LINGUISTIC FEATURES AND TYPES OF RELIGIOUS TEXTS

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Abstract: This article provides an in-depth analysis of the linguistic aspects of religious texts and their types. Religious texts, containing spiritual and moral ideas, often have complex linguistic features. The article studies the structural, lexical, syntactic, and semantic aspects of religious texts. It also compares texts from different religions—such as the Quran, the Bible, the Vedas, and others—with their specific linguistic features. In addition, the article provides information on the history of religious texts, their role in culture and social life, and their place in modern research. Types of religious texts—mythological, liturgical, ethical, and other forms—are considered along with their linguistic aspects. At the end of the article, thoughts are expressed about the importance of studying religious texts and future research directions.

Key words: Religious texts, linguistics, lexicon, syntax, semantics, mythology, liturgy, ethics, Quran.

INTRODUCTION

Religious texts have played an important role in human history and are still the main source for various cultures and social systems. They are valuable material not only for expressing religious beliefs and practices, but also for studying language, culture, and historical processes. The linguistic characteristics of religious texts include their lexical, syntactic, and semantic aspects, which distinguish them from other literary genres.

Religious texts include various types, such as sacred books, liturgical texts, religious manuals, and mythological stories. Each type has its own linguistic characteristics, which are formed in connection with religious traditions and beliefs. This article analyzes in detail the linguistic aspects of religious texts and their types. It also considers the role of religious texts in social life and their significance in the cultural context. Religious texts reflect not only beliefs and practices, but also the linguistic and cultural development of humanity, so their study opens up new possibilities in the fields of linguistics and anthropology.

METHODS AND ANALYSIS

The structural elements of speech (words, phrases, sentences) were studied. In the process of analysis, it was determined how speech effectively conveys information, its logical structure and aesthetic aspects. The article showed various configurations of speech through examples. The article showed how language tools are used. The aesthetic aspects of each type of speech were compared. Examples of the works of famous speakers or writers were given.

DISCUSSION

Azim Hojiyev defines text in his book "Explanatory Dictionary of Linguistic Terms" as follows: "Text is a speech reflected through letters, writing, in general, a fragment of speech; text" [1]. While A. Hojiyev's definition of text is a general one, E. Kilichev gives a broader definition of text in his book "Linguistic Analysis of Text": "Text is a complex structure expressing nominative-aesthetic information, all elements of which are closely interconnected and directed towards a certain goal from the author's point of view"[2]. Although there are basically 7 types of text, today religious texts are also recognized as a new type of text. Any literature or art that is literary expressed on a religious topic is considered a religious text. The recognition of religious texts as a new type of text is an impetus for their widespread linguistic study. In world linguistics, many scientific studies are being conducted on religious texts. In particular, we can see this in the examples of Russian, Georgian, and Serbian linguistics. However, in Serbian linguistics, linguistic studies on religious texts have often been conducted not by linguists who study modern Serbian, but by linguists who study Serbo-Slavic and Church Slavonic languages. The reason for this is the relatively low number of religious texts in modern Serbian and the fact that they are translations from Church Slavonic. Such texts are currently being studied. Therefore, the study of Serbian religious texts is relatively rare. In particular, there is a work published in the materials of the Nizhny Novgorod Theological Seminary on the topic "Linguistic field of religious texts in Serbian" by R. Baich (Levushkina) [3], a candidate of philological sciences, a researcher at the Institute of the Serbian Language, within the framework of a linguistic research project on the basis of the modern Serbian literary language and the Serbo-Croatian dictionary, which begins with a discussion of whether religious texts can be accepted as a linguistic term in Serbian linguistics. It states that each bibliographical unit, each Orthodox religious text can be material for linguistic research. According to R. Baich, Orthodox religious texts deal with the phenomena and problems of church life, diaspora [4], apocalypse [5], eschatological [6] problems of man, Orthodox psychology, Orthodox marriage and family, spiritual improvement, death, etc., which constitute the main criteria for religious texts. That is, texts that cover such topics are considered religious texts. It is clear that the researcher conducted preliminary research on the study of religious texts in modern Serbian through this work. He also mentions the existence of the term religious genre and discusses the classification of religious genres by A.K. Gadomsky and I.V. Bugayeva. In addition, the linguist, who stated that we can know that the texts are Orthodox religious texts based on the analysis of the title, emphasizes that the use of keywords such as god, church, faith, rabbi, Christianity, prayer, sin, light in the titles is considered one of the symbolic criteria of religious texts.

In particular, the scientific work done on religious texts in Russian linguistics is quite extensive, and they studied the texts from different angles. Another representative of Russian linguistics, Y. Balashova, in her thesis "Genre-stylistic analysis of religious Christian discourse" [7], is aimed at describing the impact of discourse on religious texts and the specific aspects of the rhetoric of Christian religious discourse. She concludes that the study of Christian religious texts on the basis of corpus texts should include theological texts as a separate special type. This is considered to be the text of the Bible, which fully covers the field of religious Christian discourse. The study of the theological subcorpus texts allows them to be divided into genres. Each genre has its own rhetorical, stylistic and syntactic characteristics. Balashova conducted a multidimensional discourse analysis of the texts. The thesis states that the conceptual-axiological system of religious discourse in Christians is based on the words of God and the church.

RESULTS

The aim of S.F. Barysheva's thesis "Religious metaphor in modern media discourse (on the example of print media)" [8] (Metaphor in modern media discourse (for example, print media)) is to identify the thematic directions of religious metaphors in modern media. The research hypothesis is that church concepts, religious themes and plots are becoming more relevant in modern media as a result of the increasing role of the church in social life. Barysheva considers it necessary to divide religious metaphors in cultural and educational newspapers into 4 groups:

– Gospel (plots, heroes and dogmas): plots of the Holy Scriptures, the image of the Virgin Mary or John, dogmas about the existence of the spirit and heavenly power.

– Temple and monastery as spatial objects. Traditional sources such as the temple of art, the local monastery (about Gnesinka), the walls of worship (about the theater) characterize the metaphorization of this group.

– Symbols: signs of progress, signs of style and specific iconographic images.

– Elements of Christian and monastic life: Vyatka, church hierarchy, etc.

Barysheva concludes her thesis: "The media unite the religious and secular spheres."

N.G. Nikolaeva's article "The Problem of "Church-Religious" Style in the Modern Russian Language" [9] deals with the issue of the church-religious style in the Russian language. In particular, it concerns translated works. Of course, the traditions of translation culture are taken into account. The linguist studies the language and style of religious translations from a diachronic perspective. Modern translations are made from Greek and Old Slavic languages. In translations from Greek, traces of the formation and syntax of Greek words in the original are noticeable. Slavic traditions are noticeable in such imitation. Because a certain amount of Greek texts are found in Old Slavic translations. The article presents opinions and several reasons for introducing the religious style as the sixth style, and notes that the concept of the sixth functional style has also entered educational publications. It considers the religious style as a separate sphere of social life.

Another representative of Russian linguistics, P.A. Yakimov, also tried to further reveal the topic of religious lexemes through the article "History of some lexemes with a religious component of meaning in the Russian linguistic picture of the world" [10]. The article analyzes some lexemes describing the religious picture of the world etymologically. The linguist emphasizes that lexical units that embody values   and religious ideas have their own semantics. Analyzing the contexts, he refers to the lexicographic description of lexemes. He states that the component seme of the "supreme being who rules the world" related to the semantic field of "religion" is expressed by the lexeme God, and mentions that even when expressed with another lexeme, its religious component has the same meaning - "related to belief in God."

Interest in religious linguistics is also found in Georgia. In this area, I.D. Kikvidze works on comparative theolinguistics in his article "Comparative Theolinguistics: Subject and Goals of Research" [11]. The article discusses the introduction of theolinguistics as an independent discipline. Comparative theolinguistics, which studies the language system serving the speech needs of a particular religious community by comparing it between different languages, is one of the important areas of synchronous theolinguistics. The article compares the Georgian and Russian languages. The main focus is on vocabulary and phraseology. The Georgian and Russian languages   are compared, their distinctive and common features are identified. The results of the comparison showed that semantically interconnected lexical units differ in semantic composition and paradigmatic relations. The names of holidays and songs in the Russian and

Georgian languages   are considered. For example, lexical units such as the Spring Festival - Maslenitsa and Christmas songs - carols are analyzed using Russian and Georgian explanatory dictionaries. Also, the presence of lexical units that do not have equivalents is associated with their language features and folk cultures. In particular, the names of church bells in Russian are associated with Russian culture and church traditions.

In Russian linguistics, the article "Logomitiya tekstov religioznoy mifologii massovoy kultury" [12] by E. Ivanova is about religious mythology texts, while the article "Sredstva vyrazheniya podlezhashchego v religioznykh tekstakh drevneverhnenemetskogo perioda" by L. Dolgopolova deals with the means of expressing the subject in religious texts of the Old German period. The article analyzes the work "Evangelskaya Garmoniya" Tatiana" from the German religious texts of the 18th-19th centuries. It mainly uses noun phrases as a means of expressing the subject. In many cases, it is said that the subject shows canonical features.

J. Koziel's article "Translation of religious vocabulary in modern Russian cinema into Polish. Analysis on selected examples" [13] is interesting in that it studies religious vocabulary in connection with modern Russian cinematography. The linguist analyzes the translation of religious vocabulary into Polish with examples. Initially, a reference to religious films is observed. It confirms the presence of religious motifs in such films as Louis Lumiere's "The Life and Passion of Jesus Christ" and Georges Méliès' "Christ Walking on the Water" in 1897. Next, the films "The Monk and the Demon" by Nikolai Dostal and "The Disciple" by K. Serebryanikova are analyzed. In them, religious elements are presented in different forms: verbal or visual. In some places, different interpretations of religious issues are also observed.

CONCLUSION

Religious texts have played a significant role in human history, and they are a valuable source not only for expressing religious beliefs and practices, but also for studying culture, language, and historical processes. This article analyzes in detail the linguistic features and types of religious texts. The lexical, syntactic, and semantic aspects of religious texts determine their uniqueness, as well as how they are formed in a social and cultural context.

Religious texts are divided into various types, including sacred books, liturgical texts, and religious manuals, each with its own unique language and style. These texts play an important role in the spiritual and social life of people, and are of great importance in the formation of their beliefs and practices. The study of religious texts opens up new opportunities in the fields of linguistics, anthropology, and cultural studies, as they reflect the linguistic and cultural development of humanity. In conclusion, world linguistics, and in particular Russian linguistics, has achieved considerable results in working on religious texts. A lot of research is also being conducted in other linguistics.

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