

COGNITIVE FEATURES OF TEXTS CHARACTERISTIC OF RELIGIOUS STYLE

Shoira R. Amonturdieva

Doctor Of Philosophy (Phd) In Philology, Associate Professor Of The Department Of Uzbek Linguistics Of Termiz State University, Uzbekistan

ABSTRACT: This article reveals the essence of the concepts of religious cognitology, concept and religious concept. There is also an analysis of conceptual concepts in texts specific to the religious style.

KEYWORDS: Religious cognitology, religious text, concept, religious vocabulary, religious expression.

INTRODUCTION

In cognitive linguistics, the term that is most actively used and has various definitions is the concept. This term was used as a synonym for the word concept in linguistics until the 80s of the last century[1], it can be seen that his interpretation in the present tense has acquired a wider meaning than the term concept. Religious texts are also built on conceptual concepts. It should be said that the religion of Islam is very comprehensive, rich in concepts and specific lexical units and expressions. Most importantly, we need these concepts and units in everyday life, so they are active in our speech. However, the linguistic analysis of religious concepts is rarely studied in linguistics.

In every nation, ideas about religion are formed from a young age, for example, a child sees his parents praying, learns to say bismillah and amen around the table, and they hear the first concepts about God from adults. Through this, they also develop religious ideas, and later, as they grow up, they develop faith and belief in God and his power. Although some concepts of Islam are common, some of them are reflected in speech in different ways through the views of the believing people and the language they use. For example, the Koran is considered the holy book of old Muslims, and its name does not change. But it can be figuratively expressed in the language of the peoples. For example, the Uzbek translation of Tafsir-Qur'an is considered. When Uzbeks say tafsir, they understand the Holy Qur'an. Or the holy book, the holy word, and the unity of the great word embodies the Qur'an in the imagination of our people.

THE MAIN FINDINGS AND RESULTS

We know that the number of God's messengers, i.e. prophets, is many. But the concept of the prophet of the end times, the beloved messenger of God, reminds all nations of Muhammad, peace be upon him. It should be noted that Uzbeks understand Islamic concepts in the same way as representatives of the Muslim world perceive them. This is how "religious cognitology" comes

into being. In world linguistics there is a branch of religious cognitology, the first ideas in this regard were put forward by Dan Sperber in 1975 [2]. Since 2000, the weight of research in this direction has also increased.

It should be said that in recent years, several studies on religious cognitology have begun to appear in Uzbek linguistics. For example, researcher Sh. Mirzaeva conducted research on the topic “Linguo-cognitive study of the concept of “Patience” in religious texts” and analyzed this concept based on the linguistic-cognitive approach. The scientist revealed the explicit and implicit occurrence of the concept of patience in religious texts and that it is the main core element in the semantic-syntactic structure of the text.

Sh. Yusupova, in her article “About the main religious concepts specific to the Uzbek language”, emphasized that religious knowledge, together with worldly knowledge, serves to create life rules and moral norms of people, and analyzed the importance of language in understanding the world and the main religious concepts specific to the Uzbek language.

In fact, language plays an important role in the process of understanding religious knowledge, because linguistic concepts about religious concepts are understood through language. For example, the religion of Islam appeared in the land of the Arabs, and its ideas were expressed in that language, but the people who believe in this religion understand the ideas of the religion of Islam through their own language and believe in it. Researching the cognitive activity of a person in the creation of a text serves to shed light on the way of thinking specific to the Uzbek mentality. After all, the thought conceptualized in the text can be ethnic in some cases [3].

In our research, we also analyzed the concept of gratitude in religious texts based on the linguistic-cognitive approach. The word “Shukr” is used 106 times in the Holy Qur’an, and its meaning is to express gratitude to God for the blessings and favors given, and it is said in exchange for any good or donation. Conceptospheres that expand the semantic field of the concept of “Shukr” such as qanoat, hamd, rozi bo’lish, xursand bo’lish, rahmat aytish, minnatdorchilik are widely used in the holy books of Islam. These conceptospheres form a conceptual structure and perform a methodological function in speech. In some chapters of the Holy Qur’an, the lexeme of “Shukr” is also expressed by ideographic synonyms. For example, hamd, shukurona, minnatdorchilik.

Here, it is worth noting that the synonymy of the concept of gratitude in the context is the carrier of signal communication that stimulates the inner and outer spiritual world of a person, his consciousness. Of course, this is considered a simultaneous process, which directs the stimulus and the calling signal to the person. Because the lexeme shukr in the surahs expresses the excitement associated with human activity and the call to be conscious in the relationship to God and the blessings he has given. In the cited surahs, the concept of “Shukr” also refers to a pragmatic meaning in terms of its application. In other words, the lexeme of thanksgiving is embodied in the human spirit, thinking, as a sign of being happy with God, being grateful for His blessings and life. Because if a person is grateful for what God has given, he knows that the creator will be pleased with him and will give more to those who ask for it in accordance with his gratitude.

CONCLUSION

In conclusion, it can be said that religious concepts also have their own semantic field and conceptual structures. Each of them can be a separate research topic.

REFERENCES

1. Demyankov V.Z. Featured article.
2. Sperber, D. Rethinking symbolism. Cambridge University Press, 1975.
3. Safarov Sh. Pragmalinguistics. - Tashkent: "National Encyclopedia of Uzbekistan", 2008. - p. 245
4. Mirzaeva Sh. Linguistic study of the concept of "patience" in religious texts. Academic Research in Educational Sciences VOLUME 2 | ISSUE 12 | 2021 ISSN: 2181-1385 Scientific Journal Impact Factor (SJIF) 2021: 5.723 Directory Indexing of International Research Journals-CiteFactor 2020-21: 0.89 DOI: 10.24412/2181-1385-2021-12-98-108
5. Sh. Yusupova also "About the main religious concepts specific to the Uzbek language". FarDU scientific news. 2-2020.