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Article

Specific Features of Religious Speech Genres in The Uzbek Language

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Abstract: This article provides a comprehensive scientific analysis of the linguistic, pragmatic, cognitive, and discursive features of religious speech genres in the Uzbek language. Particular attention is given to the system of religious speech genres, their communicative functions, and their structural-semantic characteristics. In addition, the institutional nature of religious discourse, the mechanisms of its expression through linguistic means, as well as aspects such as presupposition and intertextuality, and their close connection with socio-cultural factors are elucidated.

Keywords: Religious Discourse, Speech Genre, Sermon (Va’z), Khutbah, Prayer (Duo), Recitation, Linguistic Features, Pragmatics, Communicative Strategy, Institutional Discourse, Intertextuality, Presupposition

1. Introduction

In modern linguistics, the study of discourse and speech genres requires considering language not merely as a structural system, but as a means of communicative activity. From this perspective, religious discourse is regarded as a complex communicative phenomenon that occupies a significant place in the spiritual and cultural life of humanity. It integrates elements of language, cognition, belief, and social consciousness. In the Uzbek language, religious speech genres have developed historically and have evolved in close connection with Islamic culture, Eastern thinking, and national traditions [1].

These genres perform not only the function of transmitting religious knowledge but also play an important role in establishing moral and ethical norms in society, influencing human consciousness, and regulating social relations. Therefore, religious speech should be evaluated not only as a linguistic phenomenon but also as a socio-cognitive and pragmatic system[2].

2. Materials and Methods

Descriptive method, discourse analysis method, comparative-analytical method, and pragmatic analysis method[3].

Literature Review

The issue of religious discourse and speech genres has been widely studied in world linguistics, and the theory of discourse and the concept of speech genres form the methodological basis of this field. Speech genres are historically established and socially stabilized forms of communicative activity[4]. Religious discourse, in turn, is characterized as a specific type of institutional discourse, where communicative roles, speech strategies, and linguistic means are strictly defined. In Uzbek linguistics, the study of religious speech has mainly focused on its linguo-pragmatic and stylistic aspects[5]. In particular, the

emotional-expressive nature of speech, mechanisms of influencing the audience, and the active use of religious terminology in genres such as sermon (va'z), khutbah, and prayer (duo) require special attention [6].

Religious speech genres are forms of speech that have developed within the sphere of religious activity and are characterized by clearly defined communicative purposes, structures, and functions. Their main types include sermon (va'z), khutbah, prayer (duo), and recitation (tilovat). The sermon (va'z) is primarily didactic and persuasive in nature, where the preacher delivers moral and ethical guidance to the audience[7]. The khutbah, as a formal ritual speech, has a strict compositional structure consisting of an introduction (praise and glorification), a main part (advice and arguments), and a conclusion (prayer)[8]. The prayer (duo) represents a form of divine address in which a person expresses inner feelings, supplications, and faith. Recitation involves the melodious reading of sacred texts, creating a religious-aesthetic effect[9].

From a linguistic perspective, religious speech genres are characterized by a number of specific features. At the lexical level, religious terminology borrowed from Arabic and Persian is widely used, which contributes to the sacral nature of the discourse. Additionally, the presence of archaic and bookish elements reflects its historical and traditional foundations. Syntactically, complex and extended sentence constructions prevail, with active use of connectors expressing cause-effect, condition, and purpose relations[10].

Stylistically, religious speech is distinguished by a high degree of expressiveness. Devices such as repetition (anaphora and epiphora), parallel syntactic constructions, metaphors, and symbolic expressions are widely used. These means enhance the persuasive and emotional impact of the speech. For example, the repeated use of certain ideas helps to reinforce them in the listener's consciousness[11].

3. Results

From a pragmatic perspective, the main function of religious speech is to influence the audience, strengthen their faith, and regulate their social behavior. In this process, the illocutionary force of speech plays a significant role. Speech acts such as commands, recommendations, warnings, and encouragement are actively employed. At the same time, presupposition (shared background knowledge) and intertextuality play an important role, as religious speech is constructed in close connection with sacred texts, hadiths, and religious narratives[12]. The institutional nature of religious speech genres is one of their defining characteristics. These genres operate within a specific social institution religion and are organized according to strict norms. The place of communication (mosque, madrasa), the time (Friday prayers, religious holidays), and the social roles of participants (imam, preacher, congregation) are predetermined. This ensures the standardization and stability of religious discourse[13].

From a cognitive perspective, religious speech forms a specific conceptual system in human consciousness. Concepts such as "faith," "reward," "sin," and "piety" occupy a central position and shape an individual's worldview. Religious discourse reinforces these concepts through systematic and repeated communication. The socio-cultural significance of religious speech is also considerable[14]. It contributes to the formation of moral norms in society, the preservation of national and religious values, and the transmission of cultural heritage across generations. Moreover, it serves as a means of social integration, uniting the community and ensuring harmony based on shared values[15].

4. Conclusion

Religious speech genres in the Uzbek language represent a complex linguistic-pragmatic system characterized by specific lexical, syntactic, stylistic, and cognitive features. As an integral part of religious discourse, these genres play a crucial role in the spiritual life of society. Through them, religious knowledge is transmitted, faith is

strengthened, and socio-ethical values are formed. The institutional nature, strong impact, and stable structure of religious speech make it an important object of comprehensive linguistic research.

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