

LINGUVOCOGNITIVE STUDY OF THE CONCEPT OF TOLERANCE IN RELIGIOUS TEXTS

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ABSTRACT:

This article approaches the concept of tolerance in religious texts on the basis of cognitive linguistics. It is revealed that the text is the central core in the semantic-syntactic structure. It has been shown that explicit and implicit meanings can be expressed in the text and embodied pragmatic meanings in the text.

Keywords: concept, frame, explicit, implicit, gestalt, communicativeness, stimulus word.

INTRODUCTION:

Nowadays, many religious leaders and researchers point out that religion has not lost its leadership in the life and activities of society. Religious views are manifested in social life as a link between society and human or preventing conflict in today's politically, socially, and economically complex world. The lexemes of tolerance and patience are used beside in the various external and internal relations between religions in modern religious churches and show their high status. In particular, such an attitude is characterized by the fact that it is the most important in the domestic and foreign policy of any state.

It turns out that the concepts of religious patience and tolerance are now interpreted in the places of worship of any country and people as spiritual support and strength, tolerance, patience, contentment, will and generosity. It is worth mentioning the linguistic interpretation of the concepts of patience and tolerance.

Although both concepts are synonymous, the difference in meaning

between the semantics of patience and tolerance is reflected in the text. The word patience also differs from phrase of tolerant in the breadth of its semantic field.

Especially this is obvious in the analysis of religious texts. In the Annotated dictionary of the Uzbek language, the lexeme of patience is explained as follows: Along with the meanings of patience [a.- endurance, strength, will, determination], the synonyms of the lexeme of patience are also explained. In "ADUZL" the meanings of satisfaction [a.- contentment, gratitude; contentment, humility], as well as to be satisfied and to be patient.

Endurance [a.-strength; tolerance, endurance, patience]. Tolerance, endurance; patience - endurance these meaning of tolerance are given in "ADUZL". 1) laid back, embrace, welcoming

2. The sense of generous, generous, welcoming is shown.

It should be noted here that there is no commonality in the definitions given to the semantic field of the lexemes of patience and tolerance in linguistic research. In our point of view, as noted above, the meaning expressed by the patient lexeme is broader than the semantic field represented by the tolerant lexeme. In our research, we express our approach to both concepts on the basis of a cognitive linguistic approach. Religious tolerance is one of the most pressing issues between the people and religions of the world today.

Religious tolerance means that the followers of one religious community have a relationship of mutual understanding and compromise with the followers of another religious community.

It also means that people of different religions respect other religions as well as their own.

Looking at the past of the Uzbek people, it is true that historical sources show that this nation was in a whirlpool of various invasions, oppressions and persecutions, discrimination, insults, persecution of the sacred religion of Islam and national traditions. Selfishness, such as the loss of national faith, discrimination against the identity and history of the nation, also tests the patience of the Uzbeks. The strong will of the Uzbek people has been embodied in the tumultuous history of the Uzbek people.

In particular, our people felt the semantic breadth of the repression of the 1930s, the Second World War, the Uzbek affair of the 1980s, the lexeme "PATIENCE". This is reflected in a number of historical and artistic works. Thus, patience and tolerance have long existed and are permanent in the linguistic thinking of the Uzbek people. The research focused on the philosophical expression and content of the concepts of patience and tolerance in all religions. Linguistic analysis and interpretations in this area have been less studied than philosophical research. Linguistic research has focused on the general description of the concepts of tolerance and tolerance in religious texts without semantic analysis..

It is true that the linguistic analysis of the lexical-semantic, semantic-syntactic field of the lexemes of patience and tolerance in religious texts is a much more complex process. Because the fact that the texts are mentioned by Allah and the Prophet (peace and blessings of Allah be upon them) requires a very careful approach to the issue. Therefore, we also felt obliged to look at this issue very responsibly. Therefore, from a linguistic point of view, our task is to identify the synonyms of the Qur'an and hadith, as well as the lexemes of patience and tolerance in the holy religious books,

expressing them in different lexical-semantic, semantic-syntactic-methodological structure of the text revealing the function of cognitive communicative. In this paper, we have tried to reveal the semantic shell of the concept of tolerance within the framework of cognitive linguistic analysis.

Tolerance is a variety of descriptive methods in scientific research on the lexeme linguistics. According to L.M.Mullagalieva: "Tolerance is the relationship of morality, faith and equality with different people. Understanding each other in relationships, avoiding conflicts, combining different interests, not putting pressure on interests, mutual respect and trust." Tolerance is a system of signs composed of opposing lexemes that arise with internal motivation.

It can be said that the ability to express the unpleasant, unfriendly, insulting lexemes of calmness, restraint of anger, self-control, indifference, mental freshness, humility. I.A. Sterin and K.M.Shilikhina emphasize that the concept of "tolerance" includes the ability of people to treat each other with respect for different social, national, political views and beliefs.. It turns out that tolerance has its own "form" a person's appearance, manners, facial expressions, gestures, intonation are also reflected in his relationship with others, in his respect for their opinion. In religious texts, tolerance is used in various forms and combined into a common meaning. So, although the definitions given are different, they complement each other with a common essence.

The use of the lexeme of tolerance in religious texts as part of the text and without participation in the text has been studied in the process of observing religious scriptures. In both cases, tolerance is the semantic core of the text as a stimulus. For example, "May Allah have mercy on him who is tolerant of what one

sells, buys and demands. (Narrated by Imam Bukhari).

Allah does not forbid you respecting those who have not made war against you on account of your religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice. (Al-Mumtahanah,8-verse)

In the first of these texts, the lexeme of tolerance is used to refer to the semantics of generosity and welcoming in human. The association of kindness and generosity in human's reserve is the center of text. That is to say, tolerance in the text is a word of stimulus, referring to the meaning of generous and broad verb semantics and expressing explicitness. The executor of the action will be rewarded by Allah with all the acceptable qualities of man, generosity and generosity.

It is understood that human is the cause of action and the reward of Allah given to them is the result. Hence, the emergence of a cause-and-effect relationship (tolerance) in the semantic-syntactic structure of the text is reflected in Allah's love for human. We can express this in the following sequence system: Subject-object-cause-goal-result-subject. In the second text, non-fighting, doing good, being fair, fair people, loving concept frames enliven the system of positive characters in the human memory reserve. The frames of the concepts of doing good, not returning you, loving the just, occupy a central place in the semantic-syntactic structure of the text, expressing the meanings of calling, vigilance, kindness, tolerance.

The second text expresses an implicit without the lexeme of tolerance (i.e. hidden), but the word tolerance stimulus in the content of the text is revealed through the frames in which Allah does not turn you away and loves just people. These two phrases are the semantic-syntactic center of the text. The point is that all the members of the text are semantically and syntactically related to these

two frames. It is important to note here, "Just as it is not possible to form a text by combining any words, it is not possible to form a text by combining any sentences. The sentences in the text must be interconnected and a small topic must be covered in a few sentences, not in a sentence." The point is that the text is complex which consists of several sentences. Hence, the concept of tolerance encompasses the content of the whole text, although it does not participate in the logical text structure

It is known from the sources that the doctrine of tolerance has existed since ancient times, even when the first buds of Islamic civilization were sprouting. The fact that science and technology are still advanced, rich in socio-economic, educational and upbringing achievements, and adherence to the principles of tolerance, contentment, and restraint expressed in Islam in different periods of political views proves that Islam is a humane and fair religion.

Linguist B.I.Abolin admits that tolerance is not an emotion, but a conscious and vigilant attitude to the world, control of emotions..

As a communicative category: 1) fair; right thinking; objective attitude to race, religion, etc. 2) acting fairly and objectively to actions, ideas, thoughts other than oneself. 3) active interest in the thoughts and ideas of the interlocutor in the process of communication. 4) the use of tactics of speech etiquette from the language and speech patterns in the process of communication with the communicator.

"Whoever oppresses or violates the rights of a covenanted person, or forces him to do something that he cannot tolerate, or takes something from him without his consent, I will be his enemy on the Day of Resurrection." (Reported by Abi Dawud). In the text quoted, the combination of the lexeme of tolerance serves to express a positive emotional-

expressive meaning when the oppressor oppresses, violates, coerces, takes something without his consent (phrase), becomes an adversary. Generous, kindness semantics in the reserve of human thought are associated in revealing the understood meaning. The phrase being enemy mentioned by the Prophet (peace and blessings of Allah be upon him), is a reference lexeme in the center of the text which has a special meaning in the description of the linguistic landscape of the world. In the semantic-syntactic structure of the text occurs in the case of semantic predicate.

The semantic form forms the content and content of the text. The content of the text is a structure in the mind, which is formed in the human mind and is associated not with the connection of the constituent parts (elements), but with the formation of a whole integrity of all linguistic means. Undoubtedly, all levels of language are involved in the formation and creation of the linguistic picture of the world. Nevertheless, it should be noted that the language, especially the richness of the lexicon, for example, the lexical (phraseological) level, plays a special role in the creation and reflection of the linguistic landscape of the world.

Thus, although the text does not express the semantics of tolerance, it is implicitly expressed in the lexical-semantic structure of the text through cognitive meaning. That is to say, based on the Gestalt theory in cognitive linguistics, "Because any text is a single subject which expresses the idea. The uniqueness of the idea requires the integration of the parts within the subject, the integrity. The content of the parts is an episode of the whole content". Naturally, the unified expression of the quoted text takes place against the background of the concept of the compound I will be the enemy mentioned by the Prophet (peace and blessings of Allaah be upon him).

Psychological literature studies the division of human emotions into types such as affect (strong but short-term emotional reactions), emotion (long and stable emotional relationship), mood and stress (strong emotional shock). Naturally, human has the ability to comprehend all kinds of these elements in tolerance, which is expressed in the surahs of the Qur'an as explicit (explicit) and closed (implicit).

In this regard, it can be said that the study of tolerance in religious texts on the basis of the approach to cognitive linguistics is one of the current problems of our Uzbek linguistics. It turns out that in the structure of the text, the concept of tolerance as a central core element in the text is a unifier in the semantic-syntactic structure of the text, preserving its unity, ensuring its art, it can be said, extending events, actions and arguments. The lexeme of tolerance, which is also actively used in the economic, political, psychological, spiritual life and other spheres of society which influences the semantic and syntactic structure of the mantle through the meanings of expanding conceptspheres.

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