O'zlari boshqa til vakillari bo'lishsa-da, bugungacha saqlanib qolgan diniy matnlar tilida so'zlashuvchi insonlarning son jihatdan ko'pligi, tilning ommalashishida dinlarning ham alohida ahamiyati mavjudligidan darak beradi. Masalan, g'arbiy Yevropa mintaqasiga "Yason va Argonaftlar", "Odissey", "Amazonka", "Gerkules", "Iliada" va "Axilles" kabi diniy-mifologik afsonalar orqali tarqalgan ellin – qadimgi yunon tilini olamizmi!? Janubi-sharqiy Osiyo hududlariga "Mahabhorat" va "Ramayana" kabi diniy eposlar orqali yetib borgan qadimgi Veda matnlari tili sanskritini [3:13] olamizmi?! Uzoq Sharq va Tibet o'lkalariga Buddizm ta'limoti orqali kirib borgan qadimgi pali tilini [4:21] olamizmi, ularning barchasida til va e'tiqodiy qarashlarning o'zaro madaniy mushtarakligiga guvoh bo'lish mumkin.

Shuningdek, O'rta Sharq o'lkalarida she'riyat tili sifatida mashhur bo'lgan mumtoz arab tilida (العَرَبِيَّةُ الْفُصْحَى) milodiy VII asrga kelib Qur'oni Karimni nozil bo'lishi, arab tilini Qur'oni Karim vositasida Janubiy, Sharqiy va Markaziy Osiyo hududlarida keng tarqalishiga sabab bo'ldi. Hozirda mazkur hududlarning aholisi arab bo'lmasalar-da, Qur'oni Karim va Islom dini tufayli arab tilida xat-savod chiqarishgan va aynan ushbu mintaqalarda yuzaga kelgan sharq ilm-fan inqilobi, Musulmon renessansi ham ayni shu til orqali butun dunyoga tarqalib, o'z davrining ilmiy tiliga aylangan. Qayd etish lozimki, har qanday til doirasining global darajada kengayishida diniy matnlarning ham katta hissassi mavjud bo'lganligi ularni nafaqat dinshunoslik, balki tilshunoslik tarmoqlarida ham tadqiq qilish zaruratini paydo qiladi. Chunki diniy matnlar tarkibida diniy xos birliklardan tashqari hozirga qadar to'liq kashf etilmagan arxaizm, istorizm, etnografizm va kulturonimlardan iborat boy leksik zaxira mavjud.

O'z navbatida, diniy matnlar tarkibidagi bu kabi leksik birliklar tadqiqiga o'tishdan oldin, diniy matn va uning oddiy yoxud badiiy matn turlaridan farq qiluvchi jihatlariga qisqacha to'xtalib o'tish foydadan holi bo'lmaydi, chunki diniy matn tushunchasiga nisbatan beriladigan ta'riflar inson jamiyatlarida e'tiqodiy tasavvurlarning qanday shakllanganligiga bog'liq ravishda turli xil bo'lishi tabiiy.

Masalan, ingliz tilshunoslaridan J.B.Saucer diniy matnni yaxshilikka da'vat qiluvchi, axloqiy, ma'naviy-ma'rifiy tushuncha va tamoyillarni o'zida aks ettiruvchi har qanday matn desa, [5:7] M.A.Spica diniy matnga tabiat yoxud olamni boshqarib turibdi deya ishoniladigan ilohiy yoxud g'ayritabiiy kuchlar haqidagi qarashlardan iborat tushunchalar bayon etilgan matn deya ta'rif bergan. [6:172] Yuqoridagi ta'riflar misolida guvoh bo'linganidek, "diniy matn" fenomeni borasida insonlar ongida turli tushuncha va tasavvurlar mavjud bo'lib, bu kabi tasavvurlarning xilma-xil bo'lishiga insonlardagi din va e'tiqod bilan bog'liq dunyoqarashlarning turlicha ekanligi sabab bo'ladi. Diniy matn tushunchasi borasida o'rganilgan ta'riflar ham ushbu mulohazani tasdiqlaydi. (1.1-jadval).

Yuqorida ilova qilingan ta'riflar, ta'rif mualliflari ongidagi "din" tushunchasi dinlarning birlamchi manbalari asosida shakllanmaganligini ko'rsatadi. Buning boisi, g'arbda din haqidagi tasavvurlarning yunon-rim falsafasi mifologik qarashlaridan ildizlanishidir. Bu boradagi bizning qarashimiz shuki, biz diniy matn deganda, "Xudoning so'zi" yoki "Xudoning Kalomi" deya e'tirof etiladigan, yagona Iloh tomonidan vahiy orqali payg'ambarlar vositasida ma'lum inson jamiyati yoki butun insoniyatga yuborilgan ilohiy Xabarlarining matniy bir shaklini tushunamiz.

Fikrimizcha, diniy matnlar Tavrot, Zabur, Injil va Qur’oni Karim singari ilohiy Kitoblardir. Tadqiqot obyekti sifatida Qur’oni Karimning diniy matn sifatidagi xususiyatlarini ifodalovchi elementlar uning o‘z oyatlari bo‘lib, ularni mavzuli bir shaklda tadqiq qilish orqali, Qur’oni karimning yagona iloh Alloh taolodan farishta Jabroil alayhissalom vositasida eng so‘nggi payg‘ambar Muhammad sollallohu alayhi vasallamga vahiy yo‘li bilan nozil qilingan ilohiy Kalom ekanligiga doir ilmiy, mantiqiy va aqliy asosli xulosalar olish mumkin. Tarjimashunos olim, G‘aybulla Salomov ta’biri bilan aytganda: “Qur’oni Karim insonlarning kundalik jonli va ongli hayot tarzi, tafakkuri, harakat tarzi va ma’naviyati uchun g‘oyat muhim ilohiy dasturdir”. [10:209] Zero, uning nozil bo‘lish sababi markazida ham aynan inson manfaati ko‘zlanganligi Ibrohim surasi 1 oyatda quyidagicha bayon qilinadi:

الرَّحْمَنُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

Shayx Muhammad Sodiq Muhammad Yusuf tarjimasi: “Alif. Laam. Ro. “Bu Kitobni senga odamlarni Robbilarining izni bilan zulmatlardan nurga, Aziz va maqtalgan Zotning yo‘liga chiqarishing uchun nozil qildik”.

Ahamiyatli shundaki, oyatda Qur’oni Karimning yuborilishidan ko‘zlangan ilohiy murod bayoni bilan birgalikda, uning butun insoniyat uchun yuborilganligi ochiq-oydin xabar berilgan. Qur’oni Karimning Muhammad sollallohu alayhi vasallamga nozil bo‘lish jarayoni va holati tafsilotlari esa Qadr, Duxon va Najm suralarning ilk oyatlarida aytilgan. Jumladan, Najm surasi 4-18 oyatlarida, Muhammad sollallohu alayhi vasallamga ilk nozil bo‘lgan Alaq surasining avvalgi 5 oyatida vahiy qilinish holati bildirilgan. Qadr surasining 1oyati va Duxon surasining 2-3 oyatlarida Qur’oni Karimning Qadr kechasida nozil qilinganligi aytilgan. Shu bilan birgalikda, Qur’oni Karimda u nozil bo‘lgan til haqida ham ma’lumotlar bor. Masalan, Qur’oni Karimning Yusuf surasi 2-oyatda, Ra’d surasi 37-oyatda, Nahl surasi 103-oyatda, Toha surasi 113-oyatda, Shuaro surasi 195-oyatda, Zumar surasi 28-oyatda, Fussilat surasi 3-oyatda, Shuuro surasi 7-oyatda, Zuxruf surasi 3-oyatda va Ahqof surasining 12-oyatida uning arab tilida nozil qilinganligi aytiladi. Maryam surasi 97-oyatda va Duxon surasining 58-oyatlarida Qur’oni Karim Muhammad sollallohu alayhi vasallamga so‘zlashgan tilda yuborilganligi alohida ta’kidlanadi.

Qayd etish lozimki, Qur’oni Karimdagi “oyat” tushunchasi lingvistik nuqtai nazardan gap yoki jumla tushunchasiga to‘g‘ri kelsa, “sura” deyilganda bir necha oyatlardan iborat “matn” tushuniladi [11:13].

Shu o‘rinda bir narsani alohida urg‘ulash lozimki, Qur’oni Karimda ketma-ket kelib, bir-biriga mazmunan va mantiqan bog‘liq bo‘lgan oyatlarni yuqoridagi kabi paragrafik modellashtirish, hozirgi kunda ma’lum diniy masala borasidagi o‘zining dunyoqarashiga Qur’on oyatlarini moslashtirishga urinadiganlarning Qur’on oyatlari mazmuniy butunligini buzishga qaratilgan hurujlarini oldini olishda muhim ilmiy ahamiyatga ega. Zero, bugun Islom olamida ham, guruh shaklida tushgan va bir-biri bilan mazmunan, mantiqan va mohiyatan bog‘liq oyat guruhlarini tarkibidan bitta oyatni ajratib olib, garchi o‘sha oyat gap borayotgan mavzuga daxldor bo‘lmagan boshqa bir masala yuzasidan nozil bo‘lgan bo‘lsa-da, ushbu oyatni o‘zlarining diniy qarashlariga moslashga urinish holatlari ham kuzatiladi. Ya’ni boshqa bir masalada nozil bo‘lgan oyati matn tarkibidan ajratib olinib, umuman boshqa maqsadlarda shar’iy dalil sifatida foydalanilmoqda. Bu yondashuvning xato ekanligini bilish uchun o‘sha oyatdan bitta oldingi va bitta keyingi oyatlarga e’tibor bilan murojaat qilishning o‘zi kifoya.

MANBA VA ADABIYOTLAR RO'YXATI

1. Malko, E. (2012). Yazyk kak sotsiokul'turnyy fenomen: postanovka problemy. Teoriya i praktika obshchestvennogo razvitiya, (6), 19.
2. Afanas'eva, T. (2015). Istochniki i metodika issledovaniya liturgii v religioznykh rukopisnykh istochnikakh. Moskva: Russkiy fond sodeystviya obrazovaniyu i nauke.
3. Houben, J. E. M. (1996). Ideology and status of Sanskrit: Contributions to the history of the Sanskrit language (Vol. 13). Brill.
4. Cabezon, J. I. (1994). Buddhism and language: A study of Indo-Tibetan scholasticism. State University of New York Press.
5. Sauer, J. B. (1999). Religious texts, moral prescriptions and economy: The case of interest. Journal of Managerial Finance, 25(5), 4–14.
6. Spica, M. A. (2018). Language, belief and plurality: A contribution to understanding religious diversity. International Journal for Philosophy of Religion, 83, 169–181.
7. Crane, T. (2017). The meaning of belief: Religion from an atheist's point of view. Harvard University Press.
8. e Poidevin, R. (2003). Arguing for atheism: An introduction to the philosophy of religion. Routledge.
9. Thomas, O. C. (2010). The atheist surge: Faith in science, secularism, and atheism. Theology and Science, 8(2), 195–210.
10. De Botton, A. (2012). Religion for atheists: A non-believer's guide to the uses of religion. Signal.
11. Williams, R. (2004). Analyzing atheism: Unbelief and the world of faiths. In M. Ingrate (Ed.), Bearing the Word: Prophecy in Biblical and Quranic Perspective (pp. 1–13).
12. Curran, M. (2012). Atheism, religion and enlightenment in pre-revolutionary Europe. Boydell & Brewer Ltd.
13. De Stefano, A. (2018). Inside the atheist mind: Unmasking the religion of those who say there is no god. Thomas Nelson.
14. Lepik, P. (2015). (Religious) belief and atheism from a semiotic viewpoint. Sign Systems Studies, 43(1), 48–76.
15. Schaeffer, F. (2009). Patience with God: Faith for people who don't like religion (or atheism). Da Capo Press.
16. Martin, M. (2009). Atheism, morality, and meaning. Prometheus Books.
17. Mcanulla, S. (2021). Atheism and religion. In The Routledge Handbook of Religion, Politics and Ideology (pp. 37–50). Routledge.
18. Lynch, C. (2014). New atheism and religious language. Convocamus.
19. Stedman, C. (2012). Faithist: How an atheist found common ground with the religious. Beacon Press.
20. Schlatter, A., & Bauer, D. R. (1996). Atheistic methods in theology. The Asbury Journal, 512–523.
21. Ruse, M. (2014). Atheism: What everyone needs to know. Oxford University Press.
22. Knight, C. (1995). A new deism? Science, religion and revelation. Modern Believing, 36(4), 38–45.
23. O'Higgins, J. (1971). Hume and the deists: A contrast in religious approaches. The Journal of Theological Studies, 479–501.
24. Wiebe, D. (1994). Natural religion and the nature of religion: The legacy of deism, 92–104.
25. Phillips III, R. E., Pargament, K. I., Lynn, Q. K., & Crossley, C. D. (2004). Self-directing religious coping: A deistic god, abandoning god, or no god at all? Journal for the Scientific Study of Religion, 43(3), 409–418.
26. Graffin, G. W., & Provine, W. B. (2007). Evolution, religion and free will. American Scientist, 95(4), 294.
27. Waligore, J. (2023). The spirituality of the English and American deists: How God became good. Rowman & Littlefield.
28. Sawyer, J. (2012). Sacred languages and sacred texts. Routledge.
29. Coward, H. G. (1988). Sacred word and sacred text: Scripture in world religions. Orbis Books
29. Jansen, T. (2012). Sacred text. In The Wiley-Blackwell Companion to Chinese Religions (pp. 283–308).
30. Israel, H. (2019). Sacred texts. In Routledge Encyclopedia of Translation Studies (pp. 505–510). Routledge.

31. Lippolis, E. (2016). Sacred texts and consecrated texts, 125–160.
32. Barton, J. (1998). Holy writings, sacred text: The canon in early Christianity. Westminster John Knox Press.
33. Ғайбуллоҳ Ас-Салом. (1996). Эй, умри азиз (1-kitob). Toshkent: Sharq.
34. Beuwith, A., & Nilsāz, N. (2015). Form and structure of the Qur'an. Ayeneh-ye-Pazhoohesh, 25(149–150), 7–22.
35. Alshammeri, M., Atwell, E., & Alsalka, M. A. (2021). Quranic topic modelling using paragraph vectors. In Intelligent Systems and Applications (pp. 218–230).

