



DEVELOPMENT OF THE CONCEPT “KNOWLEDGE” IN UZBEK

Kabulova Guzal Kilichevna

Teacher, Pedagogical Institute of Termez State University

email address: guzalqabulova@gmail.com

Annotation

The term “concept” is widely used in various fields of linguistics. To call something a concept means to pose the problem: to reconstruct the meaning of something for a particular spiritual culture. Considering, for example, the question of the concepts of beauty, truth, friendship, etc., one try to reconstruct that essence, which in usage is behind the words beauty, truth, friendship, etc.

Exploring concepts that are implemented in the texts in a definite language, we can identify the concepts prevailing in this usage, combine them into a group of “concepts”, which are attributed to the status of the most immediate and adequate implementation of the concepts. The concept “knowledge” is among the most important landmarks of human behavior, is the leading scientific concept of aesthetics (as “excellence”). Comparing the characteristics of this concept in various cultures would represent more clearly the system of value priorities of different language communities.

Key words: concept, knowledge, linguistics, learning, teaching, action.

Introduction

Nowadays we can distinguish tree basic approaches in modern linguistics which help us to understand the concept and which based on general states: the concept is a thing which names the concept, synonymous with the meaning.

The first approach, the representative of which is Yu.S. Stepanov, while considering the concept, pays more attention to the cultural aspect, when the whole culture is understood as a set of concepts and relations between them. The concept is the basic unit of culture in the mental world of man. They occupy a nuclear position in the collective consciousness of language, and therefore their study is extremely urgent.

The second approach sees the engaging in cognitive linguistics semantics of the linguistic sign is the only means of forming the content of the concept. The representatives of the second approach are N.D. Arutyunova, T.V. Bulygina, A.D. Shmelev and others.

The representatives of the third approach are D.S. Likhachov and E.S. Kubryakova and they consider that the concept does not directly arise from the meaning of the





word, as a result of clashes with the personal meaning of the word and the people's experience of man, that is, concept is a mediator between words and reality.

Interesting theory of the concept is proposed by Yu.D. Apresyan, it is based on the following assumptions:

- ✓ Every natural language reflects a certain way of perceiving and organizing the world and expressed values in it which is added in some uniform system of beliefs, a kind of collective philosophy that all language imposed by the carrier;
- ✓ Peculiar way of conceptualizing the language of the world is partly universal and partly nationally specific;
- ✓ The view of the world (a way of conceptualizing) is “naïve” in the sense that it differs from the scientific world, but it is not primitive notions[1,39].

It should be noted that the above definition of the concept are not mutually exclusive, but emphasize different ways of forming concepts. In our opinion, the most productive is an integrative approach to understand the concept. Concept is a term used to explain mental and psychological resources of the human mind and of the information structures that reflect knowledge and human experience, operational and semantic unit of memory, mental lexicon, conceptual system and language of the brain (lingua mentalist), all world view that is reflected in the human psyche [9, 90]. To understand the concept not necessarily to know the meaning of the word registered in the dictionary and which serves as a symbol of the concept, just to be able to deal with content components to [3, 16].

Clearly, all definitions of the concept show the language connections with the culture. Objects of the world are “cultural objects of” only when information about them is etnospeached thinking as “quantum” knowledge of concepts [11, 45]. By this time the term is not precise, although it is listed in Uzbek linguistics and the study engaged in H.Nematov, N.Mahmudov, A. Nurmanov, S.N. Ivanov, A. Berdialiev, R. Sayfullaeva, T.Mirzaqulov, Sh. Shahobiddinova, M. Qurbonova, B. Mengliyev and others.

The notion of a concept is derived from philosophy and logic, but in the last 15 years it undergoes updating and rethinking. Different definitions enable us to identify the following features of the concept: It is the minimum unit of human experience in its ideal conception, which verbalizes words and structures; It is the basic unit of processing, storage and transfer of knowledge; Concept has a precise function; It is a social concept, its associative field determines the pragmatics of concept; It is a basic culture center [9, 94].

In Modern Uzbek the notions «илм» and «билим» can express the same concept. We can find thousands of proverbs, sayings, wise words which agitate the concept «илм» and «билим» in Uzbek: Ех. **Илм** ўрганиш ҳар бир мусулмон учун





фарздир.[Ҳадис]; Бешиқдан қабргача **билим** иста [Ҳадис]: Бир соатгина **илм** ўрганиш бир кечалик ибодатдан яхшидир [Ҳадис]: Қайси бир олимнинг **илмидан** сўралганда қизғониб гапириб бермаса, қиёматда оғзига ўтдан тизгин солиб қўйилади [Ҳадис]: Аввало олим бўл! Лоақал таълим олувчи ёки тингловчи, **илму** уламоларни севувчи бўлгин[Ҳадис]; Садақанинг афзали мусулмон кишининг **илм** ўрганиб, сўнг бошқа мусулмон биродарларига ҳам ўргатишидир[Ҳадис]; **Илм** ибодатдан афзал[Ҳадис].

The words «илм» and «билим» are can be found in the wokrs prominent Uzbek poets as well:

“**Илм** ўқуб қилмаган амал мақбул,
Дона сочиб, Ўтармади маҳсул [А. Навоий];

Ер юзи бир дашту саҳро бўлса, гулзори **илм**,

Саҳнаи оламни бўлмоқда намудори **илм**.

Илму фан бирла қуролланмоқда сардори **илм**,

Илм ўқи, ҳеч бир жонга еткурмайди озор илм. [Оразий].;

“Эмиш ҳар элға қадри илм бало,

Ўла илм мақоми баски боло.

Кишиким илму фандин бохабардур,

Ҳалойиққа мўътабардур.

Тирикликда кишиким қилса ҳар кор,

Анинг осонлиғина илм даркор. [Абдулла Авлоний].

Жаҳон равшан зиёи илмдандур,

Кўнгил софи сафойи илмдандур.[Анбар Отин].

Кимда бўлса донишу, ақлу, тамиз,

Илм ила ҳилм аҳлини тутган азиз.

Сен хатолардан ўзингни тут узоқ,

Эй ўғил! Оқил эсанг солгил қулоқ! [Фаридиддин Аттор].

Бировким қилса **олимларға** таъзим,

Қилур гўёки пайғамбарга таъзим. [Навоий].

Билимни буюк, ўқувни улуғ бил,

Бу иккиси танланган бандасини улуғлайди.

Заковат қаерда бўлса, улуғлик бўлади,

Билим кимда бўлса буюклик олади[Юсуф Хос Ҳожиб].

Илм ила кимнинг дили равшан эрур,

У замон ичра саломат тан эрур. [Фаридиддин Аттор].



Билимсиз, шубҳасиз, аниқ кўрдир,

Кел, эй нодон, билимдан ҳисса ол. [Юсуф Хос Ҳожиб].

“Агар инсон илм нури билан ўз йўлини ёритмаса, зулмат ва нодонлик кўчасида қолади. Киши қалбининг нури илм ва маърифат билан бақувват бўлади. Инсониятнинг қадри илм билан ҳосил бўлади. Илмдан ҳали ҳеч ким зарар кўрган эмас. Илмни эгаллаб олиш эса бир санъатдир. Дунёда қандай ёвузлик содир бўлган бўлса, уларнинг ҳаммаси нодонлик орқали келиб чиққан. Энг зўр ҳалокат нодонлик, инсонийликни битирувчи ҳам нодонликдур. Яхши таҳсил кўрган ва илм нури билан ҳулқини яхшилаган аёл ҳар ерда иззат топади. **Илм** — аёл учун зийнат. Ақлини нодонликдан қутқарган ҳар бир аёл номус, иззат, аёллик қадрини тушуниб етади. Бундай аёл ҳеч бир ишда адашмайди. **Илмсиз** аёл эса бола тарбиялашда турли хатоларга йўл қўяди. [Абдибек Шерозий].

Lack of general definitions of the concept are connected with the fact that the concept is complex, multidimensional structure, which includes in addition to conceptual framework that not only overthinking by native speaker, but also experienced it, association, emotion, evaluation, national images and connotations that are inherent a particular culture.

Especially, proverbs play an important role in expressing the concept «билим» in the Uzbek language. Ex:

Билим — ақл чироғи.

Билим бахт келтирар.

Билим — давлатдан қиммат.

Билим — кучда,

Куч — билимда.

БилимЖи — олим.

Билимсиз — зоҳм.

Билимлига дунё ёруғ,

Билимсизга — қоронғу.

Билимлининг билими юқар,

Билимсизнинг нимаси юқар.

Билишим,

Билишимга тушар бир ишим.

Билимсиз кишига иш йўқ,

Илмсиз кишига ош йўқ.

Билимсиз мулладан устига юк ортилган эшак яхши.

Билимсиз халфа — экинсиз дала.





Билмаган айб эмас,
Билишга тиришмаган айб.
Билмаган ишга уринма,
Уриниб тузоққа илинма.
Билмагандан билган яхши,
Тўғри ишни қилган яхши.
Билмаганни сўраб ўрганган олим,
Орланиб сўрамаган ўзига золим.
Билмаганнинг билаги толмас.
Билмас табиб жон олар.
Билмасанг, билгандан сўра.

The word «илм» directly means the word “science”, but it also express the concept «knowledge» in contexts. Ex:

Илм — ақл булоғи,
Ақл — яшаш чироғи.
Илм бахт келтирар,
Билим тахт келтирар.
Илм — ёруғлик,
Жаҳолат — зулмат.
Илм излаган етар,
Изламаган — йитар.
Илм истасанг, такрор қил.
Илм кўп, умр оз,
Керагини ўқи.
Илм олиш — нина билан қудуқ қазиш.
Илм олишнинг эрта-кечи йўқ.
Илм топмай, мақтанма.
Илм — тубсиз қудуқ.
Илм — эгарланган от,
Билганга — дўст,
билмаганга — ёв.
Илм ўлчови — ақл,
Зеҳн ўлчови — нақл.
Илм қоғоз қатида эмас, мия қатида.
Илми борни ёш дема,
Илми йўқни бош дема.





Илми йўқнинг кўзи юмуқ.
Илми одам — иликли суяк.
Илми олар, Илмсиз олдираар.
Илми уй — чароғон,
Илмсиз уй — зимистон.
Илмининг сўзи — ўқ.
Илми меҳнатсиз эгаллаб бўлмас.
Илимнинг аввали аччиқ,
Сўнги — тотли..

It should be noted that the concepts are the result of two trends: the desire to display dialectical world, that reflect the world as it is, and the desire to constructive the world in order to subordinate his will and desire of man, that is to introduce the world easier, more rigid and deterministic to the extent that necessary and sufficient for a person to solve practical problems.

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