

## LINGUOCULTURAL, SEMANTIC AND PRAGMATIC FEATURES OF THE CONCEPT “GUNOH” IN TERMS OF ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT:

At the present time observing various types of concepts is very crucial and essential in linguistics. Figurative component of concept “Sin” correlates with perceptive and cognitive parts of human being. Perception represents linguistic embodiment of examined phenomenon. It embraces visual, auricular, tactile, tasteful perceived characteristics of thing, in a broad sense, which relevant signs of practical knowledge that reflected in our memory. And the last component of cultural concept is linguistic fixation of ones that embodies its denotation, description, definition, indicative structure, etc. In linguistic literature there are two approaches to study national - cultural specific features of phraseology: comparative and introspective.

**Keywords:** anthropocentric, concept, “sin”, semantic field, conceptual metaphors, broad sense, denotation, conscience, spiritual life.

### INTRODUCTION:

According to anthropological approach which considered as one of the leading in linguistics over the last half century human being’s conscience, thinking, culture, spiritual life are the foundations of perceiving all aspects of language. Language is usually perceived by the prominent scholars in linguistics as V. Humboldt, E. Sapir, B. Whorf as “a tool for expressing meaning”, “a guide to “social reality”, “not merely a reproducing instrument for voicing ideas but rather the shape of ideas,

the program and guide for the individual’s mental activity, for the analysis of impressions, for synthesis of his/her mental stock in trade”, and “contains a characteristic worldview”, in other words language is a mirror of culture, as well as being a part of culture. Objects and phenomenon of surrounding reality expressed in linguistic unities with their entirety and multiform perform linguistic worldview. There is a very close link between the life of a society and the lexicon of the language spoken by it. In this paper for revealing perception and representation of the concept of ‘destiny’ we survey phraseological units as a field of linguistics is a valuable source of information about culture and mentality of ethnos, preserve ideas about myth, custom, ceremony, ritual, habit, moral, behavior, and etc.

### RESEARCH METHODOLOGY:

According to Karasik concept as a category of linguoculturalogy, has multilateral meaningful structure in which stand evaluative, figurative and notional strata out. Values, higher orientation, define human beings’ behavior, compose the most significantly part of linguistic picture of world. Figurative component of concept correlate with perceptive and cognitive parts of human being. Perception represents linguistic embodiment of examined phenomenon. It embraces visual, auricular, tactile, tasteful perceived characteristics of thing, in a broad sense, which relevant signs of practical knowledge that reflected in our memory. And the last component of cultural concept is linguistic fixation of ones that embodies its denotation,

description, definition, indicative structure, etc. In linguistic literature there are two approaches to study national – cultural specific features of phraseology: comparative and introspective. The second is grounded on the representation about presence of “immanent” nationalcultural characteristics without reference to specifics of other languages and cultures. It should note that conceptual analyze of the concept “Sin” has been carried out by outstanding philosophies L.Witgenshtein, G.Vrig, M.Haydegar, X-G. Gadamer, M.Bumer, and etc. Using a lingua-cultural approach to the concept of “Sin” we can gain information about complex inner structure of concept, identify system of values and appreciation, which is influenced by cultural and spiritual experience of Uzbek nation. We have studied the representation of the concept of destiny in the Uzbek language through proverbs and sayings. As the source of the research have been used the explanation dictionaries, dictionaries of proverbs, phraselological dictionaries.

#### **DISCUSSION:**

The lexeme gunoh ‘Sin’ is an Arabic, means yovuzlik, yomon ishlar ‘bad habits’. In the Uzbek language it denotes tasodifiy, yoki qasddan qilingan ko’rgulik ‘preliminarily marked fate’. Proverbs and idioms with the components of aforementioned synonyms are attracted to draw a whole concept. As theological notion defined oldindan belgilab qo’yilgan, peshonaga bitilgan ko’rgulik; yozmish, There are a number of ayats ‘verses’ about the concept: “Ayting: bizga faqat Alloh biz uchun yozib qo’ygan narsagina yetur” (Say, “Nothing will happen to us except what Allah has ordained for us). In Islam an idea of fatalism gained priority and it affects in some grade to Uzbek ethnos’ mind.

“Sin” stands in contrast to measure, prudence. Induce not obey to disagreeable circumstances, otherwise to struggle against

ones without lack of wise, that is, to find a way out of a difficult situation: sening taqdiring do’ppingni tagida joylashgan, har yerning tulkisini o’z tozisi bilan ovla, qilich eng so’ngi hiyladir, etc. As a result of analyzing that focuses on to define quantity of superior power of destiny on human beings and rescue measures in section designed to destiny we have got such data: 36 pieces from total of 75 proverbs belong to superior power of destiny and 38 pieces to rescue measures.

#### **RESULTS:**

What does it give us in terms of national-cultural specific features of linguocultural society? Culture formed over centuries calls upon for struggle against fate with prudence. In contest with fate knowledge plays a crucial role. It would be appropriate to mention the Hadith which profoundly encoded in Uzbek people life: Gunoh ishlardan tiyilinglar. The notion “Sin” has its own expression in the phraseological fund, art literature, and folklore. It is formed with three semantic parts as: 1) is powerful on humans; 2) “Sin” is an exam given by God; 3) “Sin” marked by God. Each of these ideas may be essential definition to sin in context: Stable phrases show us in what Uzbek linguocultural society see a way to alter wicked fate. For instance, through praying to God, donating and good behavior, actions: qochgan ham “xudo” der, quvgan ham, suvdan ilgari to’g’on, balodan ilgari sadaqa. Knowledge about most extra linguistic unities humans commonly obtain through comparative way, that is, for instance, stupid person is compared with donkey. In our case we will survey destiny below: 1) with animals: bo’rkni tashlab bo’ridan qutilib bo’lmas, tangri asragan to’qlini bo’ri emas, tuya quvsa, o’rga qoch, // ilon quvsa –shudgorga, 2) with mythological personage: mol molga yetguncha, Azroil jonga yetar 3) with natural phenomenon: yelli kun yort, // yog’inli kun yot,

4) with insects: qurtning davosi – qaynoq suv,  
5) with war: qirq yil qirg'in bo'lsa, // ajali yetgan o'lar, 6) with plant: avaylagan ko'zga cho'p kirar 7) with disease: og'riq tishning davosi – ombir, har og'riqning davosi bor, // har emgakning chorasi bor 8) with raging mountain stream: suvni bog'laguncha, to'g'on och 9) with poverty: boy bo'lmasim bilibman, // och o'ldirma, xudoyim, zamona kelmay qirindan, g'amingni ye burundan As J. Lakoff stated ideas don't come out of thin air.

### CONCLUSION:

Our conceptual system is not something we are normally aware of. It is metaphorical in nature. We are mostly seeing something nonhuman in terms of human motivation, characteristics, and activities, i.e. they are personified. Here are some examples with the concept destiny and the conceptual metaphor sin is an action or bad habit: Taqdir uni sindirdi 'fate broke him/her'. Consequently, human being fight against sin 'gunohdan qochishadi', defeated 'yengishadi'. Above we witnessed how

our culture conceptualize sin. In Uzbek linguistic conscience sin is mostly represented by wolf, decease, war, poverty. Sin embodies more negative value than positive.

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