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THE INFLUENCE OF THE SOCIETY TO ITS RELIGIOUS LEXICON

The movement of language in society is manifested in enriching the vocabulary of language, the acceleration of social relations, the pace of social development, its reflection in literary languages, and the language as a means of interethnic and interpersonal communication. As the religion of any society is one of the important spheres of its nations its influence to the enriching of the language is significant. This article discusses the new changes in Uzbekistan in religious branch and its expression in the vocabulary system of the Uzbek language.

Key words: language, status, functions, society, sphere, relation, religion

It is noteworthy that gaining the independence of the Republic of Uzbekistan and granting the Uzbek language the status of the state language created the process of enrichment and development of the national language. In particular, thanks to independence, the status and role of the Uzbek language has increased. Uzbek: a) has begun to perform a wide range of social functions; b) the position of the world languages has been restored; c) widespread throughout the Republic; e) In legal relations, in the authorities, in the official documents, the case has been started in Uzbek.

Uzbek as a perfect language reflects, preserves, and transmits from generation to generation the social and economic, political processes that are taking place in the society, all aspects of society such as science, technology, literature, art, religion.

It is well known that language is always in motion, in which language units are regularly formed, altered, or consumed. The main reason for these processes is the social development of the language, the expansion of its role and functions in society.

For spreading Islam is the basis of the Republic's legislation. In particular, a number of laws, decrees, and decrees, such as these, are the legal basis for the change in the Islamic faith in our country. "Freedom of Conscience and Religious Organizations" of the Republic of Uzbekistan (June 28, 1991, No. 289-XII); Amendments to the Law of the Republic of Uzbekistan "On Ratification of the Charter of the Organization of Islamic Cooperation (Dakar, March 2008)" (October 2, 2018) additions were made (Bulletin of the Supreme Council of the Republic of Uzbekistan (1991, No. 8, Art. 186; 1993, No 9, Art. 334)) Decree of the President of the Republic of Uzbekistan on the Establishment of Tashkent Islamic University (April

7, 1999, PQ-2282) On the State Registration of Religious Organizations in the Republic of Uzbekistan; About approval of the Situation on the procedure for registration and liquidation [www.lex.uz].

In this context, it is worth noting that D. Khudoyberganova, a scholar who studies Uzbek linguistics based on anthropocentric paradigm, is not only a linguistic unit, but also as a mental structure that represents not only an element of the language system but also a product of social communication, the linguistic and linguistic thinking of the linguistacknowledges [3, 3]. Hence, it is clear that language is a phenomenon of social and anthropocentric value. This nature of language is reflected in the fact that society is a means of communication and exchange of ideas for people and a cognitive device that reflects the linguistic thinking of the linguist.

As we have already mentioned, the future, place, and status of the language depend on whether or not it is in communication. In order for the language to function properly, it must have a certain environment, that is, human society, its socio-economic changes, and its spiritual and cultural changes. These changes, in turn, influence the language. In this context, it should be noted that in addition to being a means of communication, language is a mirror that reflects the culture, life experience, customs, religion, and national characteristics of the speaker. As these features in society change for the better, the language also changes, refreshes, polishes, polishes and becomes rich [1, 165]. As a result, the relevant functions of language in the community will be expanded as the language serves to reflect the national values, customs, religion, culture and national identity of the people who speak the language.

Language development occurs on the basis of certain conditions in society, in particular social factors that depend on the function of language in society. The impact of social factors on language movement, development and language interaction is based on material and spiritual culture that is observed in all areas of society. The social factor reflects the social, historical, economic, cultural, ideological and other extralinguistic conditions and the basics of the structural and functional development of language. All these factors affect the language, each of its individual branches.

As language develops under the influence of certain social factors, changes in the material and spiritual life of the society are reflected in the language and determine its progress. In turn, language changes according to its demands to meet the interests of society, and its social functions become more active.

A developed language is a language that serves as a means of communicating a historical association of people, which corresponds to a high level of industrial, scientific, technical, cultural, and political life achieved

by mankind during a precise historical period [2, 34]. Like any social phenomenon, language has the potential for formation, growth and development.

Thus, the language and its contents are unchanged, stationary and inactive. There is an ongoing process of renewal of the dictionary's vocabulary, grammatical forms, phonetic features and more.

The development of any national language and the growth of its vocabulary is a very complex process. Communities that communicate in a particular language have a direct and indirect impact on their language. The impact of social factors on language is important in this regard.

Historical words are names of past, ancient, ancient objects, events and processes that are now consumed, and if there is no need to use them in the modern language, some archaeologists refer to the old language as the present subject, events and processes. It became more relevant as a result of the status of the state language. For example, many archaisms such as printing, reforming, vacations are now out of the inactive dictionary and have become more active.

Revived archaisms have been used in all areas of society, and in some cases they have broadened meaning and in some cases reflected new concepts.

The revived archaisms are reflected in the fields of economics, politics, religion, sports, production, education, cultural and public life, medicine, public administration and many others.

We should speak about the revived archaisms of the religious sphere. In the years of independence our attitude towards religious values has changed dramatically. They took a great role in the system of vocabulary of the Uzbek language. As a result, archaisms, like those in the religious sphere *азон* (arab), *аср* (arab), *ақида* (arab), *ақидашунос* (arab), *ақидашунослик* (arab), *бомдод* (persian), *диндор* (arab +persian), *домла*, *закот* (arab), *ибодат* (arab), *имом* (arab), *ислом* (arab), *калимуллоҳ* (arab), *мусулмон* (араб), *мўмин* (arab), *никоҳ* (arab), *оят* (arab), *пайгамбар* (arab), *пешин* (persian), *руҳоний* (arab), *рўза* (форс), *суннат* (arab), *сура* (arab), *фарз* (arab), *хатиб* (arab), *хуфтон* (persian), *шайх* (араб), *шом* (persian), *қори* (arab), *Қуръон* (arab), *ҳаж* (arab) have re-entered the everyday life of the people. For example:

*“Hayotini muqaddas dinimiz **arkon**larini o‘rganishga va targ‘ib etishga, xalqimiz, yoshlarimizni diniy ma‘rifat ruhida tarbiyalashga bag‘ishladi”, - dedi Shavkat Mirziyoev. [Darakchi, 15.02.2018, № 7].*

The word **аркон** is used in this sentence in Volume 3 of the 2007 Explanatory Dictionary, which is an abundance of ‘*рукн II*’ used in outdated literary style, that is, “*исломда энг муҳим, ҳар бир мўмин-*

мусулмон учун фарз саналган бешта вазифанинг ҳар бири: калимаи шаҳодат, намоз, закот, рўза ва ҳаж ибодати ("one of the five most important duties in Islam for every believer: kalama testimony, prayer, zakat, fasting and pilgrimage") [ЎТИЛ, 2007, 3 жилд, б. 397]

"Hayotini muqaddas dinimiz arkonlarini o'rganishga va targ'ib etishga, xalqimiz, yoshlarimizni diniy ma'rifat ruhida tarbiyalashga bag'ishladi", - dedi Shavkat Mirziyoev. [Darakchi, 15.02.2018, № 7].

Extension of social functions of language in religious sphere is connected with adoption of the law on freedom of conscience and religious organizations in our country and intensification of use of words in this sphere. Accordingly, this process influences the movement of language social functions.

On the whole, regarding the legalization of the Uzbek language as a state language and the use of revived archaisms in all spheres under the influence of the independence policy, it is important to note that many of them have their old meanings and some of them express new meanings.

Religion and society, their interrelationships are important and complex, and religion, which is of a social nature, arises in the course of society's adherence to certain rules. The language dies with society as it appears with society. So does religion.

President of the Republic of Uzbekistan Sh. Mirziyoev has carried out positive reforms to create greater religious tolerance and freedom. Amnesty for religious prisoners was announced, opening many new mosques in the country, and expanding opportunities for religious education. He put forward the idea of developing education and spirituality in order to introduce Uzbekistan's rich Islamic heritage in the modern world.

The interrelationship of language and religion is one of the most controversial issues, which underscores the importance of religion in the emergence and development of language, and its reflection on the processes of religious development. It is clear that language and religion are interrelated and play an important role in the development of each other.

So we can conclude that any religion is born, grows, develops and develops in society.

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