STYLISTIC FEATURES OF REPRESENTATION OF RELIGIOUS VOCABULARY IN MODERN LINGUISTICS

Bektoshev Otabek
Doctor of Philosophy (PhD)in Philological Sciences,
Kokand State Pedagogical Institute, Uzbekistan
greatbektash@mail.ru

ABSTRACT

The article observes stylistic features and genre representations of religious vocabulary in contemporary linguistics. The study of the development of terminological systems in certain areas of knowledge and their role in the development of a language is one of the most important problems in modern linguistics. The solution to this problem is to study the great variety of sources of spiritual, academic, business, journalistic and other areas of human activity. Religious vocabulary is the richest layer of every language. The study of the use of religious terminology in the functional styles of languages makes it possible to clearly identify the psychological, categorical and subject meanings of this type of vocabulary in the system of indigenous language of nations. The aim of this research is to study styles and genres in which religious lexemes are found in modern linguistics. This is explained by the fact that language and religion are closely related. The influence of religion on language is an indisputable fact, because in every religion there is a number of lexemes that relate only to a particular faith. At the same time, some religious lexemes have become common and formed a part of the active vocabulary of languages. That is why we observe the following situation in the languages: religious terms appear in all styles of speech.

Keywords: religious vocabulary, genre, style, religion, language, faith, linguistic units, lexico-semantic group.

INTRODUCTION

Religion has a great influence on all branches of human life. Religion and language are closely interconnected: they have individual code signs and transmission methods. The difference between religion and language is that faith is a conscious choice of a person, regardless of his nationality. And language is a genetically embedded tool that is formed in the first years of a person's life. Depending on where and in what society a child grows up, he can master absolutely any language/languages.

RESEARCH METHODS

As for religion, this is the spiritual path that a person finds (or does not find) throughout his life. According to N. B. Mechkovskaya: "... language is a universal means, a technique of communication; Religion is universal meanings transmitted in communication, cherished meanings, the most important for a person and society" [1,13].In the course of such linguistic processes as the introduction of borrowings into the language, the emergence of neologisms, archaisms, historicisms, various lexico-semantic groups are formed, among which religious vocabulary can be distinguished. Like the language as a whole, religious vocabulary is an open,

dynamic system, which indicates its plasticity. For example, modern religious vocabulary differs significantly from the religious vocabulary of the early 19th century, when religion had a greater influence on the life of the entire Russian people than today [2,16]. Now the degree of dissemination of religious vocabulary has decreased.

RESULTS AND DISCUSSIONS

At the same time, it cannot be said that religious vocabulary is part of the active vocabulary exclusively of church ministers and parishioners. As the analysis shows, religious vocabulary is found in all Russian speech genres. Religious vocabulary is presented in all five styles of the Russian language: colloquial; scientific; literary; newspaper and journalistic; official business [3,9].

In colloquial speech, words related to religion are used simultaneously to describe both spiritual and material culture. In a colloquial style, religious vocabulary is presented in the following genres of colloquial language: orally - in conversations, conversations among parishioners, clergymen, students of Sunday Schools, ordinary people during religious holidays, for example: on Easter it is customary to say at a meeting: "Christ is Risen!", the addressee must answer: "Truly risen!". Religious vocabulary is also observed in written colloquial style. For example, in connection with the development of Internet technologies, some priests do not miss the opportunity to preach and convey the Christian faith to the masses of people. They do this through popular social networks, where they register their account. and write informative posts. These posts are nothing more than a kind of diary entry in electronic form.

Studies of the religious vocabulary of the languages began at the beginning of the last century, which indicates that religious vocabulary is of interest for scientific research [4,345]. Accordingly, religious terms were the subject of research and linguists. Their scientific works confirm that religious vocabulary is also presented in the scientific style of the languages.

Religious vocabulary is also characterized by a literary style. The penetration of religious lexemes into literature probably dates back to the time of myths. It is in myths that the first lexemes are contained, which later became religion names [9, 336]. More often these are terms denoting mythical creatures and phenomena that play a certain role in various religions. For example: spirit, devil, angel. Here it is worth distinguishing between strictly religious fiction and secular fiction, where one way or another religious terms appear in works with different frequency and for different purposes. If we take A. S. Pushkin's poem "Imitation of the Koran", then here the idea is slightly different: the poet admires the poetic language and deep philosophical reflections set forth in the holy book of Muslims. In general, "Imitation of the Koran" is a brilliant example of the artistic processing of the sacred text. Thus, religious lexemes are found both in the lyrical and in the epic genre of the literary style. Religious vocabulary is also characteristic of the dramatic kind of literary style. For example, based on N. D. Teleshov's story "Grandfather Mitrich's Tree", the play "God's Children" was written. Most of all, religious terms are found in the prose genres of Russian literature, since in the Golden Age of Russian literature, religion played a significant role in the life of the Russian people. Thus, the works of such classics as F. M. Dostoevsky ("Criminal punishment and punishment"), I. A. Bunin ("The Gentleman from San Francisco"), A. P. Chekhov ("Student"), N. V. Gogol ("Viy"), M. Gorky ("At the bottom"), M. A. Bulgakov ("Heart of a Dog") and others.

Thus, the given examples show that religions appear in the following literary genres: in poems, poems, odes, short stories, stories, novels, fairy tales, myths, tragedies, dramas.

In the newspaper-journalistic style, most often religions are found in the texts of thematic articles, notes, news containing this or that information on a religious topic. Religious lexemes are found in analytical (conversations, articles, correspondence, reviews, reviews, reviews), informational (notes, reports, interviews, reports) and artistic and journalistic (essays, essays, feuilletons, pamphlets) genres of newspaper and journalistic style. Such articles and notes can be found not only in thematic publications (for example, in the Journal of the Moscow Patriarchate, the official publication of the Russian Orthodox Church), but also in secular newspapers and magazines. Religious terms are also found in the official business style of the Russian language. As you know, the official-business style of speech contains official-documentary and everyday-business genres. An example of an official documentary genre containing religious names is the text of the Federal Law "On Freedom of Conscience and Religious Associations", where there are such clauses: "... recognizing the special role of Orthodoxy in the history of Russia, in the formation and development of its spirituality and culture, respecting Christianity , Islam, Buddhism, Judaism and other religions that are an integral part of the historical heritage of the peoples"[11].

CONCLUSION

Thus, to date, religious vocabulary in one way or another appears in all functional styles of the languages. This suggests that religious vocabulary plays a big role in the life of the people and, one way or another, applies to all spheres of life of even the most non-religious person. This fact explains the reason for the relationship between religion and language: both of these conceptual categories cannot exist separately and without each other, because the main goal of religion is preaching, educating people in the field of a particular religion, which is not possible without the use of oral and written speech.

REFERENCES

1. Mechkovskaya N. B. Yazyk i religiya [Language and religion]. Moscow, FAIR Publ., 1997, 352 p. (in Russian).

2. Guseynova H. K. Religious terminology in the Dargin language. Thesis Diss. Cand. Sci. (Philol.). Makhachkala, 2018. 26 p. (in Russian).

3. Shestakova Ye. V. Phraseological prepositions in texts of official business style (on material of the codes of Russian Federation). Thesis Diss. Cand. Sci. (Philol.).
Chelyabinsk, 2010. 23 p. (in Russian).

4. Ryzhkov D. I. The role of Latin in penetration of biblicalisms into European languages (on material of English, French, Italian). Herald of Tver State University, Series:Philology, 2015, no. 1, pp. 345–348 (in Russian).

5. Religiya, obrazovaniye i religioznost' vo Vladimirskom regione : kollektivnaya monografiya. Pod red. E. I. Arinina [Arinin E. I., ed. Religion, education and religiosity in Vladimir region : a collective monograph]. Vladimir, VlGU, 2014. 404 p. (in Russian).

6. Golovushkin D. A. Review of the almanac "Religion. Church. Society. Researches and publications on theology and religion." (iss. 1–2. St. Petersburg, 2013). Universum: Bulletin of the Herzen University, 2013, no, 4, pp. 197–200
(in Russian).

7. Timofeyev K. A. Religioznaya leksika russkogo yazyka kak vyrazheniye khristianskogo mirovozzreniya [Religious vocabulary of Russian language as an expression of Christian worldview]. Novosibirsk, Izd-vo Novosib. gos. un-ta, 2001. 88 p. (in Russian).

8. Hafizova Z. R. Religious vocabulary in Bashkir language. Thesis Diss. Cand. Sci. (Philol.). Ufa, 2020. 24 p. (in Russian).

9. Feliksov S. V. The semantic aspect in linguistic description for the vocabulary of Orthodox faith in Church Slavonic language. Journal of RUDN. Series: Theory
of Language. Semiotics. Semantics, 2018, vol. 9, no. 2, pp. 335–350 (in Russian).

10. "Arguments and Facts" 18.01.2020. Available at: https://aif.ru/society/religion/troice-sergievu_lavruvklyuchili _ v _ reestr _ osobo _ cennyh _ obektov _ rossii (accessed 19 January 2013) (in Russian).

11. "Arguments and Facts" 09.04.2020. Available at: https://aif.ru/society/religion/v_seti_poyavilsya_virtualnyy tur_po_troice-sergievoy_lavre (accessed 19 January 2013). (in Russian).

12. Nazarova, Rano, Nilufar Usarova, and Dilfuza Kadirova. "A general description of the appearance of the writing." ACADEMICIA: An International Multidisciplinary Research Journal 11.3 (2021): 764-768.

13. Ziyaev, A. I., and Z. J. Aliyeva. "INTEGRATION INTERNET TECHNOLOGIES IN THE EDUCATIONAL PROCESS OF TEACHING FOREIGN LANGUAGES." ВЕСТНИК МАГИСТРАТУРЫ (2022): 140.

14. Aliboeva, N. "THE EXPRESSION OF COMPARATIVE ANALYSIS." Science and innovation 1.B7 (2022): 93-95.

15. Murodovna, Sabo Akhmadalieva. "Develop Professional Activity of Future English Language Teachers." European Journal of Research and Reflection in Educational Sciences (2019).

16. Mukhiddinova, Dilafruz Mansurovna, Sayyorakxon Talabovna Sodiqova, and Zulaykho Shamsidinovna Jurayeva. "Developing effective communication skills." Oriental renaissance: Innovative, educational, natural and social sciences 1.5 (2021): 966-972.

17. Zokirovna, Isakova Zilolakhon. "In English and Uzbek Languages the Importance of Suprasegmental Units in Expressing Value in Speech." CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE 3.5 (2022): 1-5.

18. Абдуназарова, Нилуфар Ёрқин Қизи. ""ДИСКУРС" НИ ИЗОҲЛАШГА БЎЛГАН ТУРЛИЧА ЁНДАШУВЛАР." Academic research in educational sciences 2.4 (2021): 1196-1200.

19. Jo'Rayeva, Zulayhoxon Shamshiddinovna, and Dilsozxon Rasuljon Qizi Xoshimova. "FUNDAMENTAL POINTS OF TEACHING READING." Oriental renaissance: Innovative, educational, natural and social sciences 1.Special Issue 2 (2021): 260-264.

20. Qizi, Makhsudova Umida Abdusattor. "The role of games in the process of teaching vocabulary." (2021).

21.Отабоева, Мазмуна Рахимовна. "What should we learn: British English or American English." Молодой ученый 4-2 (2017): 37-39.

22.qizi Gofurova, Mavluda Botirjon. "THE ROLE OF VERBAL COMMUNICATION AND LANGUAGE CONSCIOUSNESS IN THE PROCESS OF LANGUAGE BARBARISM." Scientific Bulletin of Namangan State University 2.4 (2020): 507-512.

23.Inomovna, Hilola Ismailova. "Phraseological euphemisms in modern English." Thematics Journal of English Language Teaching 6.1 (2022).

24.Nishonova, Shaxnoza Muhammadjonovna, Nodiraxon Abduvohid Qizi Sheraliyeva, and Hayotxon Karimovna Satimova. "THE IMPORTANCE OF INTERCULTURAL COMMUNICATION IN FOREIGN LANGUAGE LEARNING." Oriental renaissance: Innovative, educational, natural and social sciences 1.5 (2021): 958-965.

25.Isomiddin o'g'li, Shoxobiddinov Sirojiddin. "MANAGING COMMUNICATIVE CLASSROOM." INTEGRATION OF SCIENCE, EDUCATION AND PRACTICE. SCIENTIFIC-METHODICAL JOURNAL 3.6 (2022): 459-462.

26.Murodovna, Sabo Akhmadalieva. "Develop Professional Activity of Future English Language Teachers." European Journal of Research and Reflection in Educational Sciences (2019).

27.Ataxojayev, T. M., and Y. M. Usmonov. "Non-linguistic factors in the formation of the touristic terminology in Uzbek Language." Asian Journal of Multidimensional Research (AJMR) 9.12 (2020): 99-102.

28.G'ulomovna, Xatamova Ziyoda. "Classification of phraseological units with components somatisms" hand" and" foot" in English and Russian from the point of view of equivalence theory." Thematics Journal of English Language Teaching 6.1 (2022).

29. Kamolaxon, Ismoilova. "INFLUENCE OF WORDS FROM THE FIELD OF "IT" ON THE UZBEK LANGUAGE AND ITS LINGUISTIC ANALYSIS." Confrencea 7.7 (2022): 35-37.