



## THE REALIZATION OF THE CONCEPT OF GOODNESS IN ENGLISH AND UZBEK PROVERBS

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### **Abstract**

In this article, thoughts are given about the expression of the concept of goodness in proverbs. Results and examples of this article about goodness in English and Uzbek to distinguish some differences of proverbs and their linguocultural features.

**Keywords:** concept, proverbs, cognitive, cultural, linguistic, literary, linguoculturology.

### **Аннотация**

В данной статье приводятся мысли о выражении понятия добра в пословицах. Результаты и примеры этой статьи о добре на английском и узбекском языка различать некоторые различия пословиц и их лингвокультурные помогает узнать особенности.

**Ключевые слова:** концепт, пословицы, познавательный, культурологический, лингвистический, литературоведческий, лингвокультурологический.

### **Introduction**

The concept has a rich history of development as the most important term philosophy, psychology, mathematical logic and cultural studies. There was an urgent need to define the concept, than and due to a huge number of monographs, scientific articles and publications in late XX - early XI centuries. Note that the ambiguity of the term and the appearance various interpretations are natural in the period of its formation and development, which gives rise to many approaches in understanding this term. At the moment, there is a tendency to consider the concept from the positions different fields of science in order to avoid insufficiency of interpretation and superficial study of a scientific phenomenon.



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The study of the concept implies not only the interpretation of the phenomenon and approaches to its definition, but also the possibility of functioning, representation and objectification, in particular, from the point of view of linguistics. It should be noted that the presentation of theoretical material does not exhaustive, but aims to show the history of development and the main trends in the interpretation of the term that exist in modern linguistics. Currently, the study of concepts in the language is one of the promising directions in linguistic science. Concepts are studied in various aspects: cognitive, cultural, linguistic, literary and others. There is a large the number of works where general and particular questions of theory are considered concept, as well as descriptions of individual concepts. Meaning recent research is of particular scientific value due to insufficient knowledge of concepts representing linguistic a picture of the world of a separate ethnic group or the author's understanding of concepts.

The concept is the key concept of linguoculturology, firmly established in linguistics, but it still does not have an unambiguous interpretation, despite the existence of a large number definitions and approaches to its study.

The concept in the works of N. D. Arutyunova is interpreted as the concept of everyday philosophy, which is the result of the interaction of folklore, religion, national traditions, feelings and values; the scientist considers the concept as an analogue of worldview terms, which entrenched in the language and contribute to the transfer of the spiritual culture of the people<sup>1</sup> . In this understanding, concepts are culturally significant and valuable concepts of everyday consciousness.

Z. Kh. Bizheva defines a concept as a formulated representation of an ideal concept, reflecting the native speaker's vision of the surrounding reality, which is determined by the traditions of a given culture. She identifies the following linguoculturological properties that the concept has: the permanence of existence, artistic figurativeness, preservation of the syncretism of root meanings, integration into the system of components of a given culture<sup>2</sup> .

A. Vezhbitskaya gives several definitions of the concept <sup>3</sup>. In her mind, the concept described as an object of an ideal world, which has a name, is defined using a set of semantic data, and reflects cultural perceptions of reality.

<sup>1</sup> Arutyunova N. D. Vvedenie Logicheskii analiz yazyka: Mental'nye deistviya: sb. statei. Ed. N. K. Ryabtsevoi. Moscow: Nauka, 1993

<sup>2</sup> Bizheva Z. Kh. Antropotsentrizm kul'tury – antropotsentrizm yazyka / Russkaya i sopostavitel'naya filologiya: sostoyanie i perspektivy. Kazan', 2004. Pp. 207.

<sup>3</sup> Vezhbitskaya A. Semanticheskie universalii i opisanie yazykov [Semantic Universals and Description of Languages]. Moscow: Yazyki russkoi kul'tury, 1999.





S. G. Vorkachev defines the concept as a separate object of collective consciousness, directing to higher entities, having an expression in the language and marked by an ethno-cultural property. According to the scientist, the only meaning terminology of the word "concept" is considered the need to correlate semantic units with a linguistic personality, which is a representative of the national mentality <sup>4</sup>.

The concepts of "good" and "evil" are basic linguocultural concepts that define value orientations, representing ethical opposition "good-bad", synthesize universal values and features of the national language consciousness, so it is much more difficult to characterize such concepts due to their ambiguity and divergence of definitions in different sources.

The concept of "good" in the Uzbek language picture of the world is characterized by as the most general evaluative concept denoting a positive aspect human activity, characterized by positive moral values (sincerity, goodness, disinterestedness, morality, piety, desire to help); it is a reflection of the highest strength in the person of God, who is the chief representative and a source of good; good is everything that corresponds to morality, associated with such concepts as happiness, love and freedom. Also good- is all that is associated with prosperity, wealth, property, then have material goods. Moreover, goodness is the opposite of evil.

The concept of "evil" in the Uzbek language picture of the world is defined as the most general normative-evaluative concept denoting any moral and negative aspect of human activity; is the opposite of good. Evil can be represented in three most broad categories: physical (illness, natural disasters, cataclysms, destruction, pain), moral (cruelty, deceit, suffering, vices) and metaphysical (Satan, dark forces). Evil includes the negative states of a person and the forces that cause these states. Refers to anything that gets people negative appraisal or condemned by them from any side.

A person makes a name for himself in life by his good deeds. No matter how much time passes, his memory will remain in the memory of people, and will be remembered in languages with good thoughts. It is remembered that he was a person who took care of such and such a person. And the bad guy he is proud of himself.

Yaxshilik nur keltirar,

Yomonlik — zulmat.

It is good to have some friends both in heaven and hell. –

Your friend is with you (If your friend is with you, solve your problem quickly)

In English proverb strong expressiveness due to the culture of "heaven" and "hell" and have impressiveness, while they are religious words and semantic contradictions

<sup>4</sup> Vorkachev S. G. Schast'e kak lingvokul'turnyi kontsept [Happiness as a Linguistic-Cultural Concept]. Moscow: Gnozis, 2004.





(antonyms). The existence of these words is the linguistic and cultural means pragmatic features. The Uzbek proverb is figurative compared to the English one. It has a simple structure and a literal meaning.

Goodness and morality lead a person to perfection. Good deeds done by man he will receive thanks in return, he will enjoy its fruits. Evil and the person who brought it to his heart and carried it out, in the end, held his head remains.

It should be concluded that proverbs are very many parts of English and Uzbek languages constitutes. They differ semantically, structurally, stylistically and even pragmatically differs in terms. Proverbs cover many shortcomings of the nation's culture takes to describe, identify and express the language culture in which proverbs exist serves. In the paremiological foundation of the language, national concepts, things, feelings, customs, famous ancestors, even place names - cultural points can be seen.

English and Uzbek proverbs connected with the concept of "goodness" are of the nation reflects the mentality, culture and traditions and has an important place in the language of this nation holds. In both languages, proverbs about kindness are different and synonymous between them or antonymic proverbs can be found. But their synonyms and antonyms relationships are not considered absolute, as they are chosen depending on the context, as a result, their meanings may also change slightly. Therefore, the proverb is relevant use in place makes speech fluent and fluent. Because as we mentioned above, proverbs are often used in speech and they are related to time, place, situation. In addition, society and social processes of proverbs has a direct impact on its use, content expression and other features.

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