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DEVELOPMENT OF SOME PHILOSOPHICAL TERMINOLOGY IN UZBEK AND ENGLISH LANGUAGES

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Exploring philosophical terminology across different languages, particularly in the context of Uzbek and English, presents a fascinating avenue for research. One of the intriguing aspects lies in tracing the historical origins and evolution of philosophical concepts shared between these languages, possibly dating back to ancient times. Moreover, establishing connections between Uzbek philosophical terminology and its parallels in English could shed light on cross-cultural philosophical dialogues. Tracing linguistic borrowings, translations, and adaptations of philosophical terms between these languages may highlight shared philosophical underpinnings or divergences in conceptual frameworks.

Within the realm of Uzbek philosophical terminology, researchers have the opportunity to delve into the linguistic and philosophical influences stemming from ancient Central Asian civilizations. The rich historical and cultural heritage of Uzbekistan, with its connections to the Silk Road and interactions with diverse cultures, offers a fertile ground for studying how philosophical ideas were expressed and evolved within the Uzbek language.

The investigations might involve examining ancient texts, oral traditions, and historical documents in Uzbek that carry philosophical insights. Identifying key philosophical terms and concepts, particularly those rooted in ancient civilizations like Sogdiana or Bactria, can provide valuable insights into the indigenous philosophical heritage of the region.

In such research, comparisons and analyses could be drawn between ancient philosophical terms found in the Avesta or other Central Asian texts and their potential linguistic counterparts in English philosophical discourse. Understanding how these terms evolved, adapted, or influenced each other across cultures and languages could contribute significantly to both linguistic studies and philosophical investigations.

Zarathustra, often referred to as Zoroaster, is attributed to the foundational establishment of early philosophical concepts within the Avesta, the primary collection of sacred texts in Zoroastrianism. As the revered figure associated with these teachings, Zarathustra introduced a range of philosophical principles and ethical frameworks that have significantly influenced subsequent philosophical thought. It presents a rich array of philosophical concepts crucial to understanding the faith's core principles. Within its pages, pivotal terms like *Ahura Mazda* and *Angra Mainyu* embody the dualistic cosmic struggle, while *Asha* symbolizes truth and righteousness upholding moral order. *Vohu Manah* emphasizes right thinking, *Spenta Mainyu* embodies virtues like piety, and *Daena* acts as an ethical guide within an individual's conscience[1] .

These concepts, alongside Fravashi representing ancestral connection, collectively define Zoroastrian philosophy's moral, cosmic, and ethical framework, illustrating a dualistic worldview and guiding principles for righteous living. These foundational notions of duality and the ethical implications of this cosmic conflict laid the groundwork for philosophical discourse centered around morality, cosmology, and the nature of existence.

In the Middle Ages, the territory of now Uzbekistan was a hub for intellectual and scholarly activities, where various scholars and thinkers contributed to the exploration and development of philosophical terms and concepts.

One prominent figure was Abu Rayhan al-Biruni, an accomplished polymath born in Khwarezm, part of present-day Uzbekistan. Al-Biruni was known for his extensive studies in philosophy, mathematics, astronomy, and other sciences. His works, such as «The Book of Instruction in the Elements of the Art of Astrology» and "The Book of Instruction in the Elements of the Art of Astrology" demonstrated his profound knowledge and analysis of philosophical ideas in the context of his time.

Al-Biruni was deeply interested in various philosophical schools of thought and engaged in compa-

[1] Saidova, H. H. (2023). Qadimgi turkiy xalqlarning sof mifologik ilohlari haqida mulohazalar. Educational Research in Universal Sciences, 2(5), 524-528.

rative studies of different cultures and civilizations. His contributions to the understanding and analysis of philosophical terminology were significant, especially regarding the intersections between science, philosophy, and religion[1]. His writings touched upon fundamental ideas such as *knowledge (ilm)*, *wisdom (Hikmah), philosophy (Falsafa),* and *intellect* or *reason ('Aql).* Al-Biruni likely explored the *interpretations (Tafsir)* of texts, engaged in discourse or *debate (Kalam),* and might have contemplated *justice (Adl)* and its ethical implications within societal structures. These terms reflect his multifaceted exploration of philosophical ideas, showcasing his deep involvement in diverse fields of inquiry and thought.

Another influential figure from the region was Avicenna (Ibn Sina), though he was born in what is now Uzbekistan, he spent much of his life in Persia. Avicenna made substantial contributions to philosophy and wrote extensively on various topics, including metaphysics, ethics, and logic[2]. His monumental work «The Book of Healing» covered a wide range of philosophical terms and concepts, contributing significantly to the philosophical discourse of the time. His writings explore fundamental ideas such as *logic (Mantiq),* and *the nature of existence (Vujud)*. Avicenna also delved into topics concerning the *intellect or reason ('Aql)*, *the soul or self (Nafs)* within his philosophical framework. His extensive discussions encompassed the broad scope of *philosophy (Falsafa)* and likely touched upon the concept of *wisdom (Hikmah)* as a means to understand the world and oneself. These terms highlight Avicenna's multifaceted exploration of philosophical ideas and their interconnections within his philosophical discourse.

Furthermore, various scholars and thinkers from the Samanid and Timurid periods in the region, such as Ibn Sina's predecessor, Al-Farabi[3], and contemporaries like Al-Khwarizmi, enriched philosophical discourse. They contributed to the development and analysis of philosophical terms, emphasizing the integration of ancient Greek, Persian, and Islamic philosophical ideas.

These scholars' works and contributions in the Middle Ages in the Uzbek region laid a strong foundation for philosophical exploration, discourse, and the development of terminologies that influenced not only the local intellectual sphere but also had a lasting impact on broader Islamic and global philosophical thought.

During the Soviet era in Uzbekistan, the study of philosophical terminology was influenced by the state ideology, which often controlled and directed academic pursuits. Scholars within Uzbekistan engaged in philosophical studies, focusing on various aspects of Marxist-Leninist philosophy and its application in social, political, and cultural contexts.

The Jadid movement, emerging in Central Asia during the late 19th and early 20th centuries, advocated for educational and social reforms, seeking to modernize and reform traditional Islamic educational systems.[4] While the Jadids primarily focused on educational and cultural advancements rather than explicitly delving into philosophical discourse, their ideas had an indirect influence on the development of philosophical terminology during the Soviet era in Central Asia, including Uzbekistan.

Within the Jadid movement in Central Asia, influential figures emerged advocating for educational and social reforms. Abdurauf Fitrat, an Uzbek writer and reformer, championed modern education and literature, emphasizing their pivotal role in societal advancement. Mahmudkhoja Behbudi, a key figure, focused on educational reforms and the promotion of Turkic languages in education.[5] Munavvar Qori Abdurashidkhonov, known as Avloniy, played a significant role in promoting modern education and cultural progress in Uzbekistan. These figures, alongside others within the Jadid movement, such as Ismail Gasprinski and Sadriddin Ayni, were instrumental in spearheading educational and cultural reforms across Central Asia during the late 19th and early 20th centuries, leaving a lasting impact on the region's modernization efforts.

The Jadids promoted modernization, secular education, and the use of vernacular languages, including Uzbek, in education. Their emphasis on modern education and language reform contributed to the revitalization and standardization of Uzbek as a literary language. This linguistic development provided a platform for the evolution and adaptation of philosophical terms in Uzbek, facilitating the expression and discussion of philosophical ideas in the native language.

The Jadids, focused on educational reforms in Central Asia, used terms emphasizing *education*

[1] Abrorbek, A. (2023). Abu Rayhon Beruniy - qomusiy olim. Новости образования: исследование в XXI веке, 1(6), 137-140.

[2] Izzatullayeva, G. N. (2023). Abu Ali ibn Sino ta'limotining falsafiy qarashlar tahlili. Educational Research in Universal Sciences, 2(14), 756-759.

[3] Azimovich, S. A. (2022). Abu Nasr Farobiyning iroda erkinligi to'g'risidagi falsafiy qarashlari. Gospodarka i Innowacje., 28, 173-177.

[4] Shaxnozaxon, K. (2023). Jadid ma'rifatparvarchlik namoyondalarining ijtimoiy-siyosiy, falasafiy qarashlari. World scientific research journal, 15(1), 234-238.

[5] Shermatova, O., & Sadriddinov, A. (2022). O'zbek adabiy tili savodxonligi ta'limida "Behbudiy tajribasi". Евразийский журнал социальных наук, философии и культуры, 2(13), 121-128.

(Tarbiya), *societal reform (Isloh)*, *critical thinking (Fikr),* and *cultural development (Madaniyat)*. These terms were integral to discussions about modernization and the need for secular education and critical thought within the context of Central Asian society during their time. While not constituting a distinct philosophical vocabulary, these terms encapsulated the Jadids' commitment to educational advancement and societal progress.

Additionally, scholars within Uzbekistan studied and discussed philosophical terms and concepts from a Marxist perspective, emphasizing materialist dialectics, historical materialism, and the societal implications of these philosophical foundations. However, it's important to note that the emphasis during the Soviet era was often on promoting Marxist philosophy and ideology rather than exploring a diverse range of philosophical traditions or engaging deeply with the nuances of philosophical terminology.[1] The study of philosophical terms within the confines of Marxist-Leninist ideology and its application in various spheres of life was a predominant focus in Uzbekistan during the Soviet period.[2]

The study of philosophical terminology in English has evolved significantly from its ancient Greek roots to contemporary philosophical discourse, reflecting the development of philosophical thought over centuries. The journey of philosophical terms in English has been characterized by the adoption, adaptation, and expansion of concepts from various philosophical traditions.

Ancient Greek philosophy, notably with figures like Plato and Aristotle, laid the foundation for philosophical terminology in the English language. Terms like *«episteme» (knowledge)* and *«ousia» (essence)* became integral to philosophical discussions, setting the stage for future inquiries.

Medieval philosophy, shaped by Christian and Islamic traditions, introduced English philosophical terminology influenced by Latin and Arabic. Scholars such as Thomas Aquinas and Avicenna contributed terms like *«actus» (act)* and *«potentia» (potentiality)* in metaphysical and ethical discussions.

The Renaissance, spanning roughly from the 14th to the 17th century, marked a transformative period in European history, culture, and philosophy. In the context of philosophical terminology in English, the Renaissance era witnessed a revival of classical Greco-Roman ideas and a renewed interest in ancient philosophical texts. This resurgence profoundly influenced the language and terminologies used in philosophical discourse.

During the Renaissance, thinkers and scholars across Europe, inspired by the humanist movement, sought to revive the intellectual achievements of ancient Greece and Rome[3]. This revival led to a reexamination and reinterpretation of ancient philosophical terms and concepts. This accessibility to classical works, previously accessible only in Latin or Greek, allowed English scholars to engage directly with ancient philosophical terminology. The revival of Platonic and Aristotelian ideas, including concepts like *«metaphysics», «epistemology»,* and *«ontology,»* reentered philosophical discourse, influencing the English philosophical lexicon.

The Renaissance witnessed a resurgence of ancient philosophical ideas, introducing terms like *«cogito ergo sum» (I think, therefore I am)* by René Descartes, reshaping discussions on epistemology and existence. The Enlightenment era brought about terms like «tabula rasa» (blank slate) by John Locke, emphasizing the mind's initial state in acquiring knowledge, reflecting the shift toward empiricism and rationalism[4].

Moreover, the Renaissance saw the emergence of new terminologies that reflected the changing philosophical landscape. English terms like «humanism,» «individualism,» and «rationalism» began to gain traction, encapsulating philosophical movements and ideas that characterized this period[5]. Overall, the Renaissance era played a crucial role in reintroducing, reinterpreting, and popularizing classical philosophical terms and ideas, laying the groundwork for a renewed philosophical discourse and enriching the English philosophical vocabulary with a plethora of terms still in use today.

In the 19th and 20th centuries, phenomenology emerged, with Edmund Husserl introducing terms like *«phenomenon"*, focusing on the study of consciousness and subjective experience. Analytical philosophy, championed by Ludwig Wittgenstein, emphasized linguistic analysis and introduced terms like *«language game»* to explore the nature of language and meaning.

Contemporary philosophy continues to expand the English philosophical lexicon, incorporating terms from various schools of thought, including exis-

[1] Anderson, J. (1935). Marxist philosophy. The Australasian Journal of Psychology and Philosophy, 13(1), 24-48.

[2] Comey, D. D. (1962). Marxist-Leninist ideology and Soviet policy. Studies in Soviet Thought, 2(4), 301-320.

[3] Hankins, J. (2007). The Significance of Renaissance Philosophy. The Cambridge Companion to Renaissance Philosophy, 338-45.

[4] Shadmanov, Q. (2023). Birinchi renessans davri sharq peripatetiklarining beqiyos falsafiy-ma'naviy merosi. Евразийский журнал академических исследований, 3(5 Part 3), 111-116.

[5] Panin, S. (2015). Kant's Philosophy and the Idea of Renovation of the Science in Esoteric Literature in the second half of the 19th and the beginning of the 20th century. Gosudarstvo, Religiia, TSerkov v Rossii i za Rubezhom, 33(4).

tentialism, postmodernism, and critical theory. Concepts like *«deconstruction»* by Jacques Derrida or *«authenticity»* in existentialism contribute to the ongoing evolution of philosophical terminology in English.

The study of philosophical terms in English encompasses a rich tapestry of concepts borrowed, adapted, and expanded upon from diverse philosophical traditions, reflecting the dynamic nature of philosophical inquiry and the ever-evolving language used to articulate complex ideas.

In conclusion, investigating the reception and interpretations of philosophical ideas from Uzbek sources in English philosophical literature or vice versa could elucidate the transmission and reception of philosophical knowledge across linguistic and cultural boundaries.

This interdisciplinary approach, merging linguistic analysis with philosophical inquiry, could uncover connections between Uzbek and English philosophical terminologies, fostering a deeper understanding of their shared historical roots and philosophical worldviews. It would contribute not only to the fields of linguistics and philosophy but also to our appreciation of cross-cultural exchanges and the evolution of human thought across civilizations.

Resume. This article analyzes the historical origin of philosophical terms in Uzbek and English, and the stages of their emergence. Starting from the Middle Age Civilization of philosophical terms in the Uzbek language, including the work of researchers such as Abu Rayhan Beruni, Al-Farabi, Ibn Sina, and the analysis of all ancient texts and oral traditions of the Avesta, it connects to the modern period of the Jadid movement and the ideologies of the Soviet era discussing their influence on the uzbek philosophical terminology. This study examines the philosophical discourse of thought in the document by comparing the special lexicon of discourse in English philosophical discourse. From philosophical processes in English during the Renaissance and beyond, it covers the study of special words in the most recent philosophical context of our time. Finally, the article tries to promote interdisciplinary cooperation, to combine linguistic analysis with philosophical research, to reveal mutual relations between Uzbek and English philosophical terminologies, and to deepen our understanding of cross-cultural philosophical exchanges.

Резюме. В данной статье анализируется историческое происхождение и этапы развития философских терминов в узбекском и английском языках. Обсуждение узбекских философских терминов в период существования центральноазиатской цивилизации посредством работы таких исследователей, как Абу Райхан Беруни, Аль-Фараби, Ибн Сина, а также анализ древних текстов и устных традиций, таких как Авеста, наряду с недавним модернистским движением и советской идеологии изучает влияние на узбекские философскую терминологию. В этом исследовании также сравнивается конкретная философская лексика в английском философском дискурсе и исследуется их вклад в философскую мысль в регионе. Из философских движений в английском языке эпохи Возрождения и за его пределами, он охватывает изучение особых слов в новейшем философском контексте нашего времени. Наконец, статья направлена на содействие междисциплинарному сотрудничеству, интеграцию лингвистического анализа с философскими исследованиями, выявление связей между узбекской и английской философской терминологией и углубление нашего понимания межкультурных философских обменов.