THE DIVINE LANGUAGE CONCEPT OF ENGLISH

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ABSTRACT

The Divine will consider whether it is possible to talk about the problem of God if the traditional notions of God, which are supernatural, infinite, and eternal, are accepted. Religious language can be meaningless because these traditional notions of God make it difficult to describe God. Religious language theories try to demonstrate that such a language is meaningless, or to show how religious language can still be meaningful. Theology is a basic religious doctrine that contains religious beliefs and divine instructions about them. In Islam, theology has been called the word since the time of its first formation. Divine language, the language of the gods, or, in monotheism, the language of God (or angels) is the concept of a mystical or divine proto-language, which predates and supersedes human speech.

Keywords: *Linguacultural situation, a plan of expression, a plan of content, divine concept, religious discourse, religious vocabulary, patterns of synonymy.*

АННОТАЦИЯ

Божественное рассмотрит, можно ли говорить о проблеме Бога, если принять традиционные представления о Боге, которые сверхъестественны, бесконечны и вечны. Религиозный язык может быть бессмысленным, потому что эти традиционные представления о Боге затрудняют описание Бога. Теории религиозного языка пытаются продемонстрировать, что такой язык бессмыслен, или показать, как религиозный язык все же может иметь смысл. Теология – это основная религиозная доктрина, содержащая религиозные верования и божественные наставления о них. В исламе богословием называли это слово со времени его первого становления. Божественный язык, язык богов или, в монотеизме, язык Бога (или ангелов) — это понятие мистического или божественного протоязыка, который предшествует человеческой речи и заменяет ее.

Ключевые слова: лингвокультурная ситуация, план выражения, план содержания, божественная концепция, религиозный дискурс, религиозная лексика, образцы синонимии.

INTRODUCTION

Traditionally, religious language, through explained negatives, resembles analogy, symbolism, or myth, each of which describes a way of speaking about God in a human sense. The negativa is a way of appealing to God by looking at something that is not God; similarity uses human qualities as standards for comparing divine qualities; symbolically used to describe otherwise impossible experiences; the mythological interpretation of religion seeks to reveal the basic truths behind religious stories. Alternative interpretations of religious language interpret it as having political, executive, or mandatory functions.

MATERIALS AND METHODS

The demand that the empirical claims of truth belonging to David Humney should be supported by evidence influencing a logical positivist movement, in particular the philosopher A. J. Ayer. The movement suggested that for a statement to be meaningful, it must have the opportunity to verify its truth empirically - with the evidence of perception. Consequently, logical positivists argued that it was impossible to examine proposals that argued that religious language should be meaningless. The Austrian philosopher Ludwig Wittgenstein was accepted by some academics as a logical positivist because he distinguished between what could and could not be said; while others he could not be a logical positivist because he emphasized the importance of mysticism. The British philosopher Anthony Flew made a similar suggestion, based on the principle that religious statements would remain meaningless as long as religious belief could not be empirically falsified.

Based on discourse and information structure theories, writers, journalists, speakers reproduce a context what they prefer. Additionally, their reproductions are contextually based on the mentality which is considered to be acquired in the society. Those are all liked to the Meta communication aspects of language that is creation of power, dominance and other functions.Media and education play an important role by controlling the discourse and paradigms of the society. Education is treated as a position where state and society are reflected and challenged, where tensions arise over control of minds and bodies, and over interpretations and uses of religion and culture.The functions might contain saying the prayer, saying the rosary, leading a procession, giving a sermon, performing burial and funeral rites and etc. It can also

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comprise verbal and nonverbal uses of language to fulfill a function. Different contexts, situations and different discourses confine the use of languages to perform an action. Moreover, social status of the people, their pedagogical place, and policy making of the society may handicaps. Sociological and sociolinguistic policies in a society and culture can impact on the use of language. Various divarication can body the society in diverse countries throughout the world.In addition, V.Vorobyov gave a precise definition of linguaculturology. He says that it is a complex scientific discipline studying interrelation and interaction of culture and language. At the same time, S.A.Kosharnaya gives a definition it as the scientific discipline studying process of comprehension and reflection in national language of elements of material and spiritual culture of the people.

The similarity of games - often associated with Ludwig Wittgenstein - has been proposed as a way of establishing meaning in religious language. The theory emphasizes that language must be understood in terms of play: just as each game has its own rules that determine what can and cannot be done, so language has its own rules that define what is meant and what is meaningless in each context. there is. Religion can be meaningful in its content and is classified as a legitimate language game. Various parables have also been proposed to solve the problem of meaning in religious language. R. M. Hare, using his parable of his madness, introduced the concept of 'blix' - a misconception that the worldview is set up according to him - which does not have to be meaningless. Basil Mitchell used a parable to show that faith could be logical, even if it seemed untenable. The eschatological study that John Hick used in his parable of the Heavenly City to propose his theory is the view that if there is an afterlife, religious statements can be examined after death.

CONCLUSION

Most English speakers today find the divine English to be incomprehensible, although about half of the words most commonly used in modern English have ancient English roots. Divine English grammar was much more similar to modern German in some respects than the modern English, which was bent more freely combined with the order of words combined. There were instructional pronouns in the language (equal to this and that) but it did not have a definite article. The Divine English Period is considered to have developed The conquest of Norman shortly after the Middle English period in 1066, when the language was significantly influenced by the language of the new ruling class.

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