

SIGNS OF RELIGIOUS AFFILIATION IN RELATION TO THINKING AND SPEECH

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Annotation

In this article, the concept of religious affiliation in a communicative environment has been explored as an object of linguistics. Attention was paid to the linguocultural aspects of the concept.

Keywords: affiliation, religious affiliation, basic functions of religion, mutual compatibility and incompatibility, domestic discourse, Islamic names, parema, phrasema.

Sociolinguistic analysis of the impact of the category of affiliation on speech activity, communication system is based on the observation of the movement of institutional affiliations in society, such as domestic life, education, medicine, the judiciary, political activity, trade, sports. Religious affiliation is also important in this category. The analysis of the issue of religious affiliation allows us to reveal the deep features of both language and religion, to study its impact on speech activity.

From a philosophical point of view, the main functions of religion are described as follows: The function of shaping the worldview answers the question of when and why the whole being came into being and how the supreme role of supernatural power was manifested in it;

- the communicative function provides a certain type of communication and interpersonal communication, promotes the integration and unification of society;
- has a regulatory function, that is to say acts as a regulator function. Establishes appropriate norms and rules governing people's behavior; Religions require that their customs, ceremonies, and festivals be followed by the people in a timely and strict manner.
- the compensatory function fills for the lack of information, attention, care, does not feel the lack of meaning in life, prospects, etc., that is, makes up for unsatisfied needs of a person in everyday life;
- the integrative function is the unifying feature of religion. Religion has always been linked to the social life, moral relations, literature and art of nations in order to ensure coherence and regularity in social, ethnic, social and spiritual life. .¹

Doing thus, it is clear that religious affiliation has a profound effect on the formation and socialization of a person as a person.

¹ Бу ҳақда қаранг: <https://azkurs.org> ; <https://www.urgfiltma.uz>

Due to the formation of worldviews, elements of communicative behavior, values of language speakers of a particular religious culture on the basis of religious concepts, its role in the language system is unique and is clearly felt in the relationship. This is especially important in the context of domestic discourse. One of the most complex social contradictions was based on the contradiction of religious affiliation, and the consequence of this was that many values were distorted.

Borikhan rolled from side to side. Then the white sheet slipped over her, and her shoulders and chest were exposed. The old woman was frightened like a scorpion crawling out of her body. She threw herself back. An idol shines on the front of the chain around Borikhan's neck. The old woman's eyes went blind. For a moment she lost consciousness. She jumped up like a woman and retreated to the porch.

Oh, when his father was alive, he would kill him with an ax on that porch! The old woman thought as she walked slowly toward the porch. He fainted before he could reach the porch. (Said Ahmad "The Black Eyed Peas")

Her family, where became the Bride, was modern. Her father-in-law is a scientist, her father-in-law is an engineer. The Kurbanay did not know what the science of atheism would be like. Her father-in-law was a scientist in that field. The Kurbanay hid in the corners while praying and was caught fasting.

Umida was two years old at that time. Her father-in-law brought her a cup of water and insisted that she should drink it now. "As a communist and an atheist, I will not allow religiosity to flourish in my family," father-in-law said. The groom interrupted, "Where did you find this creature from the feudal era?" When the Kurbanay looks, the father and son are about to fight. She picked up his daughter and went out. (O. Hoshimov "Lives in the dream")

As a result of ideological influence, the main reason for the contradictions between mother and child in the first text and between father-in-law in the second text as a result of a misunderstanding of the issue of faith, there is a breakdown in the relationship between members of the same religion, the same ethnic group, and even the same family.

In the lexical layer of the Uzbek language, language units based on religious affiliation are widely used in onomastic names, phraseologies, as well as in proverbs and sayings, serve to express the concepts of the national-cultural mentality in a shallow way.

There is a concept of Islamic names in our people, first of all, names related to the attributes of the name of ALLAH are widespread- like Abdul Wahid (the servant of Allah, the One, the Only), Abdul Khaliq (the servant of Allah, the Creator). Also related to the names and ranks of the Prophet Muhammad (peace and blessings of Allaah be upon him) and the names of the Companions were Muhammad, Ahmad, Rasul, Nabi, Aisha, Uthman, Abu Bakr; names such as Jumagul, Ibodat, Ihsan, Madina, Arafat are widely used in connection with religious concepts and place names.

Proverbs and sayings concisely and vividly express the peculiarities of our people, directly reflect the lifestyle, profession, customs, spiritual culture, including religious and enlightenment features of the ethnic group.

In the Uzbek language, as a direct expression of the people's way of life, there are many parems that glorify honesty, goodness, purity and turn away from crookedness, impurity, oppression and evil. In such units, the Islamic notions inherent in the religious affiliation of the people are clearly manifested.

Measure thrice before you cut once

Every bean has it's black

Two heads are better than one

Two of a trade never agree

To make to bites of a cherry

The proof of the pudding is in the eating²

Phraseologisms are actively used in our speech as linguistic units that figuratively express the linguistic image of the world. Naturally, some phraseologies are also formed on the basis of different religious beliefs, concepts, narrations.³

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² Бердиёров Ҳ., Расулов Р. Ўзбек тилининг паремиологик луғати. – Тошкент: Ўқитувчи, 1984.

³ Сайфуллаева Р.Р., Менглиев Б.Р., Бокиева Г.Ҳ., Қурбонова М.М., Юнусова З.Қ., Абузалова М.Қ. Ҳозирги ўзбек адабий тили. Ўқув қўйлланма. Т.: 2006. - Б. 123

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