

LINGUISTIC ANALYSIS OF THE CONCEPT OF HEAVEN AND HELL IN ENGLISH AND UZBEK LANGUAGES

Fayziyeva Ra'no Raximovna

Teacher of Languages Department at Zarmed University

rano_fayziyeva@yahoo.com

Abstract: The article reveals the essence of the concept, the basic concept of modern cognitive science, and also examines the cognitive characteristics and semantic coverage of the concepts of "hell" and "paradise" in Uzbek and English. In comparative terms, the concepts of "hell" and "paradise" are analyzed in connection with cultural and religious traditions.

Keywords: concepts "hell" and "paradise", cognitive linguistics, linguistic and cultural context, linguistic worldview, cultural worldview, concept, word.

Introduction: It is known that although the word concept is used a lot in the vocabulary of linguistics and literary studies, the term is considered one of the main categories of cognitive linguistics.

The concept is manifested directly as a product of human consciousness, a process that is associated with cognition and higher thinking. Many scholars have given different definitions of the concept.

An analysis of the literature on this topic shows that scientific research carried out by the concept is more worthy of attention in this sense, carried out in Russian linguistics, according to the concept definitions presented below. In particular, according to Vorkachev, "the concept is a set of concepts, imagination, and knowledge with its own expression and linguistic specificity in the language. It refers to the verbalized thoughts of cultural understanding and imagination. The concept is an element belonging to a national language and national thought. This meditation is based on S. Stepanov's opinion that "the concept is a form of one of the elements of culture formed in the thinking of a person, in the same form, culture penetrates into the mental world of a person."

Main Body.

The essence of the concept of S. Kubryakova's "Dictionary of cognitive terms reveals more fully in every way: Concept (lot. Conceptual: meaning, content, concept) is a term that serves to interpret the spiritual reserves of the human mind and mental units in the brain to reflect information that reflects his experience, knowledge; memory, mental words, and connection with the brain. It is an active unit, a conceptual system of the picture of the universe reflected in the human psyche, that is, information about the concept.

Since the 1990s, the concept has begun to be actively analyzed and interpreted. In this regard, the Uzbek linguists Sh. Safarov, M. Rachmatova, E.Mamatov, N.Makhmudov, T.Mardiev, Yusupovs contributed to this sphere.

Since the "concept" is an abstract phenomenon, we can say that it is a set of meanings that do not exist in material terms, through our consciousness, thinking, the harvest is shrouded. But the term "concept" requires not to forget that it is possible to burn into the same cathode with such objects as "meaning», «understanding», while in combination they are not exactly the same, it is necessary to distinguish between common and different sides".

T.Mardiev characterizes the concept as follows: "concepts, as a rule, the link with the human lifestyle is aimed at putting certain concepts into special molds, determining the linguistic and cultural presence. A certain concept is considered to have a specific formation in a different linguistics[1;23] Concepts, in turn, have a complex typological device, which is widely interpreted in relation to word meanings." Therefore, it must be, K. Yusupov likes the concept to Iceberg" If a concept is an iceberg, the part that sticks out of the water is the concept".

The universe is reflected through the word through a system of multidimensional, complex concepts. In this, a certain picture of reality, which is understood through them, that is, a linguistic picture of the universe, which is part of the Global Conceptual picture of the world, arises. It is through the means of speech that the linguistic landscape of the universe is connected with the conceptual landscape. Concepts as separate mental formations formed by the division of the linguistic landscape of the world into specific "microlams" corresponding to all possible discursive situations known to a person, the form of existence of a culture ... serves as. In this, the concept-word is manifested as a creative unit that names some linguacultural field.

This book tells how the Prophet Muhammad (peace and blessings of Allah be upon him) turned to Allah with supplications.[2;56] At the same time, as in other cases, when it comes to material goods, in some cases it is about material goods, and in some cases, it is about spiritual goods that can be obtained from material goods, such as spiritual goods, spiritual goods, etc., as well as spiritual goods, which can be obtained from material goods, such as spiritual goods, etc., as well as about spiritual goods that can be obtained from material goods.

At the same time, according to the Quran, a Muslim is someone who has completely obeyed Allah and his commands and believes in pure Tawhid (the unity of God), which is not tainted by any shirk, and that is why the Almighty presented the prophet Abraham as the true one.[6;182] Every person living in their country is characterized by cultural origin, he has considerable wealth and the wealth of knowledge and skills nature reserve.

The concept also makes it possible to talk about the individual conceptual sphere of a separate linguistic personality due to the context and the different interpretation of a person depending on his personal experience.

When comparing their linguistic concepts in Uzbek and English, it became clear that, depending on the aspect of their study, they can be classified into universal concepts, linguistic concepts (linguacultural aspect of research) and unique concepts. It is possible to include in this sentence any lexical unit in the meaning of which any semantic method or imagination embodies. The first type of concepts are "fundamental universal concepts", which are limited in number and are fundamental in the special attitude of language carriers towards the universe in understanding the national mentality.

The concept is characterized by many researchers as subject proportionality, the content of a linguistic sign containing all communicatively significant information; paradigmatic, syntagmatic and word-forming relations of the sign;[5;66] all pragmatic information of the sign due to its

expressive and communicative functions, and cognitive memory of the word, which is associated with the system of the original purpose and spiritual values of the language. From a culturological point of view, concepts represent a stereotypical image inherent in any linguistic consciousness. Such concepts have a national-cultural marker, which, through common valence connections, manifest the idea of the most general, maximally abstract, but clearly expressed "object" about the "object". They determine the uniqueness of a particular linguistic landscape of the world.

According to Mardiev: "concepts, as a rule, relate to the human way of life are aimed at putting certain concepts into special humps, determining the linguistic and cultural presence. A certain concept is considered to have a specific formation in a different linguistics. Concepts, in turn, have a complex typological device, which is widely interpreted in relation to word meanings". As a result of the study of the concept of "happiness", the linguistic scientist found that this concept includes such conceptual units as positive status in a couple (family) relationship, positive kinship relationships, healthy lifestyle, positive collective relationships (having a place in the collective), spiritual-moral lifestyle, physical health, affection, satisfaction with lifestyle, consent from God, fulfillment of desire, maturity, marriage.

Concepts may not be exactly the same in different languages and different carriers of the same language, since they depend on how a person sees the universe. This can be assured on the example of a linguacultural analysis of the concepts of heaven and Hell in Uzbek, Russian and English.

It is known that the concepts of "Hell" and "Heaven" have aroused great interest not only in linguistics, but also in many other fields and have been studied for many years. However, from the point of view of Uzbek cognition, these concepts are still not studied. Their association with language and culture, especially the fact that they are from the basic units of religious lexicon, necessitates the identification of all the content and meanings inherent in them. Comparing them with similar concepts in English will further facilitate the task of identifying cognitive units concentrated around them. Because such an approach facilitates the identification of all similar and disparate cognitive characteristics in them.

The ambiguous image of Hell and Paradise intrigued not only scientists, but also many ordinary people. This can also be found out from the different opinions of modern internet users about "Hell and Heaven"[6;154]

Analysis of their answers showed that modern people imagine hell as follows: a place where the dead suffer forever spiritually and physically; a place of residence of sinful spirits, demons and Devils, "underground" – eternal darkness, loneliness associated with cold; "anger, envy, selfishness, greed, jealousy, etc. Actions, desires and unfulfilled dreams, pleasures of oneself and others, as well as what a person has in his "head", so "everyone has his own hell".

In most cases, Paradise is a place where Gardens, whistles, eternal summer, Angels and pleasant music are heard. So, paradise: – "the door hung for the summer, the open porch on the seashore, and the rest is just like in the advertisement of Bounty's chocolate; -" I myself understand with my soul what paradise is. But I can't explain it to people who ask me about it "– this is "a place where the soul is good and calm, because it must be as good as some global divine concept"; "a place that is as good as in the warm embrace of a mother as in childhood"; this is a place in heaven, closer to God; - this is part of the life of the afterlife, where eternal spring reigns – "An incredibly beautiful and fragrant place, in which there will be no longing and sadness, there will be no snow and storms" – this is in the heart of every person.

The concepts of "Heaven "and" Hell " are also culturally and religiously manifested in the linguistic landscape of the Uzbek-speaking world. The analysis showed that concepts not only include knowledge about heaven and hell, but also the totality of their meanings. This can also be assured by the following explanations of the lexemes of heaven and Hell in the " spirituality: An Explanatory Dictionary of basic concepts:[7;38]

Paradise is a term that, according to religious teachings, contradicts the term hell, refers to the space in which the pious live happily and comfortably after their death, doing good deeds, showing kindness, in a word, fully fulfilling religious beliefs and requirements." In the forms of primitive religion, as noted in this comment, complete visions of paradise were not formed in the seed-tribe religions. Visions of paradise appear together with national and world religions. In the doctrine of world religions, each of heaven and hell is given a separate definition and interpretation. Religious creeds claim that only those who fully fulfill religious requirements and beliefs, perform rituals and Customs flawlessly, do not commit evil, betrayal, keep God in his heart and heart can fall into Paradise. The visions of Paradise have for centuries urged people to do good, to keep themselves from bad deeds.

In the dictionary mentioned above, the name means" hell (Persia, hell) — a term that, according to the religious teachings spread throughout the world, does not fulfill religious requirements, is weak in faith, means a place where sinful slaves are punished in the afterlife; contradicts Paradise, a term that represents the content opposite to it". Due to the rise and prevalence of world religions: Buddhism, Christianity, Islam, and national religions, their teachings have extensively and thoroughly commented on the lexeme's "hell" and "heaven". In the imagination of these religious believers, the word "hell" has a deep meaning, which has encouraged and continues to encourage believers to return from sinful works, to do more good works of merit.

"Heaven and hell are the last destinations that man reaches. After a person reaches one of them, he will remain in it forever. Ahli Sunna Val community sect believes that these two things are material and that the things in them belong to both spirit and body. [6;125] The blessings and suffering in them are given to both the body and the soul. Heaven and hell are things that stand forever. Those who fall on them will remain forever. Only after some of the believers have served their punishment for their deeds will they be released from hell to paradise."

CONCLUSIONS AND SUGGESTIONS

In conclusion, it can be said that when a lexeme is pulled into a conceptual vocabulary, first of all, when its content-meaning in the language is cognitively studied, its content becomes more vivid. The concept does not translate the word into the meaning that it simply means, it cognitively interprets all its concepts expressed in life, links with human cognition, linguistic manifestations. Therefore, natural language – as a "very important cognitive tool, closely related to the perception and understanding of the world, as well as the level of memory and intelligence" - still attracts the attention of cognitivist scientists.

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