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CHARACTERISTICS OF RELIGIOUS TEXTS

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ABSTRACT

Theolinguistics, which learns the religious language and religious texts, is one of the new and developing branches of linguistics. The features of religious texts based on Islam were analysed in this article.

Introduction. By the twentieth century, a new theory in linguistics – the anthropocentric theory – has emerged. According to this way of study, man is the basis of any knowledge about language. “The anthropocentric paradigm is the shift of the researcher’s attention from the object of knowledge to the subject, that is, in which man is studied within language and language in human structure” (Mahmudov, 2012). The study of the social nature of language, its close connection with man, led to the emergence and development of a number of linguistic branches in linguistics, such as cognitive linguistics, linguoculturology, psycholinguistics, sociolinguistics, linguopragmatics, united under the anthropocentric paradigm. Religion and religious concepts play an important role in people’s lives as part of national culture, and they are manifested by language means. Therefore, the study of such issues, the analysis of their relevance to any style on the basis of prosodic,

linguopragmatic, functional and stylistic features of religious speech and the identification of pragmalinguistic, psycholinguistic, sociolinguistic features of religious texts is one of the urgent issues of modern linguistics. The study of such issues led to the formation of a new direction of linguistics in the twentieth century – theolinguistics, which studies the components of religious communication, consisting of a strong relationship between language and the human factor, based on anthropocentric theory. In Uzbek linguistics, researches in this area have been gaining attention in recent years.

Literature review. The term theolinguistics is derived from the English words *theo* – religion, god and linguistics. In dictionaries we find the following definition of the term theolinguistics: “Theolinguistics – the study of religious language” (www.definitions.net/definition/theolinguistics; www.yourdictionary.com; en.wiktionary.com).



The term theolinguistics also includes the term linguistics, which studies human language, to which the addition of the term theo serves as the basis for the addition of such a terminological system as religious text, religious language, religious speech to the paradigmatic range of concepts such as the language of literary and scientific works studying human language. In the 60s of the XX century, the first ideas about theolinguistics began to form in the West, the contribution of linguists such as D.Kristal, J.Per van Noppen, J.Samarin in the development of theolinguistics as an independent branch was great. In the East, learning the issues of language and religion began much earlier and emerged by the linguistic investigation of Qur'an under the name of "arab linguistics". "Arab linguistics evolved as a result of a practical need, by the need of correct pronunciation of Qur'an and debates of Arabic people and shuubis (Persian people)" (Nurmonov, 2002). Therefore, one can say that learning Qur'an had an effect on the development of linguistics as a science. And this proves that the matter of religion and linguistics developed earlier – in the 7th centuries. Classic Arabic was learned widely, the one who wanted to know the religion well had to learn the rules of language as well. And this shows that religious studies and linguistic studies developed parallel, relying to each other. All these prove that the development of linguistics was based on learning sacred books and religious texts. Hence, in the initial practical steps of learning linguistics, linguistic features, especially phonetics of Qur'an lead the way.

Methods. Linguistic analysis, observation, experiment, comparison,

classification methods were used in this research.

Results and discussions. Religious texts have their own types, that can be identified as genres, and this can be a factor to differentiate religious functional style. Like other types of text, religious texts can also be the object of study for textlinguistics; religious texts differ from other texts by the characteristics of such text types.

I. Religious texts have historical features. The main part of initial manuscripts found around the world are religious texts. For example, the manuscripts written in 3500-3400s B.C. found in Egypt and Indian valley are religious. Indian Vedas are also religious and they were created in 1700-1100s B.C. A sacred book of Zoroastrism, "Avesto" is one of the religious texts. "Avesto is an important and unique source in the study of ancient socio-economic life, religious views, worldviews, customs, spiritual culture of the peoples of Central Asia, Iran, Azerbaijan. The materials contained in the Avesto, according to scientists, originated for about 2,000 years (late 3rd millennium BC - early 2nd millennium BC) and were passed down orally from generation to generation" (Islom. Spravochnik). Another distinctive feature of the historical nature of religious texts is that the text of sacred books and hadiths has remained unchanged for centuries. Adding something new to these texts and changing them is prohibited. Other types of religious texts have a historical character too. It should be noted that the formation of the science of linguistics was also motivated by the need to study the sources of ancient religions. It must be acknowledged that ancient Indian linguistics emerged as a result of the study



of the Vedas and the schools of Arabic linguistics (the schools of Basra and Kufa) came into being on the basis of the study of the Qur'an. This leads to the conclusion that religious texts were the basis for the creation of other types of texts, in particular, scientific texts.

II. Religious texts have their own order of construction. Any text related to Islam begins with "Bismillahir rohmanir rohiym" (I begin with the name of the Most Merciful and the Most Compassionate Allah), followed by praise on the Creator, blessings on the Prophet Muhammad, and the content of the main text. At the end of the text, the words "Assalamu alaykum wa rohmatullah(i barokatuh)" or "Allahu akbar" are said and the text ends.

III. The influence of the Arabic language is evident in oral religious texts. Since the main texts of Islam are written in Arabic, religious preachers also use this language in their speeches to quote the Qur'an and recite hadiths. Even when preaching in Uzbek, we can see the influence of Arabic on pronunciation. This ensures the emergence of the locutive act and reflects the pragmatic features of religious speech.

IV. Religious texts have their own terminology and it is wide. Some religious texts incorporate terms specific only to religious discourse.

V. Poetics of religious speech. While the scientific text has a high degree of influence when it is read by scholars and poems by poets, religious va'zs (sermons) also show a high degree of expressiveness when read by religious scholars. However, the fact that religious speech is spoken by religious scholars with a religious referent, and by an ordinary speaker without a religious referent, also shows the degree of influence of religious speech.

VI. In religious texts, dialogism is unique to this type of text. 1. Question-answer harmony is reflected in dialogues, which plays an important role in most religious texts. In particular, we observe that a prophet explains something, a habit, a situation by asking and receiving an answer or by asking a question. But in some cases, even when va'zs (sermons) are delivered in a monologue, a question-and-answer sequence is achieved. In religious sermons, the audience is often asked questions. In this case, usually the answer is not expected from the addressee, the preacher answers his own question: Iso ibn Yahyo ana shu kishiga, ya'ni ibn Sinoga tabiiy ilmlarni va tib ilmini o'qitdi. Ana, tibdan Ibn Sinoning ustozi kim? Iso ibn Yahyo. (Sheikh Muhammad Sadiq Muhammad Yusuf. Lecture on Abu Ali ibn Sina). In this example, the preacher intends to achieve stylistic effectiveness by focusing the audience's attention on the issue through a combination of questions and answers. 2. Imaginary dialogue involves talking to an undercover communicator. In religious texts, we observe a speaker-addressee relationship that is not specific to an ordinary text. If in a daily discourse the speaker conveys his thoughts to the listener and the listener accepts it, in religious speech the speaker - the preacher speaks in his speech on behalf of the Creator, conveys his commands, instructions to the addressee - the public. In doing so, the listener listens to the secret speaker - God. At the same time, when a prayer is made, this secret communicator, God, becomes the addressee. In this case, a secret communicator is also involved in the religious discourse. 3. One of the features of dialogue in religious texts is that it quotes from the Qur'an and hadiths. If in scientific



texts scholars engage in scientific debate by quoting the opinions of other researchers, in religious texts the author quotes from sacred texts to prove his point, to express it more effectively: Inson boshiga tushgan barcha yaxshilik va yomonliklarni taqdirdan deb bilishi kerak. Alloh taolo bunday marhamat qiladi: "(Insonga) biror musibat yetgan bo'lsa, albatta, Allohning izni (irodasi) bilangina yetur. Kimki Allohga imon keltirsa, (U) uning qalbini to'g'ri yo'lga hidoyat qilur. Alloh har narsani biluvchidir" (All good and evil that befalls man must be known as destiny. And if any misfortune befalls them, it is only by Allah's leave. Allah says: And whoever believes in Allah, He will guide him to a straight path. Allah is aware of all things") (Surat at-Tabugun, 11). ("The month of travel is a special month". Muhammadsharif Narzullaev // Newspaper "Islam Nuri". 2018. No.18. P.18).

4. Rhetorical questions are also used in religious speech

VII. In religious texts specific forms of respect are used. "The category of respect is a system of forms in which the speaker's positive attitude towards the listener and the other person is expressed at different levels and the use of which depends on the social factor" (Zikrillayev, 1990). Hence, positive attitudes and social factors play an important role in the manifestation of the category of respect. Forms of respect have a special place in religious texts. The pragmatic nature of such forms of respect is reflected in the fact that both the level of religious belief and trust are expressed through linguistic means.

VIII. In religious texts, registers peculiar to only such texts are used.

IX. In religious texts, specific forms of introductory words are used. Unlike traditional introductory words, the

religious style has its own introductory words and phrases. Expressions such as Alhamdulillah, inshallah, subhanallah, thanks to Allah, thanks to the Creator, thanks to the Creator, praise be to Allah, swear by Allah are specific to religious texts.

X. In religious texts, complex sentences are often used more than simple ones: O'ziga yuqadi, oilasiga yuqadi, qarindosh-urug'lariga yuqadi, o'zi sog'-salomat bo'ladi, ibodatini vaqtida qiladi. (Sheikh Muhammad Sadiq Muhammad Yusuf. VID_20200403_070451_728). This complex compound sentence is formed by the combination of five predicative units in terms of tone and content. Portable speech constructions are also widely used: – Yo Rasululloh, iymon keltirgandin keyin, mo'min kishiga qaysi ish qilish hammadan yaxshiroqdir? – deb so'radi. Anda Rasullulloh aytdilar: – Namoz vaqti kirishi bilan ta'xir qilmay (kechiktirmay) o'tashdur (Tarihi Muhammadiy, P.279).

XI. Usually religious texts are written in the form of advice, with the aim of educating people, calling them to goodness, turning them away from evil. XII. Religious texts and sermons are required to be beautiful, meaningful. Because when religious scholars preach about calling to good and forbidding evil, first of all, they should consider their words to be gentle, to influence by good words.

Conclusion. Religion and religious concepts play an important role in people's lives as part of national culture, and they are manifested by language means. Therefore, the study of such issues, the analysis of their relevance to any style on the basis of prosodic, linguopragmatic, functional and stylistic features of religious speech and the identification of pragmalinguistic, psycholinguistic, sociolinguistic features of



religious texts is one of the urgent issues of modern linguistics.

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