

Etymology of Islamic Terms in Uzbek Lexicography and Their Role in Translation

Ismoilova Feruza Axmatjonovna

Tashkent State University of Oriental Studies Basic doctoral applicant for PhD, Uzbekistan

Received: 18 April 2026; **Accepted:** 04 May 2026; **Published:** 31 May 2026

Abstract: This article is devoted to a comprehensive analysis of the problem of the etymological classification of religious terms within the framework of modern linguistics, historical linguistics, and terminological theory. Using Islamic terminology as an example, the study examines and analyzes the interaction of Arabic, Persian, and Turkic etymological layers, as well as the mechanisms of their development in connection with historical and cultural factors. It is substantiated that etymological classification serves as an important methodological tool for the scientific systematization of religious terminology and for ensuring semantic accuracy in the processes of translation and interpretation.

Keywords: Religious terminology, etymological classification, Islamic terms, historical linguistics, semantic evolution, translation theory.

Introduction: In modern linguistics, the study of specialized terminology, in particular, the determination of the rules of origin and development of religious terms, is one of the most important scientific issues. Religious terms appear in the language system not as simple lexical units, but as conceptual units inextricably linked with religious thought, belief, culture and history. Therefore, their study requires a multi-layered and complex methodology, not limited to a one-sided approach. The terminology of Islamic religion is of particular scientific importance in this regard. As a result of the spread of Islam over vast territories starting from the 7th century, religious terms formed in Arabic began to interact with Persian, Turkic and other languages. This process complicated the etymological structure of religious terms and expanded their semantic field. As a result, Islamic terminology was formed as a product of a multilingual and multicultural environment.

Etymological classification of religious terms allows us to identify their original sources, restore their original lexical and conceptual meaning, and also explain the

semantic changes that have occurred in the historical process. In particular, the etymological approach in the translation of religious texts is of great importance in preserving the deep meaning of the term and preventing misinterpretations. In this regard, the main purpose of this article is to develop an etymological classification of religious terms, to clarify its theoretical foundations and to scientifically substantiate its practical significance.

METHODS

As a research material, the work "Open Letter" by Muhammad Sodiq Muhammad Yusuf was taken as a source of originality, and the English translation of the same work by F. Inogamov was used for comparative analysis. The Islamic terms used in this work were deeply studied from which language they were adopted into the Uzbek language, and they were etymologically classified according to a number of features of the words. Although there are the Holy Quran, collections of hadiths, terminological and etymological dictionaries in this direction, the need for comparative analysis with the English language not

only among linguists, but also among modern translation scholars determines the relevance of the research.

This study is of a comparative-descriptive nature, and several interrelated linguistic methods were used.

Firstly, the etymological analysis method was used as the main method to identify the sources of origin of religious terms. Through this method, the root morphemes, initial lexical meanings and stages of historical development of the terms were studied.

Secondly, the historical-linguistic method was used to analyze the semantic changes that religious terms underwent in certain periods. This method helped to determine how religious terms developed in connection with social, cultural and religious factors.

Thirdly, the comparative-linguistic method made it possible to identify the processes of terminological assimilation and semantic transformation by comparing religious terms in Arabic, Persian and Turkic languages.

Fourthly, the classification method served to divide religious terms into systematic groups according to their etymological sources.

DISCUSSION

Islamic terms in the Uzbek language are lexical units that have been assimilated in different periods and due to various factors. Basically, such words belong to the Arabic, Persian-Tajik and Turkic language families, and the etymological history of the words of this layer will be analyzed below.

Arabic language

During 651-715, as a result of the continuous attempts of the Arab Caliphate to conquer Transoxiana (ancient Uzbekistan) the region was incorporated into the caliphate, and during this period, Islam spread to the territory of Transoxiana. Since the main sources of Islam - the Quran and Hadiths - were in Arabic, religious concepts were also accepted in their original form. The region's entry into the Umayyad Caliphate and later the Abbasid Caliphate led to the consolidation of the Arabic

language as the language of state, science and religion. (Hodgson, 1974). During the Islamic revival in the 9th-12th centuries, it became customary for many Uzbek scholars to write works in Arabic. In particular, Imam al-Bukhari, Abu Nasr al-Farabi and a number of scholars chose Arabic for their works in all fields. As a result, hundreds of religious and scientific terminology were consolidated in Arabic and became part of the assimilated layer of the language.

Persian-Tajik language

In the 9th–10th centuries, Persian (Tajik) language rose as the state and literary language in the territories of Transoxiana and Khorasan. During the Samanid state, Persian served as the language of religious and literary works (Lapidus, 2014). Sufi teachings and poetry developed mainly in Persian. For example, in the works of Jalaluddin Rumi and Fariduddin Attar, many religious and moral concepts were consolidated in Persian. These terms also passed into the languages of the Turkic people. While Arabic was more of a scientific and official religious language, Persian-Tajik was a means of popularizing religious concepts among the people. Therefore, the terms related to worship are widely used in Persian. (Hallaq, 2009).

Turkic languages

The widespread expansion of Islam among the Turkic people dates back to the Karakhanid period. During the rule of the Karakhanid state, Islam was consolidated as the state religion. In this process, Arabic terms were adapted to the Turkic phonetic-morphological form, and some religious concepts were expressed through Turkic words. In the work Qutadgu bilig, written by Yusuf Khos Hajib in the 11th century, Islamic concepts were expressed through the Turkic language. During this period, religious and moral concepts such as "god", "yarlig", "sawab" were actively used in the Turkic environment. (Eckmann, 1988). Through Ahmad Yassavi and his "hikmats", Islamic ideas were conveyed to the wider public in the Turkic language. As a result, some religious concepts were consolidated through Turkic terms. (DeWeese, 1994).

EXAMPLES OF ISLAMIC TERMS ADOPTED INTO THE UZBEK LANGUAGE

Arab	Fors-tojik	Turkiy
Halal	Namaz	Sawab

Shariah	Roza	Yassaviya
Hadith	Gunah	Rizq
Fiqh	Payghambar	Tengri
Kufr	Dozakh	Sheikh
Aqeed	Khudo	Ziyarat

RESULTS

The results obtained show that the etymological analysis of religious terms is not a rigid and closed system. On the contrary, religious terminology is an open and dynamic system, enriched as a result of the interaction of different languages and cultures. The etymological approach is important in the translation of religious terms. Knowing the original source of terms allows us to correctly convey their conceptual content and prevents semantic losses, and, together with the original language, helps the translator and enriches the work by expanding the diversity of the target language. As evidence of this idea, we will consider some examples below: "Ummatlarini oson yo'ldan boshlagan mahbub Payg'ambarimiz Muhammad Mustafoga mukammal va batamom salavotu durudlar bo'lsin!" (Muhammad Sodiq Muhammad Yusuf, 2010)- "May Peace and Greetings be upon His Messenger Muhammad Mustafa!" (Inoghomov, 2017)

In this sentence, the word "Payghambar" borrowed from the Persian-Tajik language is translated into English as "Messenger", but later variants such as "Nabiy" and "Rosulullah" that came from Arabic are translated and transliterated in English as "Prophet" and "Alaihissalam", which increases the impact of the work and ensures the avoidance of uniformity.

CONCLUSION

In conclusion, the etymological classification of religious terms allows us to deeply understand their historical formation, semantic development and functional use. This study has shown that the etymological approach is an effective methodological tool for the scientific systematization of religious terminology. The results of the study are of significant theoretical and practical importance for the translation of religious texts, the compilation of terminological dictionaries and academic research.

REFERENCES

1. DeWeese, D. (1994). Islamization and native religion in the Golden Horde: Baba Tükles and conversion to Islam in historical and epic tradition. Penn State University Press, p.38
2. Eckmann, J. (1988). Chagatay manual. Indiana University, p.97
3. Hallaq, W. B. (2009). An introduction to Islamic law. Cambridge University Press, p.21
4. Hodgson, M. G. S. (1974). The venture of Islam: Conscience and history in a world civilization (Vol. 1). University of Chicago Press, p.52
5. Inog'omov, F. (2017), Open letter, Hilol nashr, Toshkent, 1-b
6. Lapidus, I. M. (2014). A history of Islamic societies (3rd ed.). Cambridge University Press, p.207-209
7. Muhammad Sodiq Muhammad Yusuf, (2010), Ochiq xat, Hilol nashr, Toshkent, 3-b