

## FUNCTIONAL FEATURES OF RELIGIOUS STYLE

**Bektoshev Otabek**

Docent, Doctor of philosophy (PhD) in philological sciences, Kokand State Pedagogical Institute, Uzbekistan, greatbektash@mail.ru

**Nishonova Shaxnoza**

English teacher, Kokand State Pedagogical Institute, Uzbekistan

**Abstract:** This article deals with the functional features of religious style in the field of linguistics. In addition, religious style and its main peculiarities, its importance in the social life, and the functional features of religious style are highlighted in the article. As a result of our investigation, the following results were obtained: a) the increase in the need for the creation and significance of religious language, particularly religious texts has been scientifically proved; b) the possibility of religious texts to represent the thoughts of the people, culture and world outlook has been verified; c) the specificity of religious language, religious texts has been revealed; d) the development of religious style as a functional style has been grounded.

**Key words:** religious style, religious texts, sacred texts, speaking style, functional style, scientific style, official style, journalistic style, artistic style, conversational style, literary language, speech culture.

**Introduction.** Functional features of religious style has its own a specific layer of vocabulary in the language, formed under the influence of mythology and religion, with a wide scope. It is natural that this linguistic phenomenon, that is, the religious lexicon, is an integral part of the existence of any society, an important factor of human development, as well as one of the forms of preserving the experiences of the ancestors. In addition, the religious lexicon can be characterized as a cultural relic of the people, both material and spiritual value, in terms of its relative stability and written record.

**Research methods.** Interest in religious literature has grown significantly in recent years, and many modern members of society, regardless of nationality and profession, have begun to turn to sacred and religious texts in the hope of finding answers to today's unanswered questions in the holy books. Ancient religious texts, which can be called a monument to human culture, significantly determine the worldview and perception of the world, the value system and the image of the universe of all peoples. Religious texts contain information about many years of human experience, and therefore, they are an invaluable source of knowledge about people's life, traditions, and culture. Religious and sacred texts have always been the object of scientific research in various fields of human knowledge, including theologians, philosophers, historians, linguists, psychologists, cultural scientists, and others. Many scientists emphasize that the concept of the sacred text is a special type of text (V.G. Admoni, N.B. Mechkovskaya, I.A. Kryvelev, T. Brookhardt), moreover, a special type of text is currently distinguished in linguistics.

**Results and discussions.** Religious and sacred texts are also noted as a special type of text that reflects religious laws and traditions, as well as the living spiritual culture of the people. It is impossible to create a sacred text without following official requirements and rules. This type of text is considered sacred not only because its subject is religious and educational, but also because the text is written without deviating from the rules of religious style.

The sacred text formally reflects the spiritual manifestations of a certain religion, traditions are transmitted from ancestors to generations with sacred examples.

Another feature of special text is its lexical composition. The lexical units of each language are unique, the content of the vocabulary is defined by the “limitation of the functions and the level of application of the mass” can be separated with that item [1,245–250].

The area of distribution in general consumption, the scope of use by people's activities, constitutes an unlimited lexicon of the language dictionary. A lexicon with a limited scope is spread among people united by a certain place or profession, social characteristics and common interests [3].

According to the linguist A.V. Ivanov, the lexicon in a special text is divided into several types, such as a special lexicon, a scientific lexicon, a lexicon for general use, in a certain sense, the movement of the lexicon, the processes of its enrichment with new units, as well as the possibility of functioning in different layers of the lexical structure of the language. because of the multiple meanings of the word creator [6].

The sanctification of the lexicon means that every sign in the book should be accepted as it stands. The well-known linguist N. B. Mechkovskaya admits that “not only God himself, but also his written word and name are holy” [12, 207].

The sacred text includes such important factors as the reflection of the mind of a religious scholar, its need to express a religious image of the world, its inner peace, and its ability to influence the listener or reader. In the holy books of different religions, the word of God, his address to the prophet and his people are expressed in different ways. “In revealing the sanctity of the text, the composing author and his religious position also play a big role” [13, 310].

Authors of religious texts have a religious rank and reputation, should be able to have the desired effect on the listener or reader, should be compatible with the mentality of a religious scholar, and his speaking style and vocabulary should meet the requirements of religious science. Religious traditions determine the form and content of a special religious lexicon.

Linguist D.S. Likhachev writes that the word has disappeared along with the phenomenon it expresses, and believes that compassion or kindness is absent in language because it does not exist in life [11, 5].

One of the main characteristics of a literary language is that any developed language shows forms that can serve in any field of human activity. Without this possibility, the communication of its owners in any language will be limited [20, 189-194].

Linguists distinguish five functional styles according to their function in serving a specific field: scientific style, official style, journalistic style, artistic style and conversational style.

In social life, most people returned to religious faith at the end of the 20th century, thus creating a new communicative-religious type of interaction. This was observed in all the allied republics

after the collapse of the Soviet government. The place and role of religion in the formation of literary language cannot be denied. And linguists, paying attention to the diversity associated with the functional styles of modern literary language, discovered a new functional style, the religious style.

I.V. Burdin notes that there is a boundary between the church-religious style and the main functional style in Russian, and the styles should not be confused [2, 396-399].

The Russian linguist N. B. Mechkovskaya explained this process by saying that “to appeal to the divine forces, more excellent speech than usual is required.”

P.M. Bitsilli says that “each national language develops on the model of another “higher language” that serves itself classically” [4,99–100]. A.A. Shakhmatov agrees with this opinion and believes that “our language is slowly Russified, it arose from the church-specific language by origin, and not from the Russian language that was changed under the influence of the church” [15, 78]. Linguists were attracted by the stylistic and genre features of the religious style, and a number of scientific works devoted to this issue began to appear.

Russian linguists have not yet reached a consensus on naming this type of functional style. The term “church-specific religious”, which is a more accurate classification than the term “religious style” when taken from the point of view of the internal form proposed by M.N. Kozhina, O.A. Krylova and L.P. Krysin, has become more popular, except for the religion of non-Christians[8,464].

Religious-enlightenment style came into the world as a synonym of “religious style specific to the church”, therefore it appears in earlier published works, narrowing the functional scope of the term to the size of the speech genre. A.O.Velijanina, V.V.Filatova suggested to use this term as a synonym for “God-serving style” and “confessional style” as a church-specific religious style, religious-educational style, and O.A. Krylova as a synonym for religious-cultural functional style they did.

L.P. Krysin is one of the functional styles of the literary language, which encodes the church-specific religious style or the religious-educational style, serving the church-religious layer, a style close to the journalistic style in its propaganda function, while preaching the words of God, the saints try to influence the minds of the listeners, human explains that it convinces one of the immutable religious truths that must be obeyed in one's daily life [18].

O.A. Krylova more clearly says that the church-specific religious style is a functional variety of the modern Russian language, serves the sphere of church-religious social activity and is related to the religious form of social consciousness[10, 107–117].

The Slovak linguist Yu. Mistryk, while researching the biblical texts, spoke about the religious style [19]. Russian linguist L.P. Krysin focused on stylistic features of spiritual speech. Over the decades, works have appeared that have studied the stylistic peculiarities of the language used in the religious sphere. The name of the style has been called by several names, such as religious-educational style, church-specific religious style, religious style [18].

According to O.A. Prokhvatilova, when this style is called a religious style, it shows the characteristics of its main field of application. In traditional Motherland and European

linguistics, “language styles are divided into scientific, journalistic, official, artistic, oral and religious types”, writes M.N. Cousin [9, 146–153].

A.K. From the results of Gadomsky's research, we can observe that “religious style is a style that is compiled on the basis of the literary language of the nation and a specific religious language” [5, 21–36].

It cannot be denied that today religion plays an important role not only in people's lives, but also in the national language system. The peculiarity of the religious style is that the speech must correspond to the norms of the literary language and to the content of the preacher's idea [14, 26].

It seems that the expressiveness and richness of the speaker's language in the religious style and a connection is observed between the ability to find a way into the hearts of listeners [21,123-127]. Adherence to the norms of literary language indicates the speech culture of the preacher. At the same time, using lexical and stylistic tools, bright and figurative speech is created. Meeting such requirements is important in the development of the preacher's individual style. At the same time, the imam's speech requires the quality of comprehensibility, because his preaching, full of scientific and foreign words, should be understandable to the general public of believers.

The peculiarity of the religious style of the preacher (imam) is his

- Words from the Holy Qur'an, word combinations, in the use of heroes;
- Using special terms related to the topic;
- Shows high respect for the subject he is talking about during his sermon;

Explanation of religious truths according to the spiritual level of the listeners is seen in doing.

The participants of the lecture can be at different levels according to their social status and level.

Imam's ability to use various figurative tools (metaphor, simile, epithet, exaggeration, rhetorical interrogative) in his speech, to quote stories and narrations from the lives of prophets and companions in the text of his speech, and to compare them with today's events is the reason for emphasizing and confirming his main idea.

The main goal of influencing the minds and emotions of the listeners is achieved through the vividness and imagery expressed through the visual means of the imam's speech[16].

The use of words and phrases in the oral style of speech should not go beyond the limits of literary language and language norms[22, 1123-1124]. On the contrary, spoken language should convey to the listener a connection to the spoken word. When the imam preaches, every worshiper who comes to the mosque should be affected by his speech, as if the imam knows the events of his life and speaks to him.

In speech, such a task is performed by exhortations, rhetorical interrogative sentences, the exhortation directed to the second person, wishes within the scope of the goal. Imam's faith is measured by what he says.

In addition, the religious style exhibits a unique set of linguistic features, unlike other functional styles of the literary language. The religious method is significantly different from

all other forms: this method is based on convincing the reader of the existence of the Supreme Being, which affects a person, his life, activities, and consciousness. This type of persuasion is neither the result of logical analysis nor practical application, but rather the importance of trust and authority is the result of its superiority over all other forms.

For many years, the phrase “religious language” has been used both narrowly (in religious ceremonies) and widely (in all ceremonies for relations in the field of religious life).

As the religious style and the study of its language gradually developed, its special place in the literary language system was reflected more clearly.

At the beginning of the 21st century, the linguist O.A. Krilova put forward the assumption that the modern religious style is divided into two, i.e. Church Slavonic and religious-church styles[17].

As for the uniqueness of the religious style in terms of genre, it can be divided into subgroups, just like other existing functional styles:

- 1) religious style, this is the most archaic form and almost does not undergo changes, it includes words related to religious ceremony: prayer, religious holidays, rituals and other similar words;
- 2) religious-exhortation style, the task of this genre is to explain the events: words such as imam, lecture, narration, etc. are included;
- 3) religio-educational method, directed to educational and educational goals facilitated in the religious field, includes films, cartoons, pamphlets and other similar things.

### **Conclusion.**

Religiosity is one of the permanent issues of social research that meets the essence of human needs in all aspects and spheres of human, group, and social life. This phenomenon, which includes such qualities as nobility, loyalty, loyalty, good morals, strength, selflessness, is a problem that has attracted sages and thinkers of different times and cultures since ancient times. Religiosity as a social phenomenon has been studied in various subjects of social and humanitarian knowledge, in particular, by such disciplines as psychology, sociology, social and cultural anthropology. For example, the use of the modern Uzbek language in the world community, as well as in Uzbekistan, the socio-cultural, it is known that it undergoes changes under the influence of political processes.

In this case, a number of words that are considered to be obsolete or religious words in the vocabulary of the Uzbek language, which are used to this day, have been actively used.

Over the years, the spiritual values and cultural traditions that were under the pressure of the historical period began to develop again in the society.

In recent times, the publicist texts published in the modern mass media are resorting to the religious lexicon to express standard language models.

Activation of the use of religious lingua franca in its meaning; figurative use of religious lingua franca;

the revival of old metaphors and the creation of new metaphorical symbols.

A number of reasons can be given for the somewhat limited religious lexicon during the Soviet era, based on the ideological system of that time. Today, due to social democratization, these

types of language units have become more active, and even society's demand requires them to be used more widely in mass media or in daily life.

According to sociologists, there are the following four types of motivating factors that cause a person to turn to religion:

influence of social environment (family, cultural, professional, etc.);

falling into a crisis of a person's inner state (existential crisis), or searching for the meaning of his life;

crisis of external circumstances (unfortunate or difficult external events);

unusual (miraculous) circumstances.

Scientists say that the social environment leads as the main motivational factor, and it can be noted that religious faith in family upbringing plays an important role.

In this way, there were enough conditions in the society for the formation and development of the religious style as a functional style.

As a result of our research, we can form the following conclusions:

a) religious language, in particular, the importance of the creation of religious texts

the increase in need, the demand for religious texts, created the ground for the development of religious language in society;

b) the increase in the importance of religious texts in their public thinking,

it is explained by the ability to express culture, worldview, etc.;

c) the uniqueness of religious language and religious text is determined by the following:

the uniqueness of lexical units, the limitation of their scope of application, the character of sanctity, the character of expressing the linguistic image of the world, adherence to the standards of literary language, etc.

g) creation of a basis for the recognition and development of a religious style as a functional style (the emergence of scientific works, social conditions and other factors).

## REFERENCES

1. Abramov Y.F., Popov P.L. O razgranichenii religioznogo i nauchnogo stiley mishleniya//Vestnik Krasnoyarskogo gosudarstvennogo pedagogicheskogo universiteta im. V.P. Astafyeva.– 2012. – № 2. – S. 245–250.
2. Burdin I.V. Trudnosti perevoda serkovno-religioznoy leksiki pri rabote nad literaturovedcheskoy statyey, Nauchniy almanax 2016, № 1-3(15), ss.396-399.
3. Burkhardt T. Sakralnoye iskusstvo Vostoka i Zapada: prinsipi i metodi. / Per. s angl. N.P. Lokman. – M., 1999.
4. Vomperskiy V.P. Vzglyadi P.M. Bitsilli na istoriyu russkogo literaturnogo yazika // Filologicheskiy sbornik: K100-letiyu so dnya rojdeniya V.V. Vinogradova. – M., 1995. – S. 99–100.
5. Gadomskiy A.K. Stilisticheskiy podxod k izucheniyu religioznogo yazika [Tekst] / A.K.Gadomskiy // Stil. – №7. – Belgrad, 2008. – S. 21–36.
6. Ivanov A.V. Metayazik fonetiki i metriki: Monografiya. – Arxangelsk: Pomorskiy universitet, 2004.

7. Kakorina YE.V., 1996, transformatsiya leksicheskoy semantiki sochetayemosti (na materiale gazet). Russkiy yazik konsa XX stoletiya (1985–1995), M., s. 72.
8. Kojina M.N., Duskeyeva L.R., Salimovskiy V.A. Stilistika russkogo yazika: uchebnik. Izd-ye 3-ye. M.: Flinta; Nauka, 2008. S.464.
9. Kojina M.N. Klassifikatsiya i vnutrennyaya differentsiatsiya funktsionalnix stiley // Stilisticheskiy ensiklopedicheskiy slovar russkogo yazika/ pod red. M.N. Kojinoy. – M., 2006. – S. 146–153.
10. Krilova O.A. Sushestvuet li serkovno-religiozniy funktsionalniy stil v sovremennom rus. literaturnom yazike?//Kulturno-rechevaya situatsiya v sovr. Rossii. – Yekaterinburg: Uralskiy gos. un-t, 2000. – S. 107–117.
11. Lixachev D.S. «YA jivu s oshusheniyem rasstavaniY. // Komsomolskaya pravda. 1996. 5 marta. S. 5.
12. Mechkovskaya N.B. Sotsialnaya lingvistika: posobiye dlya studentov umanit. vuzov i uchashixsya litseyev. 2-ye izd., ispr. M.: Aspekt Press, 1996. – 207s.
13. Mechkovskaya N.B. Yazik i religiya: leksii po filologii i istorii religiy: Ucheb.posobiye dlya vuzov. – M., 1998- s. 310.
14. Rastorgueva M.B. Rechevoy janr serkovno-religioznoy propovedi: avtoref. diss. ... k. filol. n. Voronej, 2005. 26 s.
15. Shakhmatov A.A. Sintaksis russkogo yazika, 2007. – s. 78.
16. Fayzullina E.F. (RII, Kazan), Yazikoviye osobennosti religioznogo stilY. Minbar. Islamskiye issledovaniya, 2014, T. 7, № 2.
17. Krilova O.A. Stilistika sovremennogo russkogo yazika. – M., 2013.
18. Krisyn L.P., Sovremenniy russkiy yazik, leksicheskaya semantika. 2007.
19. Mistryk Yu. Uchebnik slovaskogo yazika. 1981.
20. Otaboyeva M. R. "The Phenomenon of Graduonymy in Action Lexemes at Grammatical Level." *Academic research in educational sciences* 1 (2020): 189-194.
21. Xatamova Z. Project method in teaching English. *European Journal of Research and Reflection in Educational Sciences* 7 2020 (No ... 123-127
22. Sodiqova S.T. "Ingliz va o'zbek tillaridagi o'xshatish etalonlari va ularning lingvomadaniy xususiyatlari" "Oriental renaissance: Innovative, educational, natural and social sciences 2 ( 2022):1123-1124.
23. Karimova, Vasila Vakhobovna, and Munisa Karimova. "REASONING ON THE HISTORY OF THE STUDY OF KINSHIP TERMS IN UZBEK AND ENGLISH LANGUAGES." *Galaxy International Interdisciplinary Research Journal* 10.11 (2022): 1227-1233.
24. Rahimovna, Otaboyeva Mazmuna, and Karimova Vasila Vahobovna. "Graduonymy Of Activity Verbs In Uzbek And English Languages." *Journal of Positive School Psychology* 6.11 (2022): 1372-1377.
25. Karimova, Vasila Vakhobovna, and Munisa Karimova. "SUPPLETIVISM OF THE LEXICAL PLAN IN THE TURKIC LANGUAGES (BASED ON THE TERMS OF

KINSHIP IN THE UZBEK LANGUAGE)." *Galaxy International Interdisciplinary Research Journal* 10.11 (2022): 1245-1249.

26. Sabirjanovna, Paziljanova Zulfiya. "A MODEL FOR DEVELOPING STUDENTS' COMMUNICATIVE COMPETENCE BY TEACHING THEM INTERCULTURAL COMMUNICATION." *Galaxy International Interdisciplinary Research Journal* 10.11 (2022): 680-683.