SPECIFIC FEATURES OF ISLAMIC RELIGIOUS DISCOURSE

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ABSTRACT

Using scholarly viewpoints, this study offers a linguistic analysis of Islamic religious speech, looking at its distinctive characteristics and categories. Even while Islamic discourse has a significant impact on religious and social norms, its function in authority and identity formation still requires a thorough linguistic framework. Using corpus linguistics, pragmatics, and discourse analysis, the study looks, fat was, and religious addresses as well as classic literature like the Qur'an and Hadith. The study shows that Islamic discourse, which is highly performative and intertextual, addresses contemporary issues while reaffirming communal ideals. Results show that religious language influences societal structures and collective identity through ritualistic repetition and emotional resonance. The function of Islamic discourse in promoting religious communication and communal cohesion is better understood thanks to this effort.

KEYWORDS: Religious discourse, Islamic religious discourse, features of religious discourse, sacred Texts

INTRODUCTION

Linguists and discourse analysts have long been interested in religious discourse because it is a vital medium for communicating theological concepts, moral values, and social norms. Among the major world faiths, Islam has a rich tradition of religious discourse based on the Hadith, the Qur'an, and centuries of scholarly interpretation and public participation. Global Muslim communities 'views, behaviors, and social structures are greatly influenced by Islamic theological discourse. Nevertheless, in spite of its significant influence, a more nuanced linguistic analysis of Islamic discourse is still required, with a focus on how language functions in religious contexts to establish meaning, communicate authority, and engage with modern social challenges.

By examining several scholarly standards, analyzing the salient features of Islamic religious discourse, and providing a classification of its forms based on linguistic and communicative criteria, this study intends to investigate the linguistic elements of Islamic religious discourse. The primary focuses on comprehending how Islamic religious peec reinforces religious identity and communal cohesiveness while serving as a medium of instruction, persuasion, and spiritual engagement.

Islamic discourse is distinct in that it draws inter textually from sacred books, particularly the Hadith and the Qur'an, which are the foundational texts for all religious communication. The intricate system of authority and interpretation created by this intertextuality affects both the linguistic structure and substance of religious discourse. Furthermore,anexaminationofhowlanguageisemployedtoenactreligiousconceptsand Engage believers is invited by the performative nature of religious speech, whether it be in sermons, prays, or academic debates.

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METHODOLOGY

This linguistic study of Islamic religious discourse employs a multidisciplinary approach,integratingmethodsfromdiscourseanalysis,pragmatics,andcorpuslinguistics to explore its features, classifications, and linguistic frameworks. The following steps outline the methodology used in this research:

Data Collection:

The primary data for this study consists of classical Islamic texts (Qur'an, Hadith) and contemporary religious discourse, such as Friday sermons (khutbahs), religious speeches, fatwas, and online religious discussions.

Discourse Analysis:

Using Maingueneau's framework of discourse analysis, the study examines how Islamic discourse is constructed and functions in specific religious and social contexts. Special attention is paid to enunciation, intertextuality, and the self-constitutive nature of religious discourse. By analyzing how Islamic texts refer to sacred scripture and establish authority, this method uncovers underlying communicative strategies.

Linguistic Features Analysis:

A detailed linguistic analysis is conducted on the lexical and semantics of Islamic discourse. This includes the examination of key terms and phrases frequently used in religious contexts.

Comparison of Scholarly Standpoints:

TounderstandthevariouslinguisticperspectivesonIslamicreligiousdiscourse,the study incorporates a comparative analysis of different linguistic theories. Key works of scholarssuchasMainguenea,U.Keane,E.Nidaandothersarereviewed,focusingontheir approaches to religious and institutional discourse.

Through this combination of qualitative and quantitative methods, the study provides a comprehensive analysis of the linguistic features, functions, and scholarly classifications of Islamic religious discourse.

RESULTS AND DISCUSSION

When we study the concept of religious text, first of all, we need to define the word "religion". William James emphasizes that the concept of "religion" is based on the subjectiveexperienceofaninvisibleexistence[1]whileE.B.Taylorconsidersthatprayers begin with naturally occurring chants and then they turn into traditional formulas [2].At its most basic, a religion is an organized set of beliefs, practices, and systems associated with belief in and worship of a governing power ,such as known "God" [3].In linguistics, the opinions expressed by different scientists regarding religious discourse or religious texts do not differ sharply from each other, and almost all the given definitions can be found in common. Religious texts, also called scriptures or holy books, are texts that are considered sacred according to various religious beliefs and have a central importance in that religion. Many religions believe that their sacred texts are divinely or supernaturally revealed or inspired [4]. They differ from other texts in that they contain a set of beliefs and analysis, myths, religious ritual practices ,a set of religious laws and

commandments, moral behavior, spiritual aspirations, and information aimed at establishing and nurturing a religious community [5].

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According to E. Nida, the phrase" religious texts" can be understood in two different meanings: (1) texts discussing historical or current religious topics, analysis of the beliefs and practices of a believing community (2) important texts in the formation of a believing community [6]. The linguist scholar L. Long argued that sacred texts may include historical, narrative, philosophical, literary and poetic texts, but their sanctity characteristics are that religious texts are messages from God or divine instructions for living for some strata of society [7].KeaneU. also argues that there ligious context is divine for humanity and that it can be problematic due to its feature[8].The definition of "problematic"givenbyKeaneU.forthereligiouscontextisthatitisunderstoodasdivine, since the divine texts are not the speech of ordinary humanity, so they can be interpreted in different ways, sometimes the original meaning may not be understood correctly.

L. M. MacDonald and J. H. Charles worth classify some religious texts as canonical, some as non-canonical, and others as extra-canonical, semi-canonical, deutero-canonical, pre-canonical, or post-canonical [9]. The term "canon" is derived from the Greek word "kansin", "a reed used as a measuring instrument" and means "measure, norm, rule". According to J. Vidov, the religious canon in modern usage means the rule of a particular faith or the holy writings containing certain religious precepts 10]. Related terms such as non-canonical, "extra-canonical,""deutero-canonical," etc., are thought to derive from "canon." These terms distinguish the corpus of religious texts from "canonical" literature. According to the above definitions, religious texts are divided into extra-canonical, semi- canonical, and non-canonical classifications, depending on whether they act as laws, decrees, or rules, or on the basis of the presence or absence of certain rules.

According to E. Nida, the canonical feature is found in the valid documents of the governing authority with a certain force, and he claims that the Qur'an in the classical Arabic language of the Islamic religion has a canonical feature. Hinduism and Buddhism have never had a clear canon of religious texts, but the question of exactly what is canonized in the Christian scriptures remains unresolved [11]. According to Harrison, a linguist who commented on religious discourse, it is difficult to find clear difference between what is considered "religious" and "non-religious" or "secular" language when distinguishing religious discourse as a private discourse. In the most general sense, "religious language" refers to the written and spoken language used by scholars of religion or commonly used by religious people to talk about their religious beliefs and religious experiences [12].Philosophers, who were among the first to learn religious language, S study religious beliefs in order to determine their epistemological essence.

Accordingly, "religious language "issued in the form of statements made about God. According to Binkley and Hick, at least seven different forms of language can be distinguished for religious language [13]. First, they propose the idea that religious language in Christianity consists of an "empirical application" that includes empirical statements of historically important information, such as the birth and crucifixion of Jesus Christ. Secondly, the" tautological use", which is the repeated repetition of a certain meaning, occupies an important place in religious discourse, and when discussing the nature of the concept of God, they can regularly encounter in the Abrahamic religions (Judaism, Christianity and Islam)"God –good and all-powerful" there gular and repeated

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use of the idea can be a clear example of this. Third, Binkley and Hick note that the language of religious discourse is highly emotional, and that it often contains some features of the poetic genre." Using emotional coloring" aims to create attractiveness in the imagination of religious believers and feelings of respect for their religion, its value and religious traditions. Fourth, Binkley and Hick understand that religious language is used to conduct religious ceremonies and services. The customary form of "performance" or "ceremonial" used to perform this ritual salsohasa special feature**.**

Fifth, religious language requires a directive function, in other words, an "approved use" in presenting certain types of behavior. Accordingly, religious language consists of a vast corps us of laws and guidelines intended to govern the interactions between members **of** a religion on the one hand, and the relationship between believers and their God on the other. Sixthly, religious language also has the characteristic of "mythological application" consisting of mythological facts such as the creation of the universe, the reward of sins, death, resurrection and eternity used in religion as information to science. Accordingly, myths are often used to convey the deeper meaning of some religious issues that cannot be expressed directly. Finally, Binkley andHick, as the lasts even tho religious language use, inconsistencies that need to be addressed in a deeper study of a religious text, cite "paradoxical usage" in contradictions that arise in a deeper study of religious texts.

The majority of the books by French linguist Dominique Maingueneau [14], who is well-known for his work in discourse analysis, do not particularly address Islamic discourse. Nonetheless, Maingueneau's larger discourse analysis framework provides an understanding of his overall approach to religious discourse, including Islamic discourse. Like any other speech, religious discourse functions inside a particular institutional and sociocultural framework, as Maingueneau argues. Based on his broad beliefs, he would probably draw attention to the following features of Islamic discourse:

1. Enunciative Framework: Maingueneau focuses on the relationship between discourse and enunciation, emphasizing the importance of the speaker's position and context. Islamic speech is framed by the function of the speaker in society (suchasimams or academics), religious authority, and holy writings (Qur'an, Hadith).

2. Intertextuality: Islamic speech frequently makes repeated allusions to basic writings, primarily the Hadith and the Qur'an. The concept of" inter discursivity" proposed by Maingueneau would explain how these allusions establish religious authority and make connections between traditional religious teachings and modern situations.

3. DiscursiveGenre: There are different types of religious discourse, including Islamic discourse (sermons,fatwas,prayers).Maingueneau highlights the distinct communicative roles that different genres play, whether they are encouraging, instructive, or bolstering religious beliefs.

4. Self-constitutive Nature: Maingueneau argues that certain discourses, especially religious ones, have a self-constitutive dimension. Islamic discourse not only communicates ideas but also helps shape the identity of the religious community, positioning it as distinct from non-believers or other religious groups.

While Maingueneau might not have delved into Islamic discourse specifically, his theories offer tools to analyze its structure, function, and socio-cultural role within the larger context of religious communication.

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It can be seen from the above that Islamic religious discourse has several features, not all of them may be present in the text or speech of one discourse, some of them may have one feature, and some of them may have several features. One of the eye-opening stories that is repeatedly mentioned in the Qur'anis that Moses and Pharaoh. Pharaoh was very stubborn and cruel oppressor who enslaved the Israelites and refused to accept the truth that Moses presented to him along with other numerous clear signs. His wealth and splendor was of no benefit to him when Allah's Decree happened. The Qur'an says of him when he was drowning in the Red Sea:

"This day shall we save you in your body, that you may be a sign to those who come after you! But verily, many among mankind are heedless of our signs!"

The above text is a text of Islamic religious discourse determined by several aspects seen above. The source of the text is an Islamic religious book, the author is a scholar of religion, and the genre of the source is educational, and the holy source Qur'anversesare

Quoted in the text, and the text has a mythological character. Religiously marked vocabulary such as Allah, Qur'an, and Decree is used.

On the contrary, any text that observes any feature of Islamic religious discourse may not be Islamic religious discourse. In order to conclude that it is an Islamic religious discourse, it is necessary to pay attention to several ideological, pragmatic, semantic, lexical features of the discourse, as well as the social role of the speaker, the situation, the space and the purpose of the speech.

Texts that use Islamic religious lexicon but are not Islamic religious discourse are often found in literary works, political discourses, or cultural contexts where religious terms are used only in a symbolic or figurative sense. For example:

"The challenges we face today may seem insurmountable, but like David against Goliath, we must have faith in our cause. We need to work together as a community, striving for justice and compassion. Just as the Prophet Muhammad emphasized the importance of charity (zakat), we too must show kindness to those in need. In this fight for equality, we must remain steadfast, holding onto patience (sabr) and hope for a brighter future."

Islamic religious vocabulary is used in this text: "faith", "justice", "compassion", "charity", "patience", but the text is not a religious discourse. It is written in inspirational language in a socio-political context using spiritual and moral concepts.

CONCLUSION

Thescholarlypaperdelvesintothedistinctivecharacteristicsandcategorizationsof Islamic religious discourse, as observed by multiple academics. There are many specific linguistic features of scientific texts of Islamic discourse:

1) It consists of sacred texts, terminology that rooted from Arabic, spiritual and moral concepts;

2)   Ideologically they are educative and inspirational;

3)   Usually they have can ontic feature;   DR. Rashidova Dilnoza

4)   Consists of a vast corpus so flaws and guidelines in tended to govern the interactions between members of a religion on the one hand, and the relationship between believers and their God on the other;

5)   Emotional coloring and tautological use are frequent.

Although some of the above characteristics are expected, not all discourses may be Islamic religious discourses, several characteristics: author, source, purpose and ideology are also important to conclude them as Islamic religious discourses.

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