CONCERNING ISSUES OF RELIGIOUS STYLE

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Abstract.

This thesis discusses the views of world and Russian linguists regarding the study of religious texts within the framework of the religious style, which is recognized as the sixth functional style of speech.

Keywords: Religious style, religious texts, religious terms.

INTRODUCTION

It is acknowledged that the term "religious style" was first used in research in 1992 in the articles "Religious style" by Yu. Mistryk ("Religious style") and M.Voytak "О зарождении религиозного стиля в польском языке" ("On the birth of religious style in the Polish language"). is done [2,3,4]. It is recognized that the representatives of Russian and Polish linguistics are considered active and have conducted a number of researches on the differentiation of the religious functional style in world linguistics. In particular, in Russian linguistics, O.A. Prokhvatilova, I.M. Golberg, A.K. Gadomsky, Yu. Mistrik, O.A. Krylova, A.A. Busel, S.A. Gosteeva, L.P. Krysin, O. Aleksandrova; in Polish linguistics, linguists such as M.Wojtak emphasize the existence of a religious functional style and research its specific features [8].

Uzbek linguists U. Tursunov, B. Orinboev, S. Karimov, M. Umarkho'jaev, Sh. Sultanova, Sh. Amonturdieva and Sh. Yusupova emphasize the existence of religious style among other styles. The term "religious style" was introduced into scientific life by Uzbek linguists in 1982, and it was used in scientific literature by U.Tursunov and B.Orinboev [7, 12] and "in all languages, especially in Uzbek, it is a religious functional style that differs stylistically from other speech styles. exists" [8, 138].

In her research, Sh. Yusupova emphasizes that it is appropriate to study religious texts within the framework of the religious style, which is recognized as the sixth functional style of speech, and writes: "Today, in Uzbekistan, religious books are published in Uzbek, newspapers and magazines are published, and religious television and radio broadcasts are conducted. shows that the modern Uzbek literary language is used for religious purposes. Of course, such religious texts use a special vocabulary and a special language. Religious texts have distinctive phonetic and grammatical features. At this point, the problem is which style the religious texts belong to. ... But today there are no opinions in linguistics that show religious texts as a separate style, and this requires a certain opinion about the religious style of the Uzbek language" [8, 53].

Complementary views explaining the existence of a religious style are also presented in Sh.Sultanova's research. According to him, the increasing frequency of use of religious lexicon in mass media, especially in the press, radio and television, testifies to the fact that the lexical level is moving from a socially limited lexicon to a lexicon used by the general public and the field of application is expanding. This situation is reflected not only in oral speech, but also in fiction, in the title and text of the works: "The Way to Heaven", "The Story of Adam and Satan" (A. Oripov); "Satanat", "What is Halal and What is Haram", "The Devil's Wall" (T. Malik); "Kilko'prik" (Sh. Kholmirzaev); "Rebellion of Spirits" (E.Vahidov) and others. In addition, it is common for parents to name their children with religious names, and even some religious anthroponyms have become popular among the people: Islam, Muhammad, Imran, Imona, Mukhlisa, Muzayyana, Hadicha, Aisha, etc. Thus, the reactivation of these words in modern uzuz indicates that they are compatible with the perception of the world by the Uzbek people, that is, they entered the landscape of the linguistic world [6, 114-120]. Such thoughts create the need for a religious method that summarizes, differentiates and describes the specific aspects of religious lexicon and religious (speech) texts.

The views explaining the existence of the religious style are also reflected in Sh. Amonturdieva's research [1]. The scholar emphasizes two important aspects that distinguish religious texts from texts of other styles: first, accuracy; second, objectivity.

Clarity, the activity of religious terminology, the participation of lexical elements in the text with the same meaning, the lack of emphasis on synonymy diversity are the basis for their differentiation from the level of clarity characteristic of other functional styles. differs to a certain degree from objectivity in styles. The abstract nature of religious concepts, the fact that their perception is related to emotional knowledge, causes these differences. But precision and the abstraction associated with human thought are not mutually exclusive.' In addition, it is recognized that logical consistency in work is one of the main conditions of speech here, as in other styles.

Linguist M.Umarkhozhaev also recognizes the need for a functional religious style and writes in his "Religious Terms and Expressions" dictionary: "along with functional styles recognized in linguistics, all languages, including Uzbek, have their own phonetic, lexical, grammatical , there is a religious functional style with stylistic and other features" [5].

In the scholar's popular dictionary of two hundred and twenty pages, he explained the commentary and explanation of religious terms in the Uzbek language. While commenting on a number of religious terms in her dissertation, Sh. Yusupova, in order to prove her points, stated that in this dictionary of M. Umarkho'jaev, more detailed explanations were given in the description of religious terms than in other dictionaries, and that the author's dictionary was created based on the need to compile a special index of religious terms, and the terms related to religion are local and notes that it was enriched based on information from foreign scientific sources [8, 26].

We also emphasize that it is appropriate to study religious texts within the framework of the religious style, which is recognized as the sixth functional style of speech. Because "as long as there is a religious belief, (as long as there is a holy supreme religious source - the Holy Qur'an - N.I.) as long as there are citizens engaged in religious activities, as long as there are scientists

NEXT SCIENTIST'S CONFERENCES

and scholars who create religious works, as long as religious texts of various genres are created, they there is a need to distinguish the characteristic methodological features" [8, 26].

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