

Interpretation about Religious Development of Western Scholars

Eshmuratova Dildor Urolovna

*Doctor of Philosophy at Foreign language and literature department of Termez economics
and service university, University*

Abstract. *This article studies epistemological changes in these fields influenced the reading of the Bible and did not cease doing so. Here we will analyzed clear defenders of Copernicans recognized that the Bible consists of historical texts. And stresses the Bible was written in a language attuned to people at a certain time and place in history. Here mentioned about the information accommodator highlighted the historicity of the Bible.*

Key words: *the study of religion, spread of Catholicism, diversity of religious beliefs, Millennialism, Restorative, Serbo-Slavic.*

The New Philology and its emphasis on the use of indigenous-language sources for ethnic historical insights contributes greatly to the study of religion in the world. Previous studies primarily employed English-language accounts and reports to understand evangelization efforts. Although providing important insights, histories based solely on English sources are limited in their contributions. The New Philology, however, provides an additional point of view from which to study religion. Indigenous-language texts in Nahuatl (Aztec), Yucatec Maya, Mixtec, Zapotec and other languages contain a wealth of information on how natives responded, negotiated, resisted, and participated in the spread of Catholicism. The contributions of the New Philology to the study of religion in New Spain, although many, are particularly evident in its re-evaluation of the spiritual conquest; the natives' role in evangelization; the diversity of religious beliefs, practices, and experiences throughout the colonial period; and through its critical study of the legend surrounding the Virgin of Guadalupe [4].

Most significantly, while secular thought in the West prides itself on shedding the superstitions of religion, secular forms of millennialism (often called "utopianism") have developed, some with greater vigor and impact on society and polity than their predecessors (see Manuel and Manuel 1979). After all, if there is no God to bring it about, the creation of the millennium falls entirely on the shoulders of the believers. More broadly speaking, however, both millennialism and redemptive

Eschatology, in which believers are rewarded and unbelievers punished, tend to flourish in cultures with a linear sense of time.

The following vocabulary should be of help:

- **Millennialism:** (*mille anni*, "a thousand years") belief that at some point in the future this material world will be transformed into a just and peaceful one, heaven on earth, the perfection of the world.
- **Demotic millennialism:** Egalitarian, without hierarchy, "no king but God," bottom-up, holy anarchy (Jewish Zealots/Essenes, Anabaptists, anarchist communism). Apocalyptic enemy: *evil empire*.

- **Imperial millennialism:** Hierarchical, peace and order imposed from above through conquest, “one God, one ruler” (Constantine Christianity, Jihad and Muslim imperial dynasties, USSR, Nazism). Apocalyptic enemy: chaos.
- **Restorative:** Model taken from a past “Golden Age,” Eden restored (Xhosa Cattle-Slaying, Ghost Dance, Savagism)[1].

Eschatological beliefs demand the most fantastic events for fulfillment, they tend not to survive in apocalyptic mode for more than days or months, whereas millennial beliefs that inaugurate reformist/perfectionists projects can last from months to decades.

- **Apocalypticism:** (apocalypse, “revelation” [about end time events]), a belief that the great revelation/resolution of theodicy is about to happen, now or imminently, and apocalyptic belief varies both according to the intensity of the imminence, and the various scenarios on how this cosmic transition will occur. Apocalyptic transitions can either lead to the millennium or the escheating.
- **Passive:** God or the forces of the cosmos (e.g., comets) accomplish most if not all the necessary actions, humans should repent in hopes of being saved. Only religious forms of millennialism can be passive: “Repent for the Kingdom of Heaven/Last Judgment is at hand.”
- **Active:** Humans act (in conjunction with God) to bring about the needed transformations. All secular forms of millennialism are active. Some secular active cataclysmic movements are “aversive” mobilizing believers to avoid a catastrophe (Y2K, Anthropogenic Global Warming).
- **Cataclysmic:** In order to pass into the “new world” vast destruction must occur to pave the way, in millennial variants only a small remnant survives to enjoy the new era. Destroying the world to save it – Aum Shin Rikyo (active), Tribulation (passive). Most eschatologist are cosmically cataclysmic: end of the world.

Cataclysmic apocalyptic has an elective affinity for paranoid, Manichean, genocidal thinking: Forces of evil (Antichrist, Daija) are ubiquitous and nearly omnipotent; they must be utterly exterminated in order for good to prevail (see Landes and Katz 2011)[2:234].

Profound epistemological changes in these fields influenced the reading of the Bible and did not cease doing so. It has become clear, for example, that defenders of Copernicanism recognized that the Bible consists of historical texts and that the Bible was written in a language attuned to people at a certain time and place in history. This idea of accommodation highlighted the historicity of the Bible. Kepler understood the historicity of the Bible, and so did Newton, who acknowledged that the text of Scripture had been corrupted and took refuge in philology next to natural philosophy and history, in an attempt to penetrate as deeply as possible into God’s creation. The accommodation theory played an important role in the discussion about miracles, in which knowledge of nature seemed to clash with revelation. But the relation between scientiae such as natural science and biblical philology on the one hand, and biblical authority on the other, was by no means straightforward. As Brad Gregory has recently stated, the natural sciences, no less than textual biblical philology parse, did not and could not have demonstrated that miracles had not or could not have happened [3:272].

In a recent book for the Twentieth Century Encyclopedia of Catholicism called *Linguistics, Language and Religion*, I have introduced and begun to discuss the implications of a theme whose study has hitherto been much neglected by Catholics (and everyone else, for that matter). As the title suggests, the book emphasizes the fundamental role language plays in the practical understanding, expression, presentation and furtherance of any set of religious beliefs (with particular reference to Catholicism), and the invaluable assistance which linguistics, the scientific study of language, can give. In this article, I want to draw attention to some of the more important points made there, and to amplify two issues which were given little treatment for reasons of space; namely, the requirements of intelligibility between the religious teachers and the faithful on the one hand, and between the faithful and everyone else on the other. One of the main causes of Catholic apathy, and the major barrier to the ecumenical movement, it can be argued, is entirely linguistic in character.

One of the important principles emphasized in the book is that language must be studied in its correct social perspective, as the most flexible and potentially subtle kind of human community. This article carries further some of the points in his recent contribution to *The Twentieth Century Encyclopedia of Catholicism: Linguistics, Language and Religion*[5:123].

Although it is considered that there are 7 types of text, today religious texts are also recognized as a new type of text. Any literature or art with a literary expression on a religious theme is considered a religious text. The recognition of religious texts as a new type of text motivates their extensive linguistic study. Many scientific studies are conducted on religious texts in world linguistics. In particular, we can see in the example of Russian, Georgian, Serbian linguistics. Linguistic studies of religious texts in Ammo Serbian linguistics have been carried out by linguists who study Serbo-Slavic and Church Slavic languages rather than the modern Serbian language. The reason for this is the relatively rare occurrence of religious texts in the modern Serbian language and the fact that they are translated from the Church Slavonic language. Such texts are being drawn into the research center today. Therefore, studies of Serbian religious texts are relatively rare. In particular, the work of R. Baich (Levushkina), candidate of philological sciences, researcher of the Institute of Serbian Language, published in the materials of the Nizhny Novgorod Theological Seminary on the topic "Religious text in the Serbian language" on the basis of the modern Serbian literary language and the Serbian-Croatian dictionary as part of the linguistic research project available, it begins with a discussion of whether religious texts as a linguistic term can be accepted in Serbian linguistics. It states that every bibliographic unit, every Orthodox religious text, can be material for linguistic research¹.

That is, texts that cover such topics are considered religious texts. It can be seen that through this work, the researcher conducted preliminary research on the study of religious texts in the modern Serbian language. He mentions the existence of the term religious genre and mentions the classification of religious genres by A.K. Gadomsky and I.V. Bugayeva. In addition, the linguist who mentioned that we can know that the texts are Orthodox religious texts based on the analysis of the title, the reason for this is the use of key words such as god, church, faith, rabbi, Christianity, prayer, sin, light in the titles emphasizes that it is considered one of the symbolic criteria.

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