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ON THE COMMUNICATIVE ASPECT OF ISLAMIC PREACHING

In this article, we consider Islamic preaching as a unique communicative situation in which various participants interact and specific features of the chronotope are manifested.

By Islamic preaching, we imply not only a ritual, but also a special linguistic and social tool used through speech to convey religious knowledge and values of the faith, to form ethical and moral norms in the Muslim society. In the article, we consider the types of sermons by purpose, analyze the key participants in the communicative situation such as the addresser and the addressee, their roles and features that manifest themselves in interaction with each other; we describe the chronotope in which Islamic preaching activities take place. The structure of the Islamic sermon is determined by the example of homiletic fragments of speech of English-speaking theologians, the topic of proto-textuality as an important constructive principle of religious style is touched upon. We also examined the features of the functioning of the Islamic sermon, presenting a list of its

main functions. In terms of the subject matter, the translated fragments of sermons, delivered by the English-speaking theologians, are studied, and based on this, a classification of the main types of sermons is presented, a wide range of which cover issues from spiritual guidance to social and political issues.

Keywords: Islamic preaching/sermon, Islamic discourse, communicative situation, chronotope, addresser, addressee, structure of the sermon.

Introduction

The change in the socio-political situation and, as a result, the revival of mass religious consciousness and religious spirituality in the post-Soviet space led to the realization of the need to distinguish a religious style in Linguistics. Preaching is considered as one of the main genres in which the features of a religious style manifest themselves.

In the post-Soviet period, when studying the sermon, the main attention was paid only to its linguistic, textual, and material side. In most cases, religious texts are subjected to various types of linguistic analysis, the functioning of religious vocabulary in language and culture, as well as the peculiarities of the transmission of religious texts into other languages are studied. It is noteworthy that the number of works devoted to the study of preaching is considerably small, but even in these cases, only Christian preaching becomes the object of research.

Islamic preaching is a complex communicative process in which not only lexical, grammatical and stylistic aspects are important, but also pragmatic, sociolinguistic, cultural contexts are notable of attention. The study of these strategies can provide valuable insights for both Philology and related sciences.

The purpose of our work is to characterize Islamic preaching as a genre of religious discourse. To achieve this goal, we will solve the tasks related to describing the functions of Islamic preaching, identifying and describing such elements characteristic of preaching in a communicative aspect as its purpose, participants, chronotope, subject, structure, etc.

Materials and methods

In our study of the communicative aspect of Islamic preaching, we rely on the works of Russian scholars, such as: Ye. V. Bobyрева, who analyzed the features of religious discourse based on Orthodox Christian teaching, and M. V. Anikushina, who studied the cognitive-discursive features of modern Christian (Catholic) preaching [1; 2]. Such borrowing, reinterpretation and adaptation of key scientific positions, transformation of the structural elements of Christian preaching and, in general, the interaction of two religious traditions based on comparison contribute to a deep identification of the unique aspects of preaching

in the context of Islamic discourse. This approach enriches our understanding of the structural elements of preaching and its rhetorical strategies used in both forms of religious teaching. Thus, our research is a synthesis of the existing research and our own new observations, allowing for a more thorough linguistic analysis of Islamic discourse and a deeper understanding of theological rhetoric.

The research material is the text fragments of sermons by English-speaking preachers (Mufti Menk, Belal Assad, Zakir Naik, Ali Rashid Numan). In the era of globalization, for Islamic theologians, preaching in English has become an important tool for spreading Islamic teachings and values.

Applying conceptual analysis, we have identified the necessary concepts such as Islamic preaching and the main components characteristic of it as a communicative situation.

An introspective analysis of one's perception of Islamic preaching from the perspective of a person who adheres to the canons of the Islamic faith made it possible to understand and describe the internal processes associated with the perception and interpretation of the homiletic text by listeners in the context of their personal experience and cultural factors.

In turn, the discourse analysis helped to identify the main elements of Islamic preaching as a genre of religious discourse.

Using the classification method, we have demonstrated a wide range of topics covered in the framework of preaching activities.

Results and discussion

A sermon is defined as «a genre of oratorical prose: a didactic work containing ethical requirements and encouraging the listener to emotionally perceive these requirements» [3, p. 45]. In the literary encyclopedic dictionary from which this definition is given, there is no indication of literature referring to sources that would represent the history of the study of preaching as a speech genre. This indicates that type of the text was not studied in the Soviet times. Interest in the problem was exhausted only within the framework of general rhetoric, history, theology, and philosophy. The history of the study of preaching can be represented by pre-revolutionary sources and modern theological studies on the implementation of the function of influence, and by a few modern linguistic studies.

Recently, researchers have been trying to go beyond linguistic research and aim to study homiletic texts as a special type of communication with specificity. Today, linguistic studies of the sermon are presented in the works of such scholars as Istomina I. A., Krylova I. A., Levshun L. V., Mollayeva A. A., Prokhvatilova O. A., Rozanova N. N., Salimovsky V. A., Bobyрева Ye. V., Anikushina M. V., Itskovich T. V. Most of the research is devoted to Christian preaching. It is not often that other traditional denominations become the object of attention in modern Linguistics.

Less attention is paid to the communicative side of the sermon. Dialogicity, the factor of the double addressee, the role of the personality of the preacher are those significant factors from the point of view of communicative linguistics, which are reflected in a few works of researchers such as Nabiyeva V. M., Mikhalskaya A. K., Kuzmina K. A. [4].

Let us turn to the existing genre definitions. In general, preaching is defined as a «genre of confessional communication». Religious edification or instruction, as a rule, of a moral and ethical nature, uttered or written by an authoritative person, i.e. a representative of a creed in front of an audience of followers of that creed [5]. Conceptually, religion is the justification of the divine as a supernatural relationship between God and a human being [6, p. 13].

From the point of view of Linguistics, a sermon is a monologue delivered by a theologian-preacher within and outside the framework of a divine service without a time limit. In our case, we are talking about a monologue that contains instruction, homily, explanation of the basics of faith, etc. with the aim of a certain religiously motivated effect on the addressee. The purpose of preaching as a genre of religious communication is to convey the divine meaning to people's consciousness. Once again, we emphasize that the preacher's task is to reveal and convey to the audience the positions and basic truths of faith, to help them penetrate deeper into the meaning of the Holy Scripture, and to encourage listeners to conform their lives to the doctrine.

To compose the text of a sermon, it is necessary to know the texts of the Holy Scripture (the Koran), the structure of prayers/dua, an understanding of the surrounding life, awareness of the needs of listeners, and a deep understanding of the purpose of the sermon. All these requirements relate to the basic principles of classical rhetoric, and there is an absolute correlation between these requirements and such components of speech preparation as invention, arrangement, expression, memorization, pronunciation.

V. I. Karasik compares the sermon with a conversation and a lecture, but, in his opinion, the sermon «differs from these genres primarily by belonging to a special community, a religious one. A person delivering a sermon speaks not only in the presence of God, but also on behalf of God». [7, p. 5].

Preaching as one of the genres of religious discourse implements one of the significant functions of discourse, the communicative one, therefore, one of the goals of this genre is to establish and strengthen the connection between a man and God for subsequent communication and influence on the addressee. In a sermon, it is the explicit realization of the communicative function that occurs when a theologian establishes a connection with the audience by addressing it [1, p. 23–44].

Considering the sermon as a communicative situation, we can identify the following elements peculiar to the genre of preaching in discourse: the purpose of

the sermon is edification, clarification, purification, enlightenment, encouragement to good, deterrence from bad; an addresser is an imam, a scholar-theologian, a preacher, an addressee is jamaat / community / believers, people of other confessions showing interest in Islam, as well as those who are on a spiritual quest; chronotype is worship, ritual, educational activities both in the temple and outside the temple.

According to the purpose, Islamic sermons can be divided into:

- moral sermons (explaining the main points of ethics, norms, rules of human behavior in any situation according to the canons of Islam);
- explanatory sermons (interpreting, answering any question or discussing any problem);
- dogmatic sermons (explaining the main tenets of the faith);
- apologetic sermons (defending the truths of the faith from false teachings, delusions of the human mind);
- moralizing ones (explaining the rules and norms of behavior inherent in a true believer, through the chastisement of God-pleasing morals and actions), etc.

The right to preach in Islam is available to a wide range of **addressers**, and there are no strict restrictions on this in the Islamic tradition, since neither the Quran nor the hadith provides specific guidance on who should be a preacher. Prophet Muhammad (sallAllahu aleihi wassallam) encouraged his companions to share their knowledge of Islam, even if it was just one verse from the Quran. People from all walks of life, regardless of gender and age, who have sufficient knowledge and a sincere intention to convey the word of God, can participate in the education and guidance of others. Moreover, in Islam there is such a thing as a «dawa/ invitation to Islam», when any Muslim not only can, but is obliged to share knowledge about the faith with others, for which he receives an appropriate reward from Allah. Such a variety of addressers in Islamic preaching contributes to a broader perception of the Islamic faith and testifies to its maximum openness, accessibility, inclusivity and ability to adapt to various social contexts.

Despite the fact that the addressable scope of Islamic preaching is as wide as possible, most often the imam is responsible for the religiosity of the community in which he works. In order to conduct successful preaching activities, Islamic theologians need to follow general recommendations regarding the state of ablution, appropriate appearance, and also take into account the intellectual and spiritual level of the target audience, select the topic and volume of the sermon according to the event, apply appropriate oratorical techniques to retain public interest, use timely arguments from the Koran and Sunnah, and rational argumentation. It is addressed to the mind of a parishioner, and most importantly, at the stage of preparing a sermon, it should be felt, to «pass through yourself», to experience personally everything that he wants to tell [8]. The preacher must be eloquent,

convincing in his speech, ready to be asked questions both during and after the sermon, so he needs to use not only rational, but also emotional arguments, and skillfully use elements of prosody. Using various rhetorical techniques such as analogies, metaphors, and repetitions, preachers make their speech convincing and memorable.

Thus, the addresser, as an imam, a scholar of theology, should not only have knowledge of the basics of Islam, but also prove himself to be a competent specialist in the field of Islamic doctrine, be a well-educated, well-read person, sociable and active one. Theologians, observing the principle of proto-textuality, strive to adapt homiletic texts and concepts for listeners in order to convey complex ideas in an accessible language. The language adaptation makes their performances understandable to a wide audience.

The addressee of the Islamic sermon is a collective addressee, due to heterogeneity in gender, age, level of awareness, volume of Islamic knowledge, level of education, level and vector of interests, it has a number of features. Depending on the chronotope, the audience can be male, female and mixed. Again, it should be noted that the audience, regardless of gender, belongs to different ages and social strata. The Friday sermon, which is obligatory for every Muslim, will be attended by believing males. For women, attending mosques is not an obligation, they are recommended to perform namaz at home, for them, the sermon at home can be read by an imam or a religiously educated woman. In addition, there are Islamic women's organizations that organize frequent events for Muslim women, where sermons on various topics are also read.

In most post-Soviet countries and in non-Islamic countries, where the identity of Muslims is at the stage of active formation, the audiences are mixed. It is important to note the fact that the addressees of Islamic preaching are not only people of different faiths, but also those who do not consider themselves to belong to any religion (secular population, agnostics, atheists). Their perception of the sermon depends on the level of education, personal beliefs and cultural context. This fact once again confirms the vector of Islam aimed at inclusivity, establishing mutual understanding and dialogue between cultures and religions.

Inclusivity and equality in Islam, in particular, in the context of Islamic preaching, is emphasized by the preachers' address to the audience with personal pronouns «we», «you», the universal pronoun «all of us», «all», expressions like «my dear brothers and sisters». Some pronouns can be distinguished in terms of belonging to a group: inclusive and exclusive ones [9]. Inclusivity is explained by whether the pronoun «we» in the speaker's statement is intended to include or exclude the addressee. When it is used to refer to both the speaker and the addressee, it is called the inclusive «we» [10].

The chronotope of Islamic preaching is a concept that combines the temporal and spatial aspects in which preaching activity takes place; various communicative situations in which the addresser and the addressee interact. The place of preaching can be either a mosque, which is a religious center and a place of social interaction, Islamic institutions, open spaces (usually during holidays and public events), or Muslim homes (sermons among friends and relatives). With the development of technology, preachers have gained access to online platforms and through social networks, webinars, streams they expand their audience, making the sermon available in many languages.

As for the functioning of Islamic preaching, which is one of the main tools of the imam and the preacher, it is the transmission of spiritual values recorded in the sacred texts of Islam. In this regard, we highlight the following main **functions of the sermon**, specific to this genre, as:

- influencing (influencing the addressee, rational and emotional impact);
- didactic (presenting a life lesson, explaining the basics of doctrine);
- convincing (convincing the listener of the correctness and truth of the communicated position);
- edifying (convincing the need to perform Godly deeds and absolute rejection of sinful acts);
- prophetic (the desire to instill and strengthen faith, to promote the unification of the community) ones.

We adhere to the point of view of R. K. Adygamov regarding the requirements for composing a sermon, since we consider them to be quite complete. He mentions the following **requirements** that a sermon must meet:

- objectivity, which implies the maximum degree of truthfulness and impartiality, without speculating on arguments from the Koran and Sunnah to achieve personal goals or a separate group of parishioners.
- clarity, that presupposes, the sermon should contain a strictly defined thought, clothed in a clear, distinct form.
- visuality, that is use of visual materials (a board, presentations, etc.) whenever possible.
- purposefulness: constantly remembering the purpose of what is being presented, not excluding short-term digressions from the topic for explanation and clarification.
- semantic richness: skillfully alternating fragments rich in information with less rich ones.
- laconicism and relevance: thinking in advance about what needs to be conveyed to a specific audience, in a specific place and at a specific time. Build the speech so that it is verbally brief, but filled with deep meaning [8].

We remember that the constructive principle of religious style is **prototextuality**, in other words, the formal and substantive support of the created texts in the space of religious style on the prototext.

The prototext in Islam is the Holy Quran, consisting of 114 suras, which in turn are divided into verses containing a description and assessment of certain real historical events, the life stories of prophets, righteous people and kings, the foundations of Islamic law, instructions, teachings, illuminating moral and ethical values, and hadiths narrating the life of the Prophet (sallallahu aleihi wassallam), touching upon various religious and legal aspects of the life of the Muslim community.

An imam, a scholar-theologian, a preacher, while delivering a sermon and explaining the spiritual foundations of Islamic doctrine is obliged to rely on the prototext of the Quran and hadiths.

In terms of **recording the presented material**, a sermon has both oral and written forms. The oral form prevails, since direct contact with the communication partner, that occurs during oral communication, increases the degree of impact communicated to the addressees through paralinguistic means, such as facial expressions, gestures, modulation of volume and pitch of the voice, etc.

The issue of **bilingualism** in religious communication is noted by a number of researchers. Sacred and profane languages function in religious communication. For example, Church Slavonic is used as a sacred, liturgical language in Orthodoxy, Hebrew is used in Judaism, and Arabic is used in Islam [5].

Bilingualism is present in both the Islamic discourse of English and Russian. In the discourse of Islamic preaching, we observe a particularly impressive number of obligatory formulations at the beginning and end of the sermon. Preachers pronounce these formulations in Arabic and often translate them into the language in which the sermon is being delivered, thus taking into account that the audience, in addition to those experienced in the doctrine, also consists of inexperienced newcomers and representatives of other faiths.

Sermons are characterized by **thematic duality**, when two themes are realized simultaneously: the subject theme of the entire text, that is, the reflection of a real event in a religious context, and the spiritual, conceptual theme associated with the realization of the essence of Islamic doctrine based on the lexeme Allah and the names of Islamic moral concepts (tawhid/monotheism, iman/faith, sabr/patience, mercy, humanity, justice, honesty, etc.). Through the subject theme, the preacher leads the audience to the essence of the sermon text, namely, to its spiritual theme [5].

In terms of **subject theme**, the picture of the sermon as a genre is heterogeneous. Three subtypes of subject themes are distinguished: the subject-sacred type of sermon, describing the sacralized reality of the initial events of

Islamic doctrine (for example, the life story of the prophets, starting with the prophet Adam); the next variety is profane or a fact-theme, in a sermon of this type an event of real everyday reality is considered through the prism of the foundations of Islamic doctrine; and a situational theme or a theme-reason reveals the features and rules of holding Islamic holidays or other events that served as a starting point for the preacher.

The so-called subject-sacred examples of sermons are as follows:

- historical sermons;
- interpretation of verses and suras of the Koran;
- interpretation of the hadiths of the Prophet (sallAllahu aleihi wassallam);
- sermons dedicated to significant dates;
- sermons dedicated to the beginning of the year according to the Hijri calendar and lunar months;
- sermons on the topic of Islamic doctrine.

We correlate the classification of sermons with the situational topic:

- Friday sermon;
- holiday sermon;
- sermon during nikah/Islamic marriage;
- sermon on the celebration of the birth of a child;
- sermon in the majlises of 3, 7, 40 days and the year;
- sermon next to the deceased and in the cemetery.

The following types of sermons can be distinguished for a profane topic:

- sermons on the topic of Islamic law;
- sermons on the topic of etiquette;
- sermons on spiritual and ethical topics.

Any type of sermon, based on the sample of rhetorical origin is a structure of three components: introduction, main part and conclusion. The introduction, the so-called beginning, contains the Islamic greeting in Arabic to the listeners «Assalamu alaykum wa rahmatuLlahi wa barakatuh» without translation into English, since this is a fairly common and well-known Islamic greeting, meaning: «Peace be upon you and the mercy of Allah, and His blessing». First of all, for those who observe the canons of Islam (the Sunnah of the Prophet (sallAllahu aleihi wassallam)), the greeting must be presented, since the expression of love and respect of believers for each other is a condition for entering Paradise. The Prophet Muhammad (sallAllahu aleihi wassallam) ordered to educate Muslims who do not greet each other as follows: «Do not respond to someone who started a conversation before the «salam» (at-Tabarani). As you can see, the greeting performs a contact-establishing function, emphasizes the warm and friendly address of the addressee, erases the distant and dry tone of the official atmosphere.

Then, in Arabic, the appeal to Allah as «BismiLlahi Rahmanir Rahim» is necessarily heard with the translation into English «In the name of Allah, the Merciful, the Compassionate». This is a verbal appeal to Allah, with which any surah in the Quran starts, in any case, with it, Muslims call for help from Allah, proving that this matter is happening for the pleasure of Allah, in the name of Allah, relying only on Him, confirming commitment to the principle of Tawhid/monotheism.

Then comes a salawat which is a short formulation asking for the blessing of the Prophet Muhammad (sallAllahu aleihi wassallam): «Sa la Llahu alayhi wasallam» / «Greetings to Muhammad». Muslims recite this phrase in accordance with Muslim ethics and adab/the prescribed Sharia norm of respect for the personality of the Prophet (sallAllahu aleihi wassallam). The Messenger of Allah (sallAllahu aleihi wassallam) is the Creator's favorite and is the cause of all creation. This is reflected in the Qudsi Hadith in the words of the Almighty: «If it were not for you (O Muhammad), if it were not for you, I would not have created the worlds!» Before creating countless creations, Allah created the nur/light of Muhammad (sallAllahu aleihi wassallam) from His Nur/light and loved him [11].

Theologians can say a greeting to the family of the Prophet (sallAllahu aleihi wassallam) and his companions in English in the form of a dua/prayer «We ask Allah, subhanahu wa'ta'al, to bless him and to bless all his companions...» with the inclusion of wording glorifying Allah and mentioning His names, then a short dua/prayer can be said for everyone present, for example: «We ask Allah, subhanahu wa ta'ala, to bless every single one of us to grant us goodness once again, to accept from us this great act of worship that we have engaged in known as in the evenings of the month of Ramadan, and may Allah accept from us also the fasting...». Afterwards, the main question/problem is outlined, which will be discussed further, for example, the theologian Bilal Assad presented the topic of the afterlife Barzakh as follows: «First of all, Barzakh is a life, which is a barrier, which has a barrier between this world, that we live in, and a world that is unexplainable to us, as you can't understand it. It is a life of a certain type with its own reality, and it is nothing like this world».

The main part of the Islamic sermon primarily implements didactic, edifying and persuasive functions. In the main part of the sermon, theologians present the proposed provisions and, proving their truth and reliability, support them with facts from fundamental sources, such as the Koran and Hadith.

This part of the sermon is usually presented in three functional-semantic speech types: reasoning, description, narration. Of course, the speech type of reasoning is the leading one in terms of frequency (about 60 %), which has such characteristics as cause-and-effect relationships; a logical basis that contributes

to the constructed chain of narration, conveying to the audience important ideas asserted by the preacher; reliance on reliable theological sources and the addresser's own life experience.

Narration makes up about 35 % of the studied sermon corpora. This type can be characterized as dynamic, but with this dynamism of narration, the preacher manages to evoke a feeling of empathy, attract the audience to introspection, and push them to make decisions. The theologian uses illustrative examples, which help him clearly present and explain his thoughts, hold the attention of the listeners and arouse their interest.

The description of the above functionally semantic types of speech makes up 5 % of the studied material in the discourse of Islamic preaching, in its pure form it is quite rare and is used mainly for combination with other functional-semantic types. The last part of an Islamic sermon, being a logical conclusion, performs an edifying, convincing, and influencing function, and is distinguished by its simplicity of presentation. A few phrases summarize the discussion, and the topic of the next sermon may be announced in advance in order to inform and interest the audience and ensure its presence, for example: «In sha Allah, we will meet here by the will of Allah, subhanAllahu wa'ta'ala, tomorrow at the same time and we will commence with the stories of the creation of men...». Words of gratitude (in Arabic and English) are required: «JazakaAllahu khayran/ Thanks to all of you...» and an Islamic greeting (rendered only in Arabic) addressed to those listening to the sermon: «Assalamu aleikum wa rahmatuLlahi wa barakatuh!» Then the preacher, just as in the introduction, pronounces dhikr/words of praise to Allah and salawat/a short formulation asking for blessings on the Prophet Muhammad (sallAllahu aleihi wassallam), which corresponds to adab/the prescribed norm of Sharia.

Conclusions

An Islamic sermon, like any religious sermon in terms of linguistic communication, includes such components as communicants (addresser-addressee), a communicative intention, a communicative goal, a communication channel and a verbal component in the form of a message with various central intentions.

The chronotope of an Islamic sermon is the basis for one-sided or two-sided interaction of the main participants in the process, in which the preacher acts as an informant, the mentor, and the addressee/the listeners actively and passively perceive information, the assimilation and perception of which is facilitated by the unique atmosphere of the chronotope. Interactive elements in the form of questions to or from the audience provide dynamic interaction with it.

The subject of the sermon is a wide, diverse range of issues related to both spiritual guidance and the legal, socio-political and everyday spheres.

The structure of an Islamic sermon, as a specific genre of religious communication, allows for the effective delivery of information to the addressee. The reliance of sermons on the prototext allows to give authority, reliability, truth and importance to the stated provisions, to create a sacred atmosphere, to strengthen the impact on the addressee.

The diversity and wide range of functions emphasize the multifaceted role of sermons in the life of the Islamic community.

Any component of the sermon reflects and demonstrates the principle of openness, accessibility, equality in all senses of this term and inclusiveness in Islam.

The structure of the Islamic sermon is unique that it combines traditional Islamic teachings with modern and relevant contexts of language and culture.

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ИСЛАМ УАҒЫЗЫНЫҢ КОММУНИКАТИВТІ АСПЕКТІСІ ТУРАЛЫ

Бұл мақалада біз ислам уағзын әртүрлі қатысушылардың өзара әрекеттесуі және хронотоптың ерекше белгілерінің көрінісі болатын ерекше коммуникативті жағдай ретінде қарастырамыз.

Исламдық уағыз арқылы біз тек рәсімді ғана емес, сонымен бірге діни білімді, дін құндылықтарын жеткізу және мұсылман қоғамында этикалық, моральдық және моральдық нормаларды қалыптастыру үшін сөйлеу арқылы қолданылатын ерекше лингвистикалық және әлеуметтік құралды да айтамыз. Мақалада біз мақсатқа сай уағыздау түрлерін қарастырамыз, коммуникативті жағдайдың негізгі қатысушыларын – адресат пен адресатты, олардың бір-бірімен өзара әрекеттесуінде көрінетін рөлдері мен ерекшеліктерін талдаймыз; исламдық уағыздау қызметі жүретін хронотопты сипаттаймыз; ағылшын тілді теологтардың гомилетикалық фрагменттері мысалында исламдық уағыздың құрылымы анықталды, діни стилдің маңызды сындарлы қағидасы ретінде прототиптілік тақырыбы қозғалды. Сондай-ақ, біз ислам уағзының негізгі функцияларының тізімін ұсына отырып, оның жұмыс істеу ерекшеліктерін қарастырдық. Пәндік тақырып тұрғысынан ағылшын тілінде сөйлейтін теологтардың уағыздарының аударылған үзінділері зерттелді және осыған сүйене отырып, уағыздардың негізгі түрлерінің жіктелуі ұсынылды, олардың кең ауқымы рухани нұсқаулардан әлеуметтік және саяси мәселелерге дейінгі мәселелерді қозғайды.

Кілтті сөздер: ислам уағзы, исламдық дискурс, коммуникативті жағдай, хронотоп, адресат-адресат, уағыз құрылымы.

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О КОММУНИКАТИВНОМ АСПЕКТЕ ИСЛАМСКОЙ ПРОПОВЕДИ

В данной статье мы рассматриваем исламскую проповедь как уникальную коммуникативную ситуацию, в которой происходит взаимодействие различных участников и проявление специфических признаков хромотопа.

Под исламской проповедью мы подразумеваем не только ритуал, но и особенный лингвистический и социальный инструмент, используемый посредством речи для передачи религиозных знаний, ценностей вероучения и для формирования этических, нравственных и моральных норм в мусульманском обществе. В статье мы рассматриваем виды проповедей по цели, анализируем ключевых участников коммуникативной ситуации – адресата и адресанта, их роли и особенности, которые проявляются во взаимодействии друг с другом; описываем хромотоп, в котором происходит исламская проповедническая деятельность; определена структура исламской проповеди на примере гомилетических фрагментов речи англоязычных богословов, затронута тема прототекстуальности, как важного конструктивного принципа религиозного стиля. Также мы рассмотрели особенности функционирования исламской проповеди, представив список её основных функций. В плане предметной тематики исследованы переведённые фрагменты проповедей англоязычных богословов, и на основе этого представлена классификация основных типов проповедей, широкий спектр которых затрагивает вопросы от духовных наставлений до социальных и политических проблем.

Ключевые слова: исламская проповедь, исламский дискурс, коммуникативная ситуация, хромотоп, адресат-адресант, структура проповеди.

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