



Concept. Linguopragmatic Analysis Of Religious Concepts

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ABSTRACT

This article focuses on the cognitive analysis of "religious" concepts and the linguocultural aspects of the various means by which the semantic field is represented. The problem is solved with some examples and theoretical data.

Keywords:

Knowledge, cognitive, linguocultural, conceptual, semantic field, linguistic means, linguoculture.

Today, in Uzbek linguistics, the study, research and priority of language on the basis of cultural and cognitive approaches is gaining priority. Different studies have focused on the problems of linguistic expression of language structure based on mental structures in different systematic languages, i.e., in identifying the universal and unique features of certain languages. The life of different peoples and nations has clearly defined the study of linguistic and cultural forms. [1]

When we look at world linguistics, we can see that the conceptual field, the figurative content is closely linked with the national culture of the people, the formation of their worldview. It means to have an idea of the mentality, consciousness, thinking, and to enrich the thinking of the people by passing on the traditions and values of this people from ancestors to generations. [2]

Without a doubt, language is one of the main characteristics of a nation. In particular, the anthropological features of the fraternal languages differ greatly from one another. As an example; The same is true of the Turkic, Kazakh, Kyrgyz, Uzbek, Azerbaijani, Turkish, and Tatar peoples. But the mental aspects of these

languages are good enough to unite on the basis of commonality. It is in these respects that the emergence of the field of linguocultural studies has led, that is, the universal values of each nation, their expression through our language, the spread of culture through our language.

The development of cognitive linguistics in recent years has led to the emergence of a number of active and inactive terms in the expression of linguistic units, such as the linguistic landscape of the universe, concepts, cognitive spheres.

The term concept is both an ancient and a young term in linguistics. [3] VZ Demiyankov discusses the use of the term concept and the evolution of its semantic structure. (concept, imagination, thought, idea, plan, extrovergent, artistic image, etc.). [4]

The symposium, founded by Rene Durven in 1989, paved the way for the rebirth of (Duzvuri) cognitive linguistics as an even broader field. The reason is that Robert Langaker, the father of cognitive grammar, will be appointed for the first volume of the symposium for the publication of the journal Cognitive Linguistics and the series Cognitive Linguistics Research. Perspective plans will be made, which will serve

as a basis for the rapid development of the industry. [5]

Not only in Uzbek, but also in world linguistics, different interpretations of the term "concept" have been put forward. These terms are interpreted in a multi-sectoral way. Given that the concept is a multifaceted concept, V.A. Maslova argues that in its classification it is possible to take into account the inseparable features of a number of specific characteristics. That is, the concept; 1) The expression of the minimum units of human experience, expressed in words in the ideal imagination, which has a certain field structure; 2) the basic unit of processing, storage, transmission of knowledge; 3) the concept has its own dynamic limits and specific functions; 4) the concept also has a social character, its pragmatic aspects are reflected in the associative space; 5) Concept is the main link in culture. [6]

Based on the above-mentioned features of the concept, VA Maslova gives the following interpretations of the term:

concept - a term that describes the mental or spiritual source units of our mind and the information structure that reflects a person's knowledge and experience;

the concept is the whole picture of the world reflected in the human mind, the mental lecture system and the fast component of memory;

The concept has its own cultural features, has taken the form of speech and, according to the plan of expression, consists of a number of linguistic means that make up the corresponding flat semantic pragmatics. is a collective unit of knowledge that is distinguished by.

The problem of defining a concept that exists in modern linguistics is directly related to the problem of the relationship between a concept and language units. Any attempt to understand the essence of a concept directly leads to the realization of the existence of a number of terms, including "concept" and "meaning", that is, each language is itself a national cultural concept. will be; Example; tandoori bread for Uzbeks, rice for the Japanese, and potatoes for the Russians.

The concept is the most widely used unit in linguoculturology. The concept as a

linguocultural unit represents the culture of a people or a particular belief. From what has been seen, it can be concluded that the linguistic materialization of the Concept goes through an important mental stage. As soon as a linguistic event occurs, a way to do it is sought. The plan and the "wordless" model occur in the process of non-verbal or "internal speech". There is a need to study the ethnic structure of our language, the possibilities of verbalization of the underlying category of assessment, the intercultural conceptual commonalities and differences of verbalizers on the basis of modern linguistic methods, based on the latest achievements of modern linguistics. , We can also cite the task of analyzing religious "conceptual units.

Let's look at the cognitive-semantic analysis of "religious" concepts, which is the basis of our research:

Understanding the importance of faith in today's society has accelerated, with people making extensive use of specific "religious" concepts in the process of communication, such as Alhamdulillah, Allahu Akbar, Ma shaa Allah, Tabarak Allah, Subhan Allah, Conversation increases the reliability and persuasiveness of speech:

-Hello, mother ..

-Alhamdulillah, as much as my child appreciates. Like (O);

Ma shaa Allah, Blessed Allah, when you see it, your eyes are happy, you have a daughter ?! (Ch)

It should be noted that the predominance of semantics in the use of religious concepts is often reflected in the dialogues. This, in turn, can be divided into two in terms of understanding religious concepts;

1) Simple religious concepts

2) Complex religious concepts

Simply put, the concepts discussed above (Allahu Akbar, Alhamdulillah, Subhan Allah, Hasbun Allah) can be cited, because when we understand them, our mental state has an almost unobstructed aspect of understanding. It has been used for centuries and has been used repeatedly, providing ease and clarity in biting the core. , mahr, tadabbur, etc. Such religious concepts are infinite, not single, multiple, or numerical. In particular, the understanding of

complex religious concepts encourages a deeper study of the field of linguoculturology and its inclusion in the public, because if we use these concepts in the process of communication intervention, misunderstandings on the other side will lead to coldness in relations. : If we take "Tadabbur" as a religious concept;

Tadabbur is about understanding the meaning of verses. The Qur'an was revealed not only for us to recite, but also to understand it, to meditate on it, to give us peace of mind, to do what we understand, and to adjust our way of life. All of this is done with care. Some scholars have suggested that recitation is not recitation without prudence. Indeed, the Qur'an was revealed in words and meanings. Allah says in Surat al-Sad, 29: "This Qur'an is a blessed Book which We have sent down to you, so that you may take heed of its verses and take heed." In another verse, the believer describes his servants as saying, "When the verse of their Lord is reminded of them, they will not be left deaf and dumb" (Furqan, 73).

The following hadith also indicates the necessity of prudence and contemplation. Ata ibn Abu Rabah said: Ubayd ibn Umayr and I entered the presence of 'A'isha. Ibn 'Umayr said, "Tell me something more wonderful that you saw from the Messenger of Allaah (peace and blessings of Allaah be upon him)." 'A'isha wept and said, "He stood up one night and said, 'O 'A'isha, leave me alone and I will worship my Lord.' I said, "By God, I love being with you, and I also love what makes you happy." Then they got up, performed ablution, and then started praying. They cried and even got their cheeks wet. They cried again, and the ground was wet. Bilal came to say the adhan for prayer. Seeing the Messenger of Allaah (peace and blessings of Allaah be upon him) weeping, he said, "O Messenger of Allaah, do you weep too? However, Allah has forgiven your previous and last sins." he said. He said, 'Shall I not be a grateful servant? Tonight I have received verses which, woe to him who does not read them and meditate on them!' " then recited the verse "In the creation of the heavens and the earth to the end" (Narrated by Ibn Hibban).

When we look at how these messages have affected the lives of our predecessors, it

becomes clear how we are thrown into the verses of Allah. Apparently, we have seen in the example of Tadabbur that most of the religious concepts of our faith are in the example of Tadabbur. Its features are reflected in the performance of various functions of its structural semantic, cultural-aesthetic and especially in communication, and are the basis for the formation of both verbal and nonverbal aspect.

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