Islamic Theolinguistics in the Context of Interdisciplinary Research: Religious Thoughts and Communication in a Multilingual Space

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Abstract

The article is devoted to the consideration of some issues of an interdisciplinary field of knowledge that has emerged relatively recently at the junction of theology and linguistics – theolinguistics. The relevance of the research is determined by the demand for new interdisciplinary scientific developments explaining the mechanisms of explication of religious concepts in linguoculture, representing a comparative picture of the integration of linguistic conceptual and theocentric aspects of the description of different structured languages. The main purpose of the article is to present the experience of reconstructing the religious (Islamic) concept as a value-cognitive and ideological constant on the example of the concept of *Haram/ХӀарам* in Russian and Avar linguistic cultures. At the same time, structural and substantive similarities and differences in the reflection and consolidation of certain religious content in languages are established, which makes it possible to build an adequate invariant model of the concept under study in the context of comparative theolinguistics. Similarities and differences may depend, first of all, on the specifics of a person's religious-linguistic consciousness, his perception of the world; secondly, they may be due to the discourse in which the concept is explicated, and therefore objectification takes place in different pictures of the world (religious, everyday (naive), etc.), cognitive-semantic, communicative-pragmatic and sociolinguistic mechanisms of realization of theological thought and modeling of religious communication in Russian-speaking Islamic discourse. Based on the assertion that common basic religious concepts are found in the national languages of different ethnic groups professing the same confession, it can be suggested that representatives of different ethnic groups find unity in spiritual terms, common in mentality,

worldview and world perception; they are united by a single religious language, a single faith and love for a single God. The similarities in the compared linguistic cultures are represented by the conceptual component of the concept of *Haram,* the differences are determined by the value component and the scale of the semantics of the representative lexemes. The concept frame *Haram* is a concept with a multilevel structure, which creates, firstly, difficulties in reconstructing the concept, calculating the model of the concept under study, and secondly, difficulties in adequately translating it from Arabic into Russian and Avar languages. The interpretation of religious concepts seems to be a complex and ambiguous process, involving the complex application of linguosemiotic, linguoculturological and theoconceptual approaches in the study of linguistic phenomena.

Keywords: *theolinguistics, islamic discourse, language and religion, religious concept, concept modeling, verbal operator.*

1. Introduction

The end of the 20th century was characterized by the active interest of the scientific community in interdisciplinary knowledge, the formation and development of interdisciplinary areas (especially at the intersection of linguistics and other sciences). Undoubtedly, "at the methodological level, interdisciplinarity is significant because it allows you to apply methods characteristic of one discipline in other areas of knowledge, generating new interdisciplinary tools (Lysak 2016). Researchers rightly point out that interdisciplinarity is "a fundamental methodological principle in modern linguistics" (Ashurova 2021: 131).

The study of language in connection with consciousness, religion, culture, psychology, spiritual activity of a person has led to the emergence of such integrated disciplines as cultural linguistics, ethnolinguistics, psycholinguistics, cognitive linguistics, etc. One of these sciences that have emerged in recent decades is theolinguistics, "directed on the study of the relationship and interaction (integration) of language and religion in its confessional diversity" (Postovalova 2014: 128). Consideration of religious concepts traditionally studied in theology, religious studies, philosophy, in the context of linguo-

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conceptual, communicative-discursive studies, the study of the mechanisms for attaching spiritual meanings to linguistic signs will only enrich and expand these humanitarian areas of knowledge.

A new view of religion in the modern world, which fits into the discussions about post-secularism as a specific status of a changing world, has led to an increase in the interest of scientists in studying the language of religion, the relationship between the religious and linguistic consciousness of a person. There are not a few scientific reviews that focus on "the state of research on the interaction of language and religion in modern linguistic science, which is developing in post-secular conditions, when religious discourse becomes an integral part of the discursive polyphony inherent in open communicative space" (Naydenova 2018: 988). Theolinguistics, as it is known, has no restrictions on the prevalence in linguistic and religious terms, that is, it has a supracultural, supranational and supra-confessional character; scientists have paid attention to this more than once (Gadomski & Łapicz 2008; Bugaeva 2021, etc.).

There is no doubt that people who have the same confessional affiliation, uniting in one language community, "communicate through the same language subcode" (Bugaeva 2010). In this regard, the developments of scientists related to determining the status of a religious language consider the concept of a religious sociolect, a religionlect as the language of a socially determined group of people - representatives of one religious society. Researchers of pragmalinguistics, communicative stylistics and rhetoric consider this phenomenon as a special type of discourse: (Karasik 2000; Bobyreva 2007; Kozhemyakin 2007; Popova 2015), expanding the subject of research by involving texts from religious media (Mironova 2011; Itskovich 2014; Sibgatullin 2010).

At the linguistic level, there is an accumulation and concentration of meanings, images, concepts, canonical attitudes of a certain confession, which are fixed in the memory and linguistic consciousness of the people. The indisputable fact is that "language and

religion: as two semiotics, two images of the world, two elements in the human soul, rooted in the subconscious, the two most profound, dissimilar and interconnected beginnings in human culture..." (Mechkovskaya 1997: 36).

The idea of confessional conditionality of the content of the religious picture of the world was expressed quite a long time ago. At the same time, the most important tool for the accumulation, storage and transmission of the confessional culture of an ethnic group is the national language. The national language verbally and semiotically represents the religion and culture of the people. This can occur in lexical and phraseological units, the proverbial fund of the language, concepts, religious, scientific-theological, artistic and other texts. For the language, conceptualizing the cultural, spiritual, ethical, moral and religious values of the people, is a unique "semiotic-pragmatic code of the spiritual and confessional culture of the ethnos" (Kozyreva 2016: 50). At the same time, "with all the changes in the history of the people, the spiritual code of culture is preserved and represented through language, embodied and transmitted from generation to generation in spiritual and religious concepts" (Buevich 2016: 120).

The history of the emergence and development of foreign theolinguistics (Noppen 1981; Wagner 1999, etc.), including Slavic, and the problems of Russian theolinguistics as a special interdisciplinary field of knowledge are widely represented in the works of modern scientists (Gadomsky 2010, 2017; Bugaeva 2012; Naydenova 2018; Anisimova 2021 etc.).

It should be noted that these works are carried out, as a rule, in line with the Christian (Orthodox, Catholic, etc.) directions of synchronous and diachronic theolinguistics, the mechanisms of fastening spiritual meanings behind linguistic signs are investigated, concepts as units of religious consciousness of a person are defined and described and continue to be described from various sides. The problems of Islamic theolinguistics began to enter the circle of scientific interests of scientists relatively recently.

Initially, the close ties between Islam and the Russian language were studied by scientists in connection with the study of the vocabulary of religious (Islamic) topics, primarily borrowed from the Arabic language (Aleksandrova 2014; Bakhtiyarova & Fatkullina 2015; Ragasova 2017; El-Msafer Khaldun Aryan Khalaf 2016; Mohammed Abd Ali Hussain Al Kazzaz 2018 and others); the issues of the spelling and semantic appearance of Arabisms have been studied (Khayretdinov & Khayretdinov 2007; Khabibullina 2020; Fayzullina 2014). The interest of Avar language researchers in the description of the religious idiolexicon borrowed from the Arabic language and its functioning in the language system has been noted in a number of developments (Abdulzhalilov 2002; Medzhidov 2014). To date, most of these problems remain unresolved, first of all, we are talking about Islamic theolinguistics (Kozyreva 2016; Kemper 2015; Magomedova, Gasanova 2022) and comparative theolinguistics (Koncharevich 2012; Kikvidze 2018).

The actualization of lexemes with religious (Islamic) meaning in lexical systems of various languages, including Russian, as well as the large-scale activity of texts of this topic in various genres, especially in mass media texts, put forward new promising directions of interdisciplinary research for linguists (Magomedova 2019; Kangieva 2020).

The prospects and relevance of works on the problem under study are determined not only by the fact that it is poorly researched or the available developments are presented in fragments (with the exception of several separate works of a sociolinguistic nature (Kemper & Bustanov 2015; Tarasova & Mukhamedzhanova 2017); stylistic and didactic nature (Fayzullina 2017; Khabibullina 2020), but also by that the research of Islamic discourse, being at the intersection of the interests of theology, philosophy of religion and linguistics, will create a serious empirical basis for their development.

The Russian language is not the original language of the Islamic religion, it has not passed the centuries-old school of "sacralization of the word and letter" of the text through "philological training"

(Mechkovskaya 2007), as in the Orthodox sphere. In modern Russia with its multi-million multilingual Muslim population (especially in the North Caucasus region) the language of the Orthodox religion has become a mass communication phenomenon of Islam (the language of Muslim sermons in mosques, appeals and fatwas of representatives of spiritual administrations, the language of Islamic media, social networks, speeches of theologians at educational and discussion platforms, the language of translation products of spiritual literature, the metalanguage of modern theological works, etc.).

The study of the Russian Islamic sociolect is associated with M. Kemper and A. Bustanov (2015), the authors study the problem of the Russian Islamic sociolect, which serves, in their words, the emerging all-Russian Islamic discourse. Based on the scarce material of Russian-language texts of various Russian Islamic leaders, researchers eventually distinguish three main styles of the Russian Islamic sociolect: "Russification", "Arabism" and "Academism". However, the work of these authors aims to present, from the standpoint of the sociology of language, an analysis of the speech tactics of Islamic discourse on a small textual material. One of the first among the developers of the Internet language was the work of A. Sibgatullin "Islamic Internet" (2010), in which he showed the role of the Internet in building a national identity, where language is an important factor: the author even defines "Islamic Internet" as a certain segment Russian-language network related to Islam. Islamic rhetoric in Russian, which can be used for political purposes, is considered in this work (Knysh 2012). A review of the sociolinguistic literature on the Islamic (Russian) sociolect is presented in (Tarasova & Mukhamedzhanova 2017). It is impossible not to note some opinion expressed in scientific publications, which is difficult to agree with, about the dangerous influence of Islamic discourse on the religious style of Orthodoxy: "Words serving political Islam, in general, pose a certain danger to the preservation of Orthodox words and their meanings, familiar to the Christian civilization" (Busel 2018: 203).

One of the important areas of Islamic theolinguistics is the development of the problem of translating sacred texts from Arabic into Russian and choosing an adequate translation model (Naumkin 2007; Finkelberg 2010; Pskhu 2010; Alexandrova & Zakharova 2013; Fatkullina & Zubaydulloev 2020; Magomedova & Gadzhiev 2022), but a number of the most important issues in this regard still remain unresolved.

In recent decades, there has been an increased interest of researchers in the issues of comparative theolinguistics, the main task of which is the study of religious thought and communication in compared languages, regardless of "their genealogical and typological affiliation, as well as the identity, similarity and difference in the ways of reflection, preservation and transmission of religious content" (Koncharevich 2012: 15). It should be noted that works in the field of comparative Islamic theolinguistics are scarce: they are represented by several publications.

Thus, today there is an urgent need to generalize the existing experience of Islamic discourse research and build theoretical knowledge on the basis of interdisciplinary system-theoretical principles of theolinguistics. Since the research being undertaken has a pronounced interdisciplinary character and combines advanced developments in the field of discourse theory, cognitive linguistics, sociolinguistics, the depth and scale of the new knowledge analyzed and potentially derived within the framework of the work will contribute to the development of advanced areas of modern theolinguistics, which indicates a fundamental the nature of the study.

2. Materials and Methods

In this study, an attempt was made to reconstruct the religious (Islamic) concept as a value-cognitive and worldview constant (on the example of the concept *Харам/ХIарам*) in Russian and Avar linguistic cultures. At the same time, the identification of structural and meaningful similarities and differences in the reflection and

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consolidation of a certain religious content in languages will allow us to build an adequate invariant model of the concept under study in the context of comparative theolinguistics. Similarities and differences may depend, first of all, on the specifics of a person's religious and linguistic consciousness, his worldview; secondly, they can be conditioned by the discourse in which the concept is explicated, and hence the objectification takes place in different pictures of the world (religious, everyday (naive), etc.).

The material for the study was a wide range of Russian-language and Avar-language texts (including translations from Arabic) of spiritual literature (including theological, artistic, media texts), dictionary definitions of lexicographic sources of various types, idiomatic and paremiological units comparable languages.

When studying and describing the speech communication of Muslims, a multidimensional interdisciplinary approach is implemented - the method of interdisciplinary comparison. Its necessity is caused by the fact that the subject of research is particularly complex, multifaceted and ambiguous approaches in modern science. An interdisciplinary approach is also important because it involves an integrated presentation of the studied material with the involvement of information from various areas of scientific knowledge, such as theology, Islamic history, religious studies, philosophy, and sociolinguistics.

Semantic-cognitive modeling of religious concepts was carried out using a whole arsenal of techniques and methods for analyzing the semantics of units of different levels, and the method of frame analysis was also used.

The use of the hermeneutic method for analysis and interpretation in theolinguistic works has its own specifics (Postovalova 2014). In studies of this type, linguo-semiotic, linguo-culturological and theo-conceptological (according to Postovalova, "mystical-religious ("spiritual") levels of interpretation are integrated. Initially, the semantic-linguistic characteristics of the concept are considered using,

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for example, the semantic analysis of dictionary definitions, component analysis, etc.), then the connection between the interpretation of the meaning of lexemes and the cultural and historical realities of the ethnos is analyzed. Theo-conceptological level of interpretation of the spiritual text is involved in order to adequately reconstruct the content of religious concepts. Here, the definition of the true theological and spiritual meaning of the words of the interpreted text comes to the fore.

Religious concepts are known to be complex, multidimensional semantic units. Their semantic-cognitive modeling will not be complete if the theoconceptological level of its semantic explication is not involved, that is, the linguoconceptological analysis is combined with theoconceptological analysis. Methods and techniques for analyzing and comparing data are adequate to the tasks set and correspond to the main goal of the study.

The linguo-conceptological aspect of Islamic discourse is considered by us on the example of the *Halal/Haram* concept-sphere in the Avar and Russian linguocultures, with the involvement of the material of the Arabic language, if necessary.

3. Results
3.1. The *Halal/Haram* Dichotomy in the Religious Consciousness of Muslims

In the Islamic worldview, the relevance and differentiation of the concepts of *Halal* and *Haram* acquire special importance, fixed in the special (legal) theological science *Usul Al-Fiqh*. If, according to the Orthodox Christian doctrine, absolute meanings, the bearer of which is a certain religion (S. L. Frank), "settling" in the religious consciousness, "are acquired in Revelation and mystical and ascetic experiences of worldview" (Postovalova 2014: 137); then in the traditional Islamic consciousness, a meaningful worldview that regulates the entire conscious life of a Muslim is built on the value meanings of the Holy Quran and the Sunnah. Belief in what is permitted and prohibited by Shariah (*Halal* and *Haram*) is part of the faith (iman) of a Muslim, for the

confidence that all the practical prescriptions of the Koran and the Sunnah are true and undeniable is, along with other prescriptions, mandatory for execution.

"*This perfect Book, the Quran, which is Our guide, does not allow anyone to doubt that it was sent down by Allah and is permeated with the spirit of truth leading to the truth; the Quran is a guide for the God–fearing and pious*" (Al-Muntahab fi tafsir al–Quran al-Karim, 2000 (2:2). "*The Quran and the Sunnah tell the believer about what is good for him and what is evil, and what actions are good and righteous, and which are bad and low*" (Muslim and his personality in the light of the Quran and Sunnah 2012: 7).

«ХІакълъунго гьаб Къуръан буго жинца хІакъабги, батІулабги жо батІа гьабулеб, **хІалалаб, хІарамаб** жо баян гьабулеб тІадегІанав Аллагьасул калам» (Tafsir[1] of the Quran (in Avar.) 2015: 673).

Note that the youngest religion in its codes does not share the secular and spiritual sides of the Muslims, religious beliefs and social life. "The main theological treatise of the Mohammedans prescribes laws relating not only to the religious, but also to the social and political life of believers, organizes and regulates relations of various kinds: marriage and family, state-political, economic, cultural and educational" (Solodova 2010: 32).

In Islamic religious discourse, the dichotomy of the concepts of *Halal* and *Haram*, which are key religious concepts for speakers of different languages who profess Islam, is widely represented.

This dichotomy, like the oppositions value-antivalue, bad-good, forbidden-permitted, took place, as the researchers point out, initially in the Arabic linguistic consciousness. "This dual unity of views on the surrounding world and its perception, realized in vocabulary, semantics, grammatical forms of stable turns (phraseological units, proverbs, sayings, etc.) is the ontological basis of the linguistic consciousness of Arabic speakers, as well as the originality and inconsistency of Arabic national mentality" (Kukhareva 2005: 13).

At the same time, according to Islamic doctrine, there can be an intermediate zone between the categories of the absolute prohibition of *Haram* and the permissibility of *Halal:* undesirability - *Makruh* (Arabic

مكروه) than doing it. The term *makrooh* is close to *haram* (complete prohibition). However, there is a difference between these concepts. *Haram* is objects and actions that are explicitly forbidden by Allah in the Quran and the Sunnah, and *makruh* expresses only the undesirability of this or that action or thing." (Ali-zadeh 2007); "The category of M.[makrukh] occupies an important place in the formation of Islamic ethics, creating a transitional zone between permissible actions (Halal) and prohibited (Haram)" (Islam: Encyclopedic Dictionary, 1991). In the National Corpus of the Russian Language, not a single word usage of this lexeme is recorded, special Russian-language religious (Islamic) texts, translations of such into Russian, as well as religious media, use this lexeme as a term: *"Unwanted (**makruh**) actions in prayer…"* (Muhammad Farouk Azimo, n.d.) "*If we simply say that smoking is undesirable (**makru**h), then it is definitely undesirable and close to the illegal (karakhat tahrim)*" (Al-Chirkawi 2010: 55). "*On this night, he accepts the intention to fast on Friday, because this fast has great dignity, and let him observe the fast of Thursday or Saturday together with it, and not observe it separately, because it is **makruh** (reprehensible)*" (Al-Ghazali 2010: 173).

In Avar linguoculture, a duplicate of the makrukh lexeme is used in two graphic versions: *карагIат* and *карагьат* as a generating word for the derivation of an adjective in the meaning of phenomena, actions, objects that are reprehensible, but not forbidden: "***Карагьатаб*** *is a book*. Disgusting (Gimbatov 2006: 549). «*Лъабабилеб рагIи буго хIарамаб жоялде ккеялдаса хIинкъун шубгьаяб, **карагIатаб**, хIатта хIалалаб жо гьабизе хIинкъа Аллагьасдаса абураб магIнаялда бугеб – абун*». «*ХIажаталдаса тIокIаб жо хвезаби цояб хIарамаб букIуна, цояб **карагьатаб** букIуна жиндир хIал ва заман хал гьабун*». (Tafsir of the Quran 2015: 154 -179). *Гьав Аллагьасдаса балъго хутIила абун нужеца щибго хIарамаб ва **карагьатаб** жо гьабуге, я гьал муъминзаби!*» (Ibid., 533). «*Пихъ кьолеб гьотIода гьоркь хIажат тIубазе **карагьатаб** буго, пихъ гьанжего гьанже баккулеб бугониги*». (*As-salam*. Number. January 15, 2017. No. 2 (462)).

Let's return to the consideration of the opposition of *Halal-Haram* concepts. In this opposition, the marked member is the concept of

Haram, if you initially follow the dogmas of permissiveness/prohibition in Islam, then "everything that is not prohibited is Halal" - the first criterion of permissiveness for Muslims. Consequently, permissiveness is determined through the absence of prohibition, that is, "*halal* = absence of *haram*". All legal Islamic schools (*madhhabs*), regulating the status of permissible and forbidden according to the Quran and the Sunnah, represent *Haram* as a marked, quantitatively limited category.

3.2. *Haram* as a marked member of the opposition

The definition of the status of *Haram* as a multicomponent and complex religious concept in the structure and content of the compared linguistic cultures is directly related to the specifics of the original concept in the Arabic language. The semantic paradigm of the Arabic lexeme حرم (with a short second vowel): "to be forbidden, reserved, sacred; deprive, refuse; forbid; excommunicate, dismiss; declare sacred; quit, stop; put on ihram (during the hajj when entering the sacred territory). The one-root lek-seme حرام (with a lengthened second vowel) has the interpretation "forbidden; sacred; illegal; sin" (Baranov 2006). Note that the noun حرم is represented in the dictionary as: "1. Forbidden, inviolable, reserved place; 2. Sacred place, shrine; 3. Sacred territory; 4. Holiness, holy place, holy of holies; 5. Taboo; 6. Wife. In possible cognates and derivatives of the lexeme حرم, we also find the meanings of "entering the sacred territory during the Hajj and putting on ihram; ihram (clothing worn when entering the sacred land); blanket; prohibition; thief, robber; female half of the house, harem; wife, woman; holiness, inviolability; reverence, respect; a pilgrim who put on ihram; relative; degrees of kinship that do not allow marriage; Muharram (1st month of the lunar calendar – 30 days)" and others (Baranov 2006: 168).

In the encyclopedic dictionary of Islam, edited by S.M. Prozorov, the noun haram is given as "1. Deeds that are sinful and forbidden (opposite halal); 2. Haram in family and marriage relations denotes persons with whom marriage is impossible in principle (all direct relatives in the ascending and descending lines of any degree, and in

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the lateral lines - up to the second degree); 3. Food and drink that are forbidden; 4. Bans on games and musical entertainment; 5. A complex of prohibitions imposed on a pilgrim during the Hajj" (Prozorov 1991). Lexicographic sources of the modern Russian language as the main meaning fix in the lexeme *Haram* the meaning of "sin; offenses that are sinful and forbidden. Depending on local conditions, prohibitions may apply to marital relations (prohibition of marriage with a relative), food and drink, certain games and entertainment, etc..." (Komlev 2006: 465). It follows from this that the dictionary definition of *Haram* is essentially analogous to the lexeme sin (the dictionary gives the latter lexeme as a synonym).

"*In the lore from Ahmad, 'Abd ar-Razzaq and Ibn Hibanna in his reliable collection it says: "And all wine is* **haram**.*"* (Marjani, 2008). *Every Muslim should know that properly slaughtered and allowed to eat meat is called "halal", everything else belongs to the forbidden –* **Haram** (Pearls of Thought, 2010).

The theoconceptological approach in the study will make it possible to identify some key value dominants in the compared concept spheres, as well as to clarify problematic situations. According to Islamic doctrine, the wisdom of prohibiting the intake of intoxicating drinks, a certain type of meat, refusing to use entertainment of a specific nature, etc., lies in the fact that a Muslim does not harm himself and others and does not entail such consequences as, for example, harming his health, involvement in conflict situations, problems with the financial situation, quarrels in the family, unrest in society and other problems related to the material and spiritual spheres.

A. Ali-zade singles out one more sememe from the lexeme *haram*: "reserved territories where certain prohibitions are in effect (for example, Mecca and Medina, on the territories of which it is forbidden to hunt, cut plants, etc.)"; and "the main shrine of Muslims is the Meccan mosque Masjid al-Haram" (Ali-Zadeh 2007: 453).

The generalized semantic model *Haram* includes an obligatory component with a negative connotation "everything that is

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bad/evil/sin => prohibition" [on certain actions, deeds, objects and phenomena], and an optional component with a positive connotation: "a reserved place, forbidden [for everything bad] territory", "sacred/untouchable place".

*The ensign remembered that tobacco smoking and drug use also belong to the prohibitions – **haram**, that violators or those who began to "break down" were beaten with sticks, saving brothers in iman – faith, monotheism.* (Cherkasov 2000). *After Arafat, he goes to Muzdalifa for the night, performs [there] a complete ablution, because Muzdalifa enters the protected area (**haram**) [of Mecca]; ...around it He created a protected area (**haram**), having commanded its fauna and flora - out of reverence and respect for it; He established Arafat in front of the protected area as an example of a platform for appealing to the Lord, so that from all sides of the world (people) would rush to the House.* (al-Ghazali 2012: 388). avar. *Раче, хӀалкӀолев Аллагь, хӀарамалъул ракьалде!* (Al-Chirkawi 2010).

Consideration of the meaningful component of the concept (Vorkachev 1997) made it possible to determine, for example, the etymological reasons for such a dual nature of the *Haram* semantics. As noted, "the category of prohibition genetically goes back to *taboo* (Vasilyeva 2011: 31); according to Z. Freud, "... the meaning of taboo branches in two opposite directions. On the one hand, it means - holy, consecrated, on the other hand - terrible, dangerous, forbidden, impure" (Freud 1997: 30). In the semantics of the word *taboo*, which includes, according to dictionaries, two sememes: 1. *outdated.* A religious prohibition imposed on any action, word, etc., the violation of which - according to superstitious beliefs – was punished by supernatural forces. 2. Any strict prohibition on something (Efremova, 2005), is objectified as a sign of "incitement to non-performance of an action or dissemination of something". The common Semitic roots can be traced in the analyzed name of the concept: cf. *herem* – (other-Hebrew) anathema (curse and excommunication) in Judaism. (New Dictionary of Foreign Words, 2009). In the older sense, the word means "a ban on something because of the jewel, sacredness, or the reason of depravity, evil." Despite the semantic proximity of the *haram*, *prohibition* and *taboo*

lexemes, when determining the nominative field of the concept under study and analyzing the semantics of the linguistic means included in this field, the relevance of differences in the structure and content of these concepts became obvious.

At the same time, the notions of untouchability, prohibition [for outsiders] of a female spouse in Arabic linguistic culture are reflected in the derivative sememe "wife" of the noun حرم. We note right away that this sememe is absent both in the Russian lexeme *Haram* and in the Avar lexeme - *ХIарам*.

Необходимо отметить, что редкие употребления в религиозных текстах и переводах с арабского лексемы *Харам* в значении «заповедная территория, например, *мечеть Аль-Харам в Мекке*, *Харам аш-Шариф* в Иерусалиме, скорее свидетельствует об использовании данной лексемы как части заимствованного собственного имени, чем о внутрисловной семантической деривации:

It should be noted that the rare use in religious texts and translations from Arabic of the lexeme *Haram* in the meaning of "reserved territory, for example, *the Al-Haram mosque in Mecca, Haram al-Sharif* in Jerusalem, rather indicates the use of this lexeme as part of a borrowed proper name than about intra-word semantic derivation:

Al-Haram Mosque stands in the center of Mecca - it is the goal of the "hajj", that is, traveling to the "House of the Prophet", in the very center of which stands the black stone of the Kaaba - the main shrine of the Muslim world (Bavilsky 2012). *The Dome of the Rock Mosque stands in the middle of a large Haram ash-Sharif square of a slightly trapezoidal plan (450 (260 (285 m)), where 10 gates lead* (archimandrite Augustine (Nikitin), 2001).

According to the lexicographic sources of the Avar language, the semantic potential and content of the lexeme *ХIарам* are represented by the following homonymous units:

ХIарам1. prohibition; something forbidden; taboo; for example, *хIарам гьабизе*: a) to impose a ban, to prohibit, to abhor; b) to violate the ban; to commit the unlawful (*хIарам гьабурасе хIучч битIуларо* (prov.)

[whoever violates the ban will not be lucky])"; c) *metaphoric* - drink (alcohol).

ХІарам2. the sacred house of the Kaaba (in Mecca), the temple (in Jerusalem)" (Gimbatov 2006: 1268).

The word-formation potential of *ХІарам1* is represented =>

- *хІарамаб* – "forbidden, unlawful" (for example, *хІарамаб иш* – "forbidden deed"; *хІарамаб квен* – "unlawful food"); *хІарам-балагьалъ* – *rarely adv. see* хІáлалъ, хІалица; *хІарамзада* – a swindler; a scoundrel, a scoundrel, a villain; a rascal; *хІарамзадалъи* – fraud; meanness, crime; *хІарамлъи* – prohibition, impermissibility; *хІарамлъизаби* – to make forbidden, unlawful; *хІарамлъизе* – to be, to become forbidden, prohibited, unlawful; *хІарамлъи-хІалаллъи* – *coll.* forbidden and permitted";

- *ХІарам2* is the original generating stem in relation to the adjective only *хІарамалъул* – temple; reserved, related to the sacred territory [mosque] (for example, *хІарамалъул ах* [temple garden].

Interesting are the cases of repeated use of the lexeme *haramzada* (in the meaning of "scoundrel, loafer") in Russian-language texts of the 19th-20th centuries. For example, *Be silent, I tell you, haramzada (loafer, son of shame)!* (Bestuzhev-Marlinsky 1831).

The complex nomination *ХІарам-ХІалал* (as well as *ХІалал-ХІарам*) with mutually exclusive components in one lexeme "unlawful" - "permissible", "prohibition" - "permission", "impossible" - "can"; "bad" - "good" (analogue Avar. *квешаб-лъикІаб*), and the sign of negativity is marked, is widely used both in religious texts and in other discourses:

Avar. *Къуръанги рещтІун, ТІадегІанав Аллагьас манлъизегІан, Аллагь разилъаял асхІабзабазда лъалареб букІиндал бегьулебги, бегьуларебги, лъикІабги, квешабги, хІалалаб – хІарамабги батІа бахъизе.* (al-Chirkawi 2010). *ХІалал-хІарам жубараб тІагІам батананиги ТІаса*

лъугьа, БетIергьан, гьелда ниж рази гьечIин! (Mawlid (panegyric to the Prophet Muhammad) (Lyrics of the song Mavlid - gr.Dylym).

As the study showed, the value component of the concept of *Haram* is wider than in terms of an ordinary *prohibition* or *taboo.* At least in the Muslim mind, *Haram* is a multicomponent concept that combines holiness and sin, prohibition and protection, evil and good. The differentiation between what is permitted and what is not permitted and its observance is of such importance in Islam that one who denies *Halal-Haram* or does not separate and distinguish between them, may fall into disbelief (*kufr*): Avar. ***ХIалал-хIарам*** *жубараб, жахIда-хIусуд гIемераб, гIадамал щайтIанлъараб ахир заманайила.* In English means. *Lately, when the permitted and the unlawful have been mixed up, envy has increased, people have become like Satan* (Ali-haji from Inho 2013).

3.3. Representatives of the Haram concept

Representatives of the concept *Haram* in Russian linguoculture, as reference books indicate, are recognized, in addition to the most borrowed lexeme haram, which has certain restrictions in the areas of use, the lexemes *sin, guilt, offense* (Dictionary of synonyms (Trishin 2013), while, surprisingly, the lexeme *prohibition*, which is neutrally related to the explication of a religious or non-religious meaning, turned out to be on the periphery of the conceptual field under study. Russian *haram* testifies in favor of the legitimacy of such a thesis. In the Russian-language Islamic discourse, the *haram* objectifies the sign "Violation by an action, word or thought of the will of God, religious and moral prescriptions or rules", and the sign "prohibition, prohibition of violation" is presented implicitly.

*He shook his head: – **Haram**. Look at the bouquet here, what a taste. – It's **haram** to get drunk, I'm consensual, and kagor is a song* (Ganieva 2010)

The verbal signs of the studied concept in the religious fragment of the Avar language picture of the world, as the study shows, in addition to the nuclear lexeme *хIарам* are the lexical units *хIакъ* and *мунагь*. Regarding the origin of these units, there is reliable information that

they are borrowed from the Arabic and Persian languages, respectively, (Khalikov & Efendiev 2002), the specifics of the semantics of the lexeme *хIакъ* is the presence of homonymous parallels: *хIакъ1, хIакъ2 и хIакъ3.*

ХIакъ1 1) sin; 2) guilt, misdemeanor, offense; crime.

ХIакъ2 1) price, cost; 2) payment, salary; remuneration;

ХIакъ3 truth, truthfulness; veracity, truth; rightness, justice (Gimbatov 2006: 1253).

At the same time, the lexeme *хIакъ1* is distinguished by the presence of a religious component in the seeds, which allows this lexeme to be among the representatives of the concept of Haram, unlike *хIакъ2* and *хIакъ3.*

Despite the fact that the Arabic etymon corresponds to the semantics of the Avar lexeme *хIакъ3* =>

Arab. حَقّ "true, real, authentic; correct, fair (e.g. claim, demand)"; the nominative field of the concept under study in the Avar language includes *хIакъ1* as a verbal operator.

Къванщида квалквадун, каранда рещтIун, Дун хIинкъизавуни **хIакъ** *букIинарищ?* (Ali-hajji from Inho 2013: 72). *ХIеж гьабиялдалъун бидул* **хIакъниги** *цогидал мазалималниги, ай гIадамазда гьоркьор рукIунел* **хIакъал** *чуре»,* – *абун гьабураб дугIаялъе ТIадегIанав Аллагьас жаваб гьабуна* (Al-Chirkawi 2011: 248). The ordinary consciousness of the Avars fixes this sememe in paroemias, for example, *Туркидул кири гьечIеб, кочIол* **хIакъ** *гьечIеб.* [No retribution for spiritual odes, no sin for chanting (about injustice)]

It is noted that in spiritual texts in the Avar language, derivatives of this lexeme are widely used: adj. *хIакъаб* "true, correct, fair" *(хIакъаб рагIи)*; adverb. *хIакъльунго* "truly, verily"; *хIакъикъ* "sacrificial sheep" *(in honor of the birth of a child)*; adverb. *хIакъикъаталда* "actually, really, in very deed, truly"; adj. *хIакъира/б* "despicable, vile, insignificant; pathetic"; verb. *хIакъльизе* 1) "to make sure, to make sure of *something*" 2) "to deserve"; *гIазаб хIакъльизе* to deserve torment, etc.; *хIакъльи* 1. masdar verb. *хIакъльизе*; 2. confirmation, reliability, truth.

It is noteworthy that the lexemes *хIакъ2* and *хIакъ3,* which are not verbal operators of the *Haram c*oncept, have derivational

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productivity The Avar lexeme-representative *мунагь* has a rather productive derivational potential: *мунагь ккезе* "to sin, to be offended"; *мунагьаздаса вацӀцӀалъизе/мунагьал чуризе* "cleanse from sins / wash away sins"; adj. *мунагьаб* "sinful; guilty"; noun. *мунапикъ* "a hypocrite; a sinner". In the Avar religious consciousness there is a collective concept, represented by complex lexemes *хӀакъ-мунагь* "sins; fall"; *мунагь-гъалатал* "sins, mistakes" (Gimbatov 2006: 1255). *Нилъеца гьарурал мунагь-гъалатӀал, ТӀасан гӀор аниги рацӀцӀалъулоро* (Sayings, proverbs, expressions, poems, stories, songs in the Avar language!).

If *хӀакъ1* as a verbal operator of the concept *ХӀарам*, denoting "the fact of violation of canons, rules", has limited functionality (only the sacred sphere of use); then the lexeme *мунагь* has been desacrated and is used in non-religious texts, this is evidenced by the numerous material of phraseological and paremiological foundations of the language, its use in texts of fiction, in journalism and colloquial speech in the meaning. "a bad deed."

Хӏилла-макру машгъурлъун, мунагь гьаби гьарзалъун,
Гьерсил калам камиллъун, камилаб жо батӀуллъун (Ordashov, n.d.).
Бутан ккола, бутан ккола, бихьичӏеб жо мунагь ккола (Folk song)
Мунагьго гьечӏей яс ялагьулаго, чӏужуго щвечӏого хутӏаравила (Alikhanov 2019).
Хӏажрул-асвадалда убач гьабула, Мунагь чурулилан черхалда тӏасан [They kiss Hajrul-aswad (paradise stone) in the Kaaba so that sins are washed away] (Mahmud from Kakhabroso 2010).

Note that in the Avar religious consciousness *хӀакъ1* represents a "violation of religious and moral prescriptions" as a result of a committed action, and not as the process itself (*хӀакъ батизе* [lit. sin to find], *хӀакъ букӀине* [sin to be / be present], while this lexeme has restrictions in combination with the basic verb of doing *гьабизе*), while *мунагь* represents a) "committing the forbidden by God (as the action itself)" (*мунагь гьабизе* [to commit a sin = to sin]; b) "violation of religious and moral prescriptions" (*гьибат гьаби бусурманчиясе кӏудияб мунагьлъун рикӏкӀуна* [gossip is considered a great sin for a Muslim];

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мунагьал чураги досул [may his sins be washed away]. Another significant difference in the semantization of these lexemes: in the interpretation of *мунагь* the component "guilt" is present, the lexeme itself can replace the lexeme *гIайиб*, in the context, while in the semantics of the lexeme *хIакъ* the specified component is not presented.

ГIайиб ккезе – мунагь ккезе [to be guilty, to sin (lit. to get guilty]; *гIайиб гьечIев – мунагь гьечIев* [without guilt = innocent; without sin = sinless].

In the semantics of the *харам/хIарам* lexemes, the sign "punishment" initiated by the "guilt" component is implicitly represented (Panova 2000). At the same time, it should be noted that an invariant interpretation of the sacred concept of Sin has long been defined in the linguistic literature: "for a person who lives in God and understands that actions of type A are bad and actions of type B are good, because God has determined that A is bad and B is good, [sin is] the commission of A and the imperfection of B, as a result of which a person becomes guilty before God and ceases to live in God" (Panova 2000: 171).

If for the Orthodox Christian consciousness the formula "to live in God" (cf. with "to live with God" by A. Vezhbitskaya) is quite acceptable, then in the Islamic religious consciousness a similar turn of speech is not allowed for canonical reasons. Meaning a pious person, a Muslim will say: «*to live with Allah [in the heart]*», «*With the name of Allah [on the lips and in the heart]*», but not * « *To live in Allah*»; Avar. *РекIелъ Аллагь ккурав* «With Allah in the heart»; *Аллагьасде вуссарав* «lit. refered to/turned to Allah", etc. Interpreting the essence of the sacred sememe *sin/мунагь,* we note one feature of the use of the sign "loss of God's pleasure [due to disobedience; committing what is forbidden before the Almighty]": in Islamic discourse, the speech form of Russian is acceptable. "loss of the pleasure of Allah" (for the essence of the worship of a Muslim is in the pursuit of His pleasure); the formula in Avar. is identical to it *Аллагь разилъи; Аллагь разилъуларев гIамал-хасият.*

*«Астагъфируллагь Аллагь, гьаб карамат дир мурад горо, мурад буго гӀицӀцӀго Мун лъай, Мун **разилъи**», - ян»* (Al-Chirkawi, 2011, p. 42).

Any concept of sin, deviation from the laws of God/Allah contains (explicitly or implicitly) the idea of punishment, retribution for guilt before the Almighty, therefore, on the periphery of the conceptual field of *Haram*, the corresponding verbal operators are presented: Rus. *punishment, retribution; emergency;* Avar. *тамихӀ* [*гьабизе]*, *къисас, гӀазаб, жаза.*

If "for the Russian Orthodox consciousness two punishments are distinguished: firstly, immediate, during life, and secondly, after death, for sins in which a person has not repented" (Panova 2000: 173), then for the Islamic worldview there are three punishments for committing *Haram*:

- punishment during life. "Allah in the Quran says (meaning): *Evil, misfortune, troubles and turmoil appear on land and on the sea due to what people do with their own hands, and these troubles will fall on them so that they can taste a part of what what they themselves have done"* (Ramazanov 2013). Troubles as retribution, punishment for haram for the purpose of repentance and conversion to a righteous life.
- punishment in the grave (grave torments: interrogation in the grave, compression of the grave, etc.)
- punishment on the Day of Judgment *«Къиямасеб къоялъул къварилъабиги рицун, Къойилго гаргадулин Къуръаналъул аятал»* (Ali-haji from Inho 2013: 68).

Fear for the retribution of the Almighty is for a righteous Muslim the motivation for refusing the forbidden, for the Koran and the Sunnah are the way of his life.

*«Ва гьал иман лъурал гӀадамал! Ножоца кванаге рибаялдалъун щвараб боцӀи-мал. Нуж ТӀадегӀанав Аллагьасдасаги хӀинкъа гьеб кванайзе, нужго Аллагьасул ццин бахъиналдасаги **гӀазабалдасаги** цӀунараллъун хутӀизе». Гьеб мехалда лъала гьезда дунялалда жедецаго гьабурабги, гьелдалъун букӀине бугеб ахир гьечӀеб **гӀазаб-гӀакъобаги*** (al-Chirkawi,

2011, p. 382). *Гьелда рекъон ахираталда жиндие **жаза** гьабизе букIинги.* (What awaits us on Judgment Day? 23 facts. 2022)

3.4. Modeling the *Haram* Concept in Comparable Linguistic Cultures (Frame Analysis)

As noted, the structure of the studied religious concept is multicomponent, multidimensional and can be called a frame. A frame as a certain form of a cognitive structure, consisting of subframes (certain conceptual meanings of a frame) and slots - cells (vertex and terminal), cannot be described without the involvement of certain extralinguistic knowledge.

Let us define the range of those meanings that form the core of the concept *Haram* in the compared languages.

The frame includes the following conceptual values:

1. Deeds and qualities (of a person) that are prohibited;
2. Items and substances prohibited for use;
3. Protected from the "bad" location;
4. Prohibitions imposed on a pilgrim during the Hajj.

Comparison of the Russian-speaking and Avar-speaking contexts for the implementation of the sign "Deeds and qualities (of a person) that are prohibited" within the analyzed frame indicates their equivalence:

Russ. *What is bad, harmful and is **haram** (sin)* ("Arguments and Facts", 1994, No. 01). *In order to rid the flock of doubts about the legitimacy of their decision, the Spiritual Board of Muslims recalled the postulate adopted in 1989 by the World Islamic League, according to which sex change for both a man and a woman is considered "**haram**", that is, a forbidden act.* (Seyidov 2017). *The ensign recalled that prohibitions - **haram** - include smoking, drug use, that violators or those who began to "break down" were beaten with sticks, saving brothers in iman - faith, monotheism.* (Cherkasov 2000).

Avar. *ТIехьалъ **хIарам** гьарурал тIолго мунагьаздаса, Анкьабго лага цIунун хъаравуллъун вукIина.*(Ali-haji from Inho 2013) *Цойги хIадисалда абулеб буго Аварагас: Рияльзе гIоло гIибадат гьабулев чияsee Алжан **хIарамаб** буго* (Al-Chirkawi 2010). This conceptual value has the

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following configuration of slots: the vertex slots are "Subject", "Cause", "Result", the terminal slot is "Degree of severity of the consequence".

The "Subject" slot activates information about an animated subject professing Islam - a Muslim (Muslim woman), which can be expressed implicitly or explicitly. The "Reason" slot activates information about the action, behavior or certain qualities of the subject, leading to a negative (according to the canons of Islamic law) result: *(committing) Haram; smoking, drug use, skipping prayers; gender reassignment for both men and women; engage in usury (riba), etc.;* Avar. *рияалъе гӀоло гӀибадат гьабулев; гъибат, гьереси бицин, мацӀ гьабигун мун гьеди, хӀарамалде балагьи ва цойгидаб.*

The "Result" slot is a mandatory component, since "sinful action, behavior of the subject" entails punishment => *hell hyena, hell fire, poisonous fruits;* Алжан хӀарамаб буго (lit. Paradise is forbidden). The terminal slot can be designated as "Severity of Consequence", since this component is optional: *бищун рихараб* / the most hated, disgusting /, *хадуб рихараб* / second/subsequent hateful /; *цо хӀакъ* / one sin /, *нусго хӀакъ* / one hundred sins /. In the religious consciousness of a Muslim, the very fact of the presence of *Haram* is relevant, without specifying "what is the punishment", because "*sin => prohibition", and "violation of the prohibition => wrath of Allah => punishment".* The degree of severity of punishment is determined by Sharia in accordance with the prescriptions of Holy Scripture and depending on belonging to a legal school (mashab). For example, for those who profess the Hanafi maskhab, *horse meat* is haram, for representatives of the Shafiite it is *halal.*

This conceptual feature is fixed in the Avar paremiological picture of the world: *Аллагь рехсолеб – кӀал,* **хӀарамаб** *боцӀи кибдай бугоян – ракӀ* [On the lips is the name of Allah, and in the heart - the search for forbidden property]; *Радал къалъизегӀан, Къуран цӀалулев, къалъудаса нахъе хӀамул рикъулев* [From morning to afternoon he reads the Koran, in the afternoon he takes away / steals donkeys]; *Вихьизе – тӀарикъатчи, ватизе – хиянатчи* [In appearance, he observes [the

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canons of religion], but in fact he is a scoundrel]. In proverbs, the seme "hypocrisy" is updated, and irony is actively used as a way of condemning this feature. At the same time, for example, in the semantics of Avar proverbs, lies always go hand in hand with gossip: Avar. *Каламалда жаниб бищунго нахъегIанаб жо – гьереси, гьерсазда гьоркьобги цIакъго хъубаб жо – мацI гьаби* [The most vile of speech is a lie, of the most vile lies is gossip.]. *РагIанщинаб бицаравги – гьерсихъан, бихьанщинаб бицаравги – мацIихъан* [A person who conveys everything he has heard is a liar, and a person who conveys everything he has seen is a gossip. However, in the Avar linguistic consciousness in relation to gossip and slander, we do not always find only a negative connotation. In the religious picture of a Muslim, false gossip, slander can lead to atonement for the sins of the victim of slander: Avar. *Зоб роцIадго балеб ахир гьечIеб цIад, нилъ рацIцIадго льолел хъубал бугьтанал* [Vile slander purifies us like rain from a clear sky]; *ХIарамаб боцIи-малги – жужахIалъул цIул буго, жиндийго гьеб боркьизе къо бихьун бакIарулеб* [Forbidden property is like firewood for Hell] (Ibid., 154).

As already noted, in the religious consciousness of a Muslim, according to the canons of religion, *Haram* extends to the spiritual and moral sphere of a person, his relations in society, family, moral and ethical aspects of behavior; religion "isolates such vices of human nature as arrogance, pride, deceit, love of gossip and slander. (Magomedova & Mikailova 2022: 38).

In the Hadith, *the Messenger of Allah said: "A gossip will not enter Paradise"* (Bukhari; Muslim). *"Should I inform you about those who will be on Fire? This is everyone who is rude, greedy and proud"* (Bukhari; Muslim).

For example, let us turn to the depravity of pride (according to the Islamic picture of the world, referring to qualities in the category of *Haram*). According to the Islamic worldview: *"... Of these [vicious qualities] − pride and arrogance in front of people. The Prophet said: "Whoever shows arrogance, Allah will belittle him, and whoever shows humility, Allah will exalt him"* (Al-Ghazali 2011: 219); let's compare it with the Orthodox-Christian picture of the world: "In the Gospel of Mark (see Mk. 7, 21-23),

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pride is indicated among 12 evil thoughts that "come from within, from the human heart" (Orthodoxy: Dictionary, 2009). The prohibition of this quality in connection with its depravity (Pride is the quality of the devil) is recorded not only in the religious discourse of languages, but also in the everyday consciousness of the ethnos through the paremiological layer of linguoculture: Avar. *Г1адамасул квешлъи – г1амал к1одолъи, г1акдал квешлъи – рахь биччангут1и* [The bad quality of a person is arrogance, the bad quality of a cow is that she does not give milk]; *Живго – г1одов, хиялал – зодор* [Himself on earth, thoughts in heaven], *Дурго раг1ад к1одолъун бихьуге* – [Do not consider your shadow huge / majestic], etc. (Magomedova & Alivalieva 2022).

The conceptual meaning **"Items and substances prohibited for use/consumption"** in the content of the *Haram* frame covers the nuclear zone of the field. There is an opinion that *haram* is used mainly in relation to foods and drinks prohibited by Shariah. Note that one of the derived sememes of this lexeme in the Avar language fixes the component "alcohol": "*fig.* drink (*alcohol*). «*Чагъир, г1аракъи х1алт1уда гьекъолел камуларо, киниги гьеб ц1акъ к1удияб мунагь. буго Аллагьас **х1арам** гьабураб*» [There are those who drink wine, vodka at work, because this is a big sin under the ban Аллагъа] (Lyarata 2017).

Х1арамаб мал кванайги – жужах1алъул ц1а кванай буго (Al-Chirkawi 2010) [Eating forbidden means eating hellfire]. Means: *Whoever wears clothes purchased for ten dirhams, and at least one dirham of them is Haram, Allah will not accept his prayer while these clothes are on him. Each piece of Haram leaves a black spot on the heart, causing harm to worship…*" (Pearls of Thought 2010).

The analyzed value can be represented inside the frame by the vertex slots "Subject", "Cause", "Result" and the terminal slot "Time". "Subject" is a generalized image of a Muslim / Muslim woman, expressed either implicitly or explicitly in separate lexemes. The "Reason" slot is filled with information about the subject's use/consumption of forbidden/sinful foods, food, drink, property, music, and entertainment: *кванаге «Бисмиллагь» бахъич1ого хъураб жо; капурго хвараб жо кванай* [do not eat the meat of animals slaughtered

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without reciting bismillah, it is like eating carrion]; *хӀарамаб боцӀи-малги бакӀарулеб* [collecting forbidden property]; *хӀарамаб мал кванайги* [to eat forbidden = forbidden], etc.

The "Result" slot is filled with information about the consequence that entails the use of forbidden food and drink, as well as the acquisition and expenditure of forbidden property: *магӀсият; ТӀадегӀанав Аллагьасе мутӀигӀлъиялдаса вахъи* [sin and disobedience to Allah Almighty]; *жужахӀалъул цӀул* [wood/fuel for Hell]; *Allah will not accept prayer; leaves a black spot on the heart, harming worship; Allah will pour molten lead into the ears.*

It is important to note that Islam calls on believers to beware of the forbidden not only by threats of punishment, but also by rewards for abstaining from *Haram*. This connotation is vividly presented in the following examples: avar. *Баркат бугей лъади къавулъ йикӀиналъ, факъроги тӀаса ун, бечелъанила, азарго хӀарамаб диргьам нахъчӀвайдал хӀалалаб анцӀ-азар тӀаде кьунила* [Thanks to a blessed wife, he got rid of poverty and became rich. Having rejected a thousand forbidden dirhams, he received ten thousand permissible ones] (Al-Chirkawi 2011); *Russ. Beware of using the forbidden (Haram), and Allah will accept your prayer* (Islam Magazine, 2015); *Whoever eats a piece of Haram will experience difficulty in worship, whoever accepts halal will easily succeed in worship* (Pearls of Thought, 2010).

The "Time" slot activates information about the time period during which the subject interacts with the forbidden.
In the structure of the *Haram* frame, there is the meaning **"prohibitions for pilgrims"**, which is realized as a ban on a number of actions that are forbidden to a Muslim during the period of Hajj / Umrah (being allowed in ordinary life). These include, for example, putting on or throwing on (by men) something sewn: a shirt, trousers; putting on (by men) something on their heads: hats, scarves; removal of hair, nails; the use of fragrances, etc.; hunting, destruction of animals and plants in the territory of the Hajj; marriage, sexual intimacy, etc. "*Performance of **prohibited** actions is sinful, and Hajj is spoiled for certain actions. For this, the pilgrim is subject to various types of fines. Try not to violate, and if you*

have violated this or that **prohibition***, then immediately contact the alim (theologian) and correct the situation as soon as possible*" (Magomedov 2011: 72).

ХІаж бухьараб мехалъ **хІарамлъулел жал***,*
Вореги гъаруге, гъездаса цІуне!
Бокьун гъабунани – мунагь хъвалебин,
ЛъачІого гъабуни – гІакІа кколебин.
Бокьун ретІел ретІи, гьуин махІ гьаби, ХІаракат цІакъ гьабе, диналъул вацал. ТІадал жал хутІани гІакІа кколебин (Ali-haji from Inho 2013: 135).

       This conceptual meaning in Russian-language texts is most often realized in the formula "prohibitions for pilgrims", using the Russian lexemes *prohibition, to forbid*, without using the *haram* lexeme.

       "*After this, all the prohibitions imposed on the pilgrim are removed, with the exception of the prohibition on copulation, and after the third rite, the second exit from the state of ihram occurs, after which all prohibitions are removed*" (Al-Ghazali 2011: 378). "*According to Rinat Iskhakov, it is forbidden to cause harm or pain to all living things (animals, insects, plants, people) during the Hajj..., sexual relations and everything that precedes them are prohibited, it is impossible to get a haircut, shave, use various incense, wear jewelry and jewelry, smoke. If there is a violation of any point, then the Hajj can be considered imperfect and invalid*" (Ria News 2022).

       The specificity of this conceptual feature lies in the limited use of the framework of the social sphere.

       The conceptual meaning **"reserved territories"** is realized in relation to sacred places, on the territory of which certain prohibitions apply. The main shrines of Muslims are the Kaaba with the Masjidul Haram (Reserved Mosque) and Masjid al-Nabi (Mosque of the Prophet) built around it. Prophet Muhammad made these territories forbidden. The holy Islamic cities are Mecca and Medina, they are called *Haram* - forbidden territories, as they are subject to a certain set of laws and regulations. In the studied languages, contexts with the implementation of the specified meaning are widely used: avar. *Хирав ХІабиб вугеб* **ХІарамалъул** *ракь, дуда хІетІе чІедал дун хІайранлъана* (Ali-haji from Inho) [Oh, Protected land, [keeping] the favorite of [the Almighty], dear

to the heart, how enchanted I am, stepping on you]; *ГӀилмудул хӀур чӀараб **ХӀарамалъул** ракь, рокьи духъ гьабула гьанивги вукӀун* (S. al-Chirkawi) [Oh, Protected land of sciences, being here [away], my heart is with you]; Russ. *The Prophet replied that there would be no danger to those who would be in the house of Abu Sufyan, and those who closed themselves in their homes, and people who went to the **al-Haram mosque***» (Fundamentals of Religion and Biography of the Prophet Muhammad 2006: 239); *Al-Mash'ar al-Haram is a mountain on the outskirts of Muzdalifa* (Al-Ghazali 2011: 80).

At the same time, it should be noted that in Avar linguoculture, the process of desacralization of *Haram* has gone on widely, unlike Russian linguoculture*: «Бице, щай рихарал нужедаго нуж?! Щай **хӀарам гьабулеб** эбелалъул рахь?»* (S. Mukh1umaeva). [Tell me, why do you hate yourself? Why (lit. make mother's milk forbidden), curse yourself].
Гьаб ВатӀан цӀуничӀев магӀаруласе
*МагӀарул васасул **цӀар хӀарамлъула**.*
Гьал мугӀрул рихарав бахӀарчиясе
*Чохьол эбелалъул **рахь хӀарамлъула**.* (Х1ажи Гъазимирзаев Гъавуралдаса 90 Сон Т1убаялде).
[The one who does not protect the Fatherland is not worthy of the name of the mountaineer (literally, the name of the mountaineer is forbidden) Well done, to whom these mountains are disgusting, milk is forbidden to his own mother (in the meaning, his own mother cursed)].

*Дий **хӀалал букӀиниш** эбелалъул рахь? РекӀ дица гьабуни рахьдал мацӀалъе!* (Khanaev 2021) [Will my own mother curse me if I betray my native language?]

Мун вижарав росу хӀарам лъеги дуй! [Let the native village where you grew up (literally, it will be forbidden to you) curse, expel you!], images are often used *хӀарам гьабизе; рахь хӀарамлъизе; квен хӀарамлъизе* and others in non-religious discourse, as an explication of curses, swearing.

The process of desacralization of the concept of *Haram* in the Avar linguistic culture is represented by a dynamic process of fixing the

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non-religious component of meaning in the meaning of a representative lexeme and its actualization as a result of its regular use.

4. Discussion

In this study, carried out in line with the interdisciplinary (=theolinguistic) description of various linguistic cultures in the semantic-cognitive aspect, the achievements and positive experience of previously performed works in foreign and domestic (Christian) theolinguistics are used; at the same time, we note that the phenomenon of Islamic discourse, presented in the different-structured (Avar and Russian) conceptual spheres, in the context of comparative theolinguistics has not been considered in a special scientific work, according to scientists, even "the definition of the subject, purpose, tasks, methods of which are currently at an initial stage" (Kikvidze 2018: 115).

The results obtained in the course of the study do not contradict the main theoretical concepts of comparative works on linguoconceptology in general and Islamic theolinguistics in particular. The analysis of lexicographic reference books, both Russian-speaking and Avar-speaking, has shown that lexicographers do not always adequately represent the interpretation of a particular lexical unit, in particular the interpretation of *Haram* in various dictionaries, are presented in the first place as "sin, guilt, misconduct" and only with rare exceptions as "a ban on something, a prohibited action or phenomenon". To date, the problem of constructing a generalizing theory and methodology of Islamic discourse based on interdisciplinary system-theoretical principles of theolinguistics, including the establishment of cognitive-semantic mechanisms for modeling religious thought and communication in the national conceptual sphere remains relevant, scientifically justified and promising.

Conclusions

In this study, we have considered the actual problems of interdisciplinary (= theolinguistic) description and comparison of religious (Islamic) discourse in the Russian and Avar languages from the standpoint of demand and little-studied. On the way to the reconstruction (modeling) of the religious (Islamic) concept as a value-cognitive and ideological constant, we analyzed the concept of *Харам/ХӀарам* in Russian and Avar linguistic cultures. At the same time, certain essential features of this concept are revealed, structural and substantive similarities and differences in the reflection and consolidation of certain religious content in the compared languages are revealed, which makes it possible to build an adequate invariant model of the concept under study in the context of comparative theology.

Comparison of the semantic content of the concept under study in the Bavarian and Russian linguistic cultures allowed us to make some generalizations and conclusions.

1. The conceptual component of the religious (Islamic) concept of *Haram*, as the study showed, with rare exceptions, reveals similarities in compared linguistic cultures, which cannot be said about the value component, which reveals more differences than similarities.

2. The *Haram* concept frame is a concept with a multi-level structure, which creates, firstly, difficulties in reconstructing the concept, calculating the model of the concept under study, and secondly, difficulties in adequately translating it from Arabic into Russian and Avar languages.

3. The process of desacralization of the concept of *Haram* is noted only in the Avar linguistic culture, which speaks of a long history of this concept's "residence" in the religious and linguistic consciousness of the Avars (spiritual texts, proverbs, folk formulas of curses); This is also evidenced by the productive word-building potential of the borrowed vocabulary.

4. The interpretation of religious concepts seems to be a complex and ambiguous process; it involves the complex application of linguo-

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semiotic, linguo-culturological and theo-conceptual approaches in the study of linguistic phenomena.

In our opinion, studies of this kind, carried out in the context of an interdisciplinary field - theolinguistics, represent an unconditional applied orientation, providing a) the possibility of editing the incorrect interpretation of the representatives of this concept; b) conditions for the creation of specialized lexicographic works, reference literature; c) and finally, this kind of research allows us to reveal the phenomenon of a Muslim as a religious person, to determine his theocentric picture of the world, reflected in the language, how he uses the potential of linguistic means, etc., which will contribute in the near future to the formation of an "integral science of man » (Anisimova 2019).

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