

CLASSIFICATION OF RELIGIOUS LEXOM IN THE BASHKIRIAN LANGUAGE (THEMATIC ASPECT)

Abdullina G.R., Doctor of Philology, Professor, Bashkir State University, Ufa, Zaki Validi Str., 32;

Kunafin G.S., Doctor of Philology, Professor, Bashkir State University, Ufa, Zaki Validi Str., 32,

Gareeva G.N., Doctor of Philology, Professor, Bashkir State University, Ufa, Zaki Validi Str., 32;

Karamova A.A., Doctor of Philological Sciences, Professor, Birk Branch of Bashkir State University,
Birk, International str., 10;

Khusnetdinova R.J., Candidate of Philology, Associate Professor, Bashkir State University, Ufa, Zaki
Validi Str., 32;

ABSTRACT

In this study, an attempt is made to classify religious lexemes in the Bashkir language. The article provides a detailed analysis of religious vocabulary on lexical and semantic groups, examines the origin of this layer in the vocabulary of the Bashkir language and compares its use in the ancestral and borrowing languages. The study paid attention to extralinguistic factors affecting the formation of religious vocabulary. **Actuality of the research:** In modern linguistics, the concept of "religious vocabulary" is treated ambiguously, since the problem of its correlation with the concepts of "church vocabulary" and "biblical vocabulary" has not been completely solved. **The relevance of the study** is due to the insufficient knowledge of religious vocabulary and its classification in the Bashkir language. The purpose of the study is to identify and describe religious vocabulary; classify and analyze the collected material; to determine its status in the system of modern Bashkir language. **Methods of research:** The following methods were used in the study: a descriptive method for describing the language of text at the level of structure and vocabulary. A comparative method was used to compare features and similar features of unrelated, in particular Bashkir and Arabic, languages. Comparative-historical method provided an opportunity to compare the stages of the development of religious vocabulary. The functional-stylistic method was used to reveal the specifics of the functioning of these lexemes in various genres of Bashkir literature, beginning with folklore and ending with the works of contemporary authors. Some elements of morphemic, word-formative, and partly - etymological analysis were also used. **Results of the research:** As a result of the study, the literature review of theological and secular characters, newspapers and magazines, we distributed these kinds of tokens in fourteen thematic groups and subgroups. Having analyzed the layer of the vocabulary of the Bashkir language, which has religious semantics, they came to the conclusion that most religious lexemes are borrowed from Arabic, Persian and Russian; the original lexemes are relatively small. Also find the coverage of the functioning of these tokens in religious texts, in the language of believers, the media. **The importance of the research:** the results of the research and materials can be applied in the development of high school lecture, practical courses and special courses on linguistics and the style of the Bashkir language, linguoculturology, and the practice of teaching the Bashkir language. Conclusions and observations are applicable in the practice of teaching Bashkir language in the department of "Theology" at the Institute of History and Public Administration of the Bashkir State University. The actual material collected by us can be relevant for the compilation of general and specialized dictionaries; The materials of this article can be used in further studies of religious vocabulary.

Keywords: *Bashkir language; religious vocabulary; thematic groups; semantic classification.*

Introduction

In recent decades, in society, due to the return of the people to their origins, interest in religion has sharply increased. Religion penetrates into everyday life, influences society, is reflected in the world outlook of the people, is one of the forms of preserving and transferring the experience of ancestors. The imposed atheistic thinking, as well as the two-hundred-year-old confrontation between science and religion, have been left behind. At the junction of science and religion, new disciplines are emerging. As you know, any changes in society are reflected in the vocabulary. The vocabulary of any language, including Bashkir, is in constant development. Being a moving part of the language, the lexicon is enriched with new words at the expense of its own fund, and borrowed units (Dautova, Abdullina, 2016). The religious layer of vocabulary is significant in the culture of any people. In recent decades, there has been a return of religious vocabulary to active use in the Bashkir language. All these phenomena and problems of interaction of language and religion could not but cause interest of linguists to study and describe this layer of language. To the religious vocabulary we include all lexemes with religious semantics: denominations of religious holidays, sacraments, rites, ranks and regalia of the clergy, all names of God, special constructions, appropriate clothing.

Literature review

Problems of studying the vocabulary of the Bashkir language have been devoted to quite a lot of works of Russian linguists, nevertheless, there are no special studies that purposefully analyze lexemes with religious semantics in the Bashkir language. The theoretical basis of the study was the works devoted to the vocabulary of the Bashkir language, which has religious semantics. In the course of the work the works of N.Ulukov, E.I. Okoneshnikova, G.M. Sheygasanova, G.A. Kazakbaeva, Z.B. Yakhyayeva, G.F. Mukhametova, A.M. Minnigaliyeva, M.R. Sattarova, A.N. Bakhtiyarova, A. Yu. Kulanchina, M.V. Zainullina, H.H. Bukharova, S.F. Dautova, G.R. Abdullina and others. A.N. Bakhtiyarova and A.Yu. Kulanchin in their articles touch upon the origin of religious vocabulary in the Bashkir language and conduct a comparative analysis of their use in native and borrowed languages (Bakhtiyarova, 2010). Bakhtiyarova and M.V. Zainullina religious terminology is divided into 3 types: 1) words related to science and doctrine (məzəəsə, kərəən, dini tərliimt); 2) the words denoting educational concepts (Iman, Shuryt, Rukh); 3) words relating to religious rites (namağ, ayat, təsbih), etc. (Bakhtiyarova, Zainullin, 2008). We do not fully share the opinion of the authors and believe that there are much more groups that denote religious words in the Bashkir language.

Religious vocabulary is partially fixed in lexicographic publications devoted to borrowings from Arabic and Persian languages: Z.N. Ekba "Bashkir-Russian Dictionary of Words of Arabic and Persian Origin" (2004), A.G. Biishev "Arabic and Persian words in the Bashkir language" (2009); in dictionaries on Muslim terminology: F.Sh. Sibagatov "Islam (Dean, əzīp, əzəbiət): Beleşməhyžlek" (2004), D.D. Magadeyev "Islamic religion (dictionary-reference book)" (2010), A.M. Bagautdinov, A.M. Bagautdinov "A Brief Russian-Bashkir Islamic Dictionary of Values" (2010), Z.G. Urazbaev "Bashtorsadinihyžlek" (2017), in the 10th volume Academic Dictionary of the Bashkir language, (2011-2018). From the linguistic point of view, this branch of vocabulary is purposefully studied and identified as a religious style in the works of N.A. Suyagulova, Yu.V. Psyanchin.

Religious genres, the influence of religion on the worldview are considered within the scope of articles and monographic publications in the works of G.B. Khusainov (2005), F.Sh. Sibagatov (2011, 2015), R.Kh. Gizatullina (2013), L.R. Zinatullina (2016) G.S. Kunafin (2017), S.A. Iskandarova (2017) and others. There are also references to the religious beliefs of the Bashkirs in the works of G.Kh. Bukharova's Bashkir toponymy (Bukharova, 2003), which are reflected in the dictionary of mythoponyms (Bukharova, 2006). Apparently, religious vocabulary is somehow affected in the writings of Bashkir linguists, but the subject of special study in the complex plan has not yet been.

Materials and methods

The actual material of the study was lexical units, denoting religious concepts, terms presented in dictionaries of the Bashkir language. The words that contain religious semantics, data in the Academic Dictionary of the Bashkir Language in 10 volumes (1-8 volumes) (2012), the dictionary

- i) Ata `the Father`. Appeal to God from Christians; Muslims do not encounter such treatment. "Ulyhežrə Əzəm Ulybirjusk, snykiAllabi Ata èeneñhüplülitamfahınUrahaldy" [14, p. 218];
- k) Ul `the Son`. Appeal to God, peculiar only for Christians: "Ata, Ulgendrhoetereltepe, Ular-kambirgunkeyek, Uli la kamyäteläi, šuraumerbirə" (14, p. 215);
- l) Izge Rukh `The Holy Spirit`. It occurs both among Christians and Muslims. In Christian theological books, both words are given with a capital letter; in Muslim literature, there are conflicting entries;
- m) "Savior" Savior. Only Christians have an appeal, referring to Jesus Christ: "Rabbi Maisa Mysikh, Mineh Hojayim həm otakaryusymbul" [32, p. 4];
- n) Allah Uly's `Son of God`. Synonym for the phrase Jesus Christ: "BežAllaUlynyñkilgənənhəmhəkikiAllānytanyrəsenbezgəbirgənənbələbez" (14, p. 357);
- j) In the Muslim religious books, 99 names of Allah are mentioned and separately, which characterize him from different sides: as a compassionate, compassionate, loving, forgiving, omniscient.

The most common are such lexemes as Alla and Hoya.

The divine powers also include the names of angels. In Bashkir, angels use the tokens *freshst* (more often) and *mulk* (less often) to designate the angel. In everyday speech, the speech of believers, as well as in religious texts, the mention of the names of angels is infrequent:

- a) the most common name of the angel - Kazzarel 'Gazrail, Gabriel'. His phonetic variants are Yabrail, Jabrail;
- b) the most common are also such names as Nkir 'Nakir' and Munkir 'Munkir' - angels of interrogation. It should be noted that the names of these angels are always mentioned together;
- c) Michael (Michael) - the angel responsible for natural phenomena;
- d) Rafael. "Raphael - Inzhildgefreseshtieme" (17).

To the god-resisting forces are: *iblis*rər. 'diyavol, satan', shaitan the Arab. 'hell', en Arab. the demon, the Arab (1, p.45). 'Antichrist'. All terms are used in Islam as well as in Christianity. There is a difference in the spelling of the *ibésis* lexeme in Christian and Muslim literature in the Bashkir language. In Muslim texts, a lexeme is always written with a small letter, unless it is at the beginning of a sentence, and in Christian literature, regardless of the position in the text, is always written with a capital letter.

Names of people in relation to faith, religious beliefs. This group can be divided into several subgroups: a) lexemes characterizing the believer and the unbeliever; b) lexemes, characteristic only for Islam, only for Christianity, and lexemes belonging to several denominations:

- a) lexemes characterizing the believer: Mosolman Arab. 'Moslem ', mosihse 'the Christian', m'min' 'believer, orthodox', etc .; lexemes relating to unbelievers: kafir 'infidel', mōshrik 'pagan', allahy3 'atheist', etc .;
- b) lexemes characteristic of any confession:
- for Islam: m'min 'believer, orthodox', Muslim 'Muslim, a person adhering to Islam', mōhəmməzi 'Muslim', etc .;
 - for Christianity: mosikse 'Christian', Kaisali 'believers in Jesus';
 - lexemes belonging to several denominations, common: imanl 'believer', imandash 'one who shares your faith', dinle 'religious', atheist, etc.

Religious ranks. They can also be distributed within a group of confessional types. Chinas in Islam: mullah, Kazi 'kadi - spiritual judge of Muslims, etc. ; ranks in Christianity: abbot, apostle, pope, etc. ; lexemes related to other denominations: the Dalai Lama, Bor'an 'a man who ascended to the highest level in Buddhism', etc. ; lexemes, characteristic for several types of faiths - ilsse 'prophet', b'vyumbir 'prophet', vizse 'preacher', etc.

Designations of religious rites and related concepts. We divided them into three micro groups: 1) Muslim rituals: hajj baryu 'pilgrimage to Hajj', fəcərkyooy 'ablution before the feast, prayer', etc.; 2) non-Muslim rituals: hyurasummyrylyu 'baptism', zaytynmayahəpəy 'anointing' 'and others; 3) common rituals characteristic of two or more religions: syuntykuultyrtyu 'circumcision', rzytyfatihəlau 'blessing of food', ura-toto 'post', etc.

The Georgenomes. We consider them within 2 groups: Muslim and Christian holidays. Muslim holidays: Maulid Arab. - the main day of the high festival of the Nativity of the Prophet Muhammad, Kurban-Bayram 'feast of sacrifice', etc. As shown by our analysis, the names of holidays in this group in the Bashkir language are the majority, but not all holidays are widely celebrated. There

are holidays such as the day of Ashura, the New Year for Hijri, etc., which are celebrated only by those believers who adhere to all the canons of Islam, there are holidays - Kurban Bayram, Uraza Bayram - marked by a wide range of people. Accordingly, the names of these holidays, unlike the previous ones, can be found in secular literature, in the mass media. Such Christian holidays as Rashtihua 'Christmas', Easter, celebrated all over the world, also find wide coverage, and holidays characteristic only of Orthodox Christians - BakraBayramy' Pokrov Day ', Yasushi Khəbörtəsəerələye' Annunciation ', Mərəm Ana tyuyyoy' Christmas Virgin "- are very rare.

Names of religious and ceremonial items can also be divided according to confessional features: Muslim: betu 'amulet', tibe 'rosary', namalix 'rug on which namaz is performed'; Christian: zaytynmaya 'fir', täre 'cross', censer, etc.

Names of buildings and structures of cult and ritual purpose and their parts. The division is similar to the previous groups: the religious constructions of Islam: Mazar Arab. 'grave, cemetery, burial place of saints' (1, p. 154), manara 'minaret', moset 'mosque', etc.; Christian religious buildings: basilica, sirkəy 'church', monastery, etc (18, p.44)

The names of the religious texts and teachings are: Inzhil 'Gospel', Təyrət 'Torah', İçkeFəhed 'Old Testament', Kərəən 'Koran', təjyüdfəne 'science that teaches to read the Koran without errors', Sunna, etc. The first three books refer to two denominations -and to Islam, and to Christianity; The rest of the books are relevant only to Muslims.

Names of religious clothing. We also divided them into 2 subgroups: Muslim and non-Muslim clothing. Muslim belong: clothing, which is the clergy; clothes assigned to be worn by believers. It should be noted that the Koran does not regulate what clothes the clergy and believers should wear; the main function and the requirement for clothes - to hide intimate places. Therefore, neither the burqa nor the niqab was originally a religious garment, but in a country where followers of different religions live, wearing Arab clothing is a distinctive sign of belonging to a particular kind of religion. Non-Muslim clothing, that is, clothing characteristic of the clergy in other faiths: cassocks, beret, epitachel, etc. In Orthodoxy, the vestments indicate the position of the priest in the church, in Protestantism, however, such categorical requirements are not present, ministers wear secular clothes. But the most important requirement for both, and to this group is clothing, which conceals intimate places and indicates fear of God.

Anthroponyms with a component-religionism. They themselves can be divided into 8 subgroups: anthroponyms that contain name-forming components with religious semantics: Abdullah (abd + ullah) "slave of Allah, slave of God", Miftahhetdin (myths 'key' + din' religion'), Islambay, Imanbai, Aymulla, Yomabikə 'Yumabika', Məhəmətrəli; biblical names: Yahya, Əyyup 'Ayup, Job, Faisa' Gaisa, Jesus', Mary 'Maryam', hawa 'Hava, Eve', etc.; anthroponyms related to the gerontonyms and chrononyms: Shul, Shul 'Shawwal' - by the name of the 12th month of the Lunar calendar of Hijri, Ramazan - the name of the 9th month of the Lunar calendar of Hijri and others; anthroponyms indicating any attributes, qualities of the Most High, and also being one of the 99 names of Allah: Baryi is the creator, the creator, Zhyt / Zhyt 'Javit / Javit' - the "eternal", etc.; anthroponyms associated with famous geographical sites or memorable monuments for Muslims: Madinah 'Madina' - from the name of the Arab holy city of Madina; anthroponyms related to clerics, position, rank - Imametdin, Rysyl 'Rasul' - ambassador, messenger, Hafiz - knowing Koran by heart, etc.; anthroponyms not included in the above-mentioned groups that meet the requirements of the Sharia. This includes the names of relatives, closest companions of the prophet, prominent figures of Islam. For example, Əhməziə 'Ahmadia', Firyəc 'Firdaus', Tyfan 'Tyfan', from the Arabian - flood, flood, Xəzicə 'Xadisa' - name of the wife of the Prophet Muhammad, etc. (10, 11, 14).

Abstract concepts with religious meaning: iman 'faith', gnana 'sin', əhir't 'afterlife', etc.

Stable expressions with a component-religionism. We analyzed "Phraseological Dictionary of the Bashkir Language" ZG. Uraksina. In total, the dictionary found more than 4000 words, 141 of which - with religious semantics. Religious vocabulary, which is part of the phraseology, is represented by several subgroups. The thematic group "Religious ideas about man" (47 units) is represented more, the least represented is the thematic group "Names of objects of cult and ritual purpose, constructions" (2 units) (20).

Religious dogmas, religious organizations and associations. To this group we have included all the lexemes associated with religious trends, currents, their teachings: brahmanism, mosolmanly Islam, moschiselek Christianity, Catholicism, sunnitthur (sunitar) sunite, tkhidtavhid, sylphyttersalafi and This group can also be divided according to confessional affiliation. There are quite a few groups and trends within the confessions; accordingly, there are doctrines and dogmas characteristic of each current. Within the framework of the article, we have not set the goal of separating and considering the vocabulary of each denominational trend along currents. This is most likely an analysis of a theological, not a linguistic nature. Therefore, we divided this thematic group into 3 subgroups: lexemes relating to Islam: wababism 'Wahhabism' (forbidden in the territory of the Russian Federation), AlawitShiittor 'Alawit Shi'i, etc .; lexemes related to Christianity: Orthodoxy, Protestantism, etc .; lexemes relating to the rest of the religions: Huguenotar 'Huguenots', Deism, Buddhism (22, p.8).

Religious lexemes that have lost their original meaning. To this group we have included lexemes containing the religious component: valla'i - the oath calling for the witnesses of Allaah, the barkal 'let Allah bless him' - an expression of surprise, æstæfîrulla 'I ask for forgiveness from God' - an expression of extreme surprise, etc. In the speech of the simple people, non-worshippers of the cult, these words lost their original meaning, passed into the category of interjections.

CONCLUSION

Analysis of the above materials allows us to conclude that the pagan beliefs of the Bashkirs are closely intertwined with Islam (23, p.55). The ancient rites of the Bashkirs associated with fertility, the meeting of spring, harvesting, veneration of some animals, birds - all this is imbued with a pagan worldview. Paganism was replaced by monotheistic Islam, but pagan customs proved to be viable, as evidenced by the modern lexical system of the Bashkir language.

Having analyzed the layer of Bashkir lexemes, which have religious semantics, we can draw the following conclusions:

1. Religious lexemes penetrated many areas of human life and are an integral part of the vocabulary of the Bashkir language.
2. Most religious lexemes are borrowed from Arabic, Persian and Russian; there are very few original lexemes.
3. Once the religious lexemes who have converted to the category of archaisms return to the active stock of the language in recent years.

We do not believe that our classification by thematic groups is final, this direction requires further research.

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