

FEATURES OF ANTHROPOCENTRIC STUDY OF SACRED TEXTS

Maripov Jalolkhan Kamoliddin ugli

Jizzakh Branch of the National University of Uzbekistan named after Mirzo Ulugbek,
The Faculty of Psychology, The Teacher at the Department of Foreign Languages

Alimkulova Khulkar Tolibovna

Jizzakh Branch of the National University of Uzbekistan named after Mirzo Ulugbek,
The Faculty of Psychology, The Teacher at the Department of Uzbek Language and Literature

ANNOTATION:

In modern psycholinguistics, a single model of textual semantic perception recognized by all researchers has not yet been developed. However, one point can be confidently confirmed: several receptive networks are involved in the understanding of speech at the same time. Linguistics alone is not enough to fully understand the content of the text. The process of semantic perception of the speech structure means that the student interprets the foreign text, understands the main content, finds hidden ideas, and therefore creates his own alternative text based on the addressee's text.

Keywords: anthropocentric research, religious texts, holy books, translation problems, theoretical knowledge.

INTRODUCTION:

Problems of interpretation and translation of religious texts. In the analysis of the linguistic landscape of the world, it is important to study the psychological perception of the external person and his reflection in language. The solution of this problem will inevitably enrich the theoretical views on the role of associative thinking in the verbal expression of the external world with new knowledge.

In the analysis of the problem of human perception of the world and its reflection in

language, it is important to examine the linguistic consciousness, thinking, memory capabilities of linguists, the reserve of lexical units concentrated in the linguistic consciousness, the relationship of units in the lexical reserve. In the study of these issues, naturally, there are problems such as the associative connection of language units, associative meaning, integration into associative groups and the formation of the associative space.

One of the tasks of psycholinguistics is to study the psychological factors hidden behind language units in accordance with the linguistic features of the text. In the literature on psychology, human emotions are studied in the form of affect (strong but short-term emotional reactions), emotion (long and stable emotional relationship), mood and stress (strong emotional shock). Naturally, fiction is not able to express all these types of emotions.

It is known that words, in their meaning, have the ability to affect the human psyche. In addition to the meanings of words, a person stores in his memory information about the properties they feel in the objective world through their senses. Therefore, a certain word creates certain associations in the memory of the person who hears it. If the text uses words that belong to the same associative field, they have a stronger effect on the psyche of the reader.

Analyzing the problem of language and personality in a monographic aspect, K.F.Sedov

wrote: "In modern psycholinguistics, a single model of textual semantic perception recognized by all researchers has not yet been developed. However, one point can be confidently confirmed: several receptive networks are involved in the understanding of speech at the same time. This is not a simple process of content processing. Linguistics alone is not enough to fully understand the content of the text. Here the coordinated reference, the sentence reflected in the discourse and the balance of reality are crucial.

The process of semantic perception of the speech structure means that the student interprets the foreign text, understands the main content, finds hidden ideas, and therefore creates his own alternative text based on the addressee's text. Humboldt has repeatedly said that in this process it is impossible to achieve complete harmony between the parties. These views of the scientist are especially relevant to the literary text, which has many layers of content. In the words of O.I.Moskalskaya, the units that make up the text "participate not as lexemes or hypothetical syntactic devices given in the dictionary, but as the name of specific objects and elements of real sentences or sentences about specific facts and situations." Also, any speech structure, no matter how complex its form or meaning, has a cognitive basis.

According to D.P.Gorsky, a person engaged in linguistic activity first distinguishes the specific features of the object to be depicted, then compares these features with other symbols, and then seeks the similarities of the emotional symbol of the object with other stored symbols. and, finally, in the final stage, the act of generalization takes place.

Although the factors that give rise to human speech activity are generally the same, the transition of universal subject codes to the intermediate language stage, noted by the famous psycholinguist N.I.Jinkin. The results of

the analysis of texts in the Uzbek language show that these stages are really different in nature.

The most common way is to create a semantic structure of a text based on the similarity between two concepts or two situational features. This analogy in the addressee's thinking often leads to the creation of a metaphorical text. In psycholinguistics, cognitive activity is also described as a step-by-step process. If the first stage is related to the separation of basic concepts, in the last stage, of course, the content must take the form of a holistic structure.

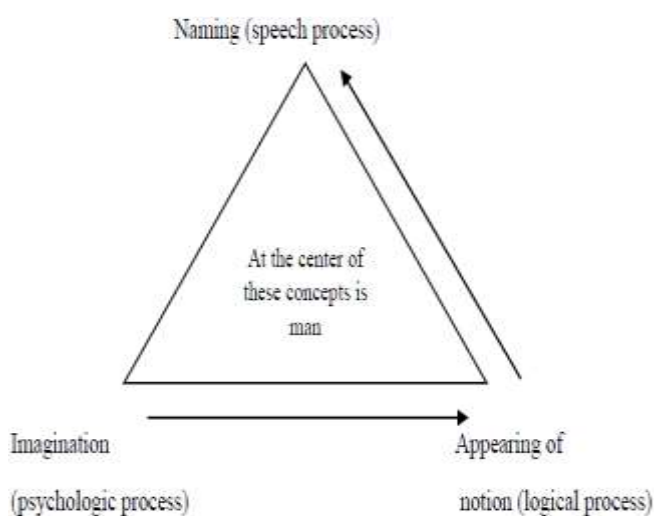
As in the process of speech creation, there is an intermediate stage in the process of comprehension, in which the reader recovers additional information that is not expressed in the verbal structure of the text. Additional information needed to reshape and understand the content is sought by the person who understands the text in his or her own knowledge base.

Just as the formation of the content of the text depends on the cognitive and communicative abilities of the person who created it, so the perception and understanding of it depends on the ability of the recipient. The process of linguistic materialization of the acquired knowledge requires the harmony of reality and the text. The means of providing this intermediate process is the cognitive-stylistic activity of the speaker and the recipient.

According to psychologists, gnostic emotions play an important role in human life. Such feelings always require novelty, new information. The feeling of novelty, the feeling of surprise and wonder is a constant human emotion. Gnostic feeling, that is, the feeling of satisfaction as a result of knowing new information, is one of the characteristics of a person. Such a feature requires the search for and discovery of the characteristics of a known, familiar object by understanding the essence of an unknown, hidden object.

The question of the relationship between language and associative thinking is one of the current problems of philosophy, psychology, logic and cognitology. In particular, the emergence of the problem of categorization of concepts in cognitive linguistics makes this phenomenon the subject of much research.

It is known that in science association (Latin associate - union; interaction) is considered as a connection between the elements of the psyche in the process of thinking. This is a type of communication in which the occurrence of one element leads to the appearance in memory of an image of another element associated with it. In other words, an association is a reflection and preservation in the human memory of a particular object, event, or connection of facts.



From the above diagram we can understand that each event is initially formed in the human mind as an imagination, that is, a psychological process. Then, based on that imagination, a concept emerges. The emergence of a concept can be called a logical process. In the end, a person tries to name something or an event that he imagines and understands. This is exactly the process of speech. The most important thing here is that man is at the center of these processes.

Problems of Translating Religious Texts:

It is known that religious books, the Avesto, the Torah, and the Bible (the Bible), the content and texts of the Qur'an are mostly memorized and passed down orally from generation to generation. As a result, they were in danger of extinction. The need to encode and preserve religious texts in their original form helped to keep them in writing.

Linguistic research in Islam has made it easier to read the Qur'an, which is difficult for most people to understand. The spread of Islam in other countries and the formation of a multi-ethnic Arab caliphate required the creation of a single rule for the recitation of the Qur'an. As a result, significant progress has been made in Arabic linguistics in the fields of grammar, lexicography, and especially phonetics. At the level of phonetic units, the functions of the tongue, lips, mouth, and nose were described in detail in the pronunciation of each sound, a classification of phonetic changes was created, and options for sound types were systematized.

In Christianity, Hebrew, Greek, and Latin are the original languages of the Bible, and therefore all prayers are conducted in those languages. The spread of Christianity and the need to interpret the Bible to foreign nations led to the development of the science of translation, despite the objections of the official church. Translations of individual books of the Bible have contributed to the emergence of writing among non-Coptic, Ethiopian, Gothic, Old English, Irish, Old German, Old Slavic, and other non-written peoples. The Renaissance (15th-18th centuries) was marked by the flourishing of Bible study. This is mainly due to the invention of the print media, which published the Bible and other religious books. In connection with theological needs (translation of the Bible) there is a special interest in the study of Hebrew and Semitic languages: led to the emergence of Aramaic, Arabic, Ethiopian, Semitic philology (I. yu Skaliger, I. Reichlin). In

addition to the Hebrew language, there is a growing interest in other "biblical languages: Greek and Latin (yu.S. Scaliger, R. Stefanus, G. Stefanus). Translations of the Bible into various European languages showed the need to study the features of linguistics, which in turn laid the foundation for the comparative study of languages and the formation of linguistics as an independent system.

Exegetics and hermeneutics developed on the basis of religion and religious debates. Despite some insignificant differences in the interpretation of terms, both systems deal with the interpretation and interpretation of the text. Hermeneutic research has been carried out extensively in Judaism, Islam, and Christianity. The holy books of these religions - the Torah, the Bible, the Qur'an - have been widely interpreted and commented on over the years. In particular, in Islam, the interpretation of the Qur'an has become a separate religious-legal direction, which is called tafsir. Tafsir, on the one hand, uses purely religious methods of thought based on the Qur'anic texts, and on the other hand, uses sacred texts arranged in chronology and history based on hadiths (statements of the Prophet) and the testimonies of the companions of the Prophet Muhammad (saas). In addition, on the basis of the analysis and interpretation of the Qur'an and the hadiths, Muslim law - jurisprudence, the law applied in the practical life of the Muslim society - was developed. In Christianity, in connection with the translation of the Bible into different languages, there was a direction of practical hermeneutics, which deals with the comparative study of Bible translations, their editing and conformity to the original text.

It should be noted that in the early centuries linguistic research was carried out mainly by representatives of the clergy. For example, the well-known grammar Panini was one of the priests who "supervised the speech part of the ceremony, checking its conformity to

the norm" [Axe, 1986, p.123]. The first "general and rational grammar" was also developed by monks Claude Lanzlo and Antoine Arnault in a monastery near Por-Royal, and later became known as Por-Royal grammar. The interest of priests and philosophers in language and their role in the life of the people is also reflected in the Bible itself: "In the beginning was the word" [John, 1: 1]. These biblical words are interpreted by philosophers as the foundations of thought, reason, creativity, the beginning of everything, through which the ultimate goal can be achieved. As many researchers have pointed out, "language is not a limited means of communication for the archaic, but a large collection of interconnected elements pointing to a single and coherent structure of the world." [Prier, 1976]

Based on Humboldt's theory, the consideration of the specific "language-religion-culture" trinity from an anthropocentric point of view has become a very topical issue. This is due to the fact that it is impossible to fully learn the language without taking into account the mythological and religious factors that are one of the main factors in shaping the thinking and worldview of representatives of different linguocultures.

Religion, which emerged as a result of a deep-rooted history and a mythological understanding of the people around it, is one of the main forms of social consciousness. The peculiarities of religions (belief in the supernatural, mysticism, mythology, dogmatism, morality, social rituals, etc.) determine a special attitude towards religion.

Therefore, along with religion, culture and language, important values (Christian, Muslim, Indian, Buddhist, etc.) led to the emergence and formation of different communities with a whole system. Religion is an integral part of culture and affects all forms, including architecture, sculpture, painting, mosaics, music, literature, cinema and others.

Similarly, the words "liturgical style" and "prayer style" include a genre component. The term "liturgical style" is limited to the language used in religious services conducted in religious institutions. However, in our view, the field of application of religiously labeled language goes beyond the religious institution used in various speeches. It is also important to note the variability of existing terms such as "religious language - religious style", "spiritual speech - spiritual language", "liturgical style - liturgical language". For example, O.A. In her research, Prokhvatilova uses the terms "spiritual speech" and "religious style" as synonyms [Prokhvatilova, 2006]. M. Makukhovska analyzes religious language, mixing the concepts of language and style, and believes that religious language should have a functional diversity status among scientific, journalistic, spoken languages [Makuchowska, 1995, 1999]. According to AK Gadomsky, this idea is wrong, "Religious language can be divided into styles, genres, but not languages." [Gadomskiy, 2008: 28].

The words "sacred language", "language of faith", "religious language" also cause some objections. There are 5 major religions in the world today: Islam, Christianity, Buddhism, Judaism, and Hinduism. Each of them has its own directions, beliefs, currents. In addition to the major religions, there are several subtypes of religions. Therefore, each religion has its own language for the holy books: Islam - Arabic, the Orthodox Church - Slavic, Catholic - Latin, Hinduism - Sanskrit and others. It should also be noted that in many European countries, prayer is conducted in the national language.

When translating Islamic words into another language without losing their original meaning, for example in Latin, it is important that the language being translated be marked with the appropriate letters or symbols. For example, if the word "prayer" is translated as "salaat", the word "pilgrimage" is the equivalent

of the word "hajj". Islamic words such as "hajj" and "salaat" should be based on the cultural characteristics of the language.

Due to the semantic equivalent of these problems, it may not be able to deliver the same written message in the source language in the language being transmitted, in which case the message may be different or insufficient from the language provided in the source language. It is especially true when the information and assumptions exchanged between the reader and the carrier are different, especially between two languages that are completely culturally different, such as Arabic and English, from Arabic to English and on the contrary it causes a number of difficulties in translation. There are several problems in translating religious texts, such as problems with words and semantics. The semantic and word level shows that this is one of the most serious problems a translator faces. Finding a suitable equivalent in another language can also help the translator during the translation.

REFERENCES:

- 1) Qur'oni Karim ma'nolarining tarjimasi. Tarjima va izohlar muallifi Abdulaziz Mansur. -Toshkent: «Toshkent islom universiteti» nash., 2007.
- 2) Islom ensiklopediya, Zuhridin Husnidinov tahriri ostida."O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, - Toshkent: 2004, 31 b.
- 3) Rahmanov A.R. Islom huquqi.Oliy o'quv yurtlari uchun darslik. -Toshkent: "TDYUI" nashriyoti, 2007. B. 41.
- 4) Rahmatulloh qori Obidov. Payg'ambarlar tarixi islomiyat tarixidir.. Ikkinchi kitob. Toshkent, "Movarounnahr", 2005.
- 5) Zuhridin Husnidinov. Islom: yo'nalishlar, mazhablar, oqimlar. - Toshkent: -2000
- 6) Galieva M.R. Teolingvistika. Monografiya. - Toshkent, 2018.

- 7) Qo`shoqova B.Y. O`zbek tilining islomiy leksikasi lug`ati. – Toshkent, 2021.
- 8) Qo`shoqova B.Y. O`zbek tili islomiy diniy leksikasi. Monografiya. – Toshkent, 2021.
- 9) Catford, J. C. (1965). A linguistic theory of translation: An essay in applied linguistics. Oxford University Press.
- 10) De Mendoza, A. H. (2008). The problem of translation in cross-cultural research on emotion concepts (Commentary on Choi & Han). *International Journal for Dialogical Science*, 3(1), 241-248.
- 11) Tojiboyeva M.B., Ernazarova M.N. Grammatical category is a unity of grammatical form and grammatical meaning. *AJMR*. October 10, 2021.
- 12) Ernazarova M.N., Jabborova E.R. Формирование мировоззренческих принципов подрастающего поколения. *EPRA International Journal of Research and Development*. November 2021. 83-87 pages.
- 13) Alimkulova H.T. Zamonaviy adabiyotda she`riy tilning rivojlanish yo`li. *Journal of foreign languages and linguistics*. November 2021.
- 14) Kuvandikova D.A. A Methodology for Teaching English Literature at University Level. *International Journal of Trend in Scientific Research and Development*. June 2020. 858-863 pages.