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THE ROLE OF THE CONCEPT IN MODERN LINGUISTICS (AS AN EXAMPLE OF THE CONCEPT OF DEATH)

Annotation

This scientific article reflects the role and importance of the concept in linguistics, its interpretation in people's lives, and how the concept of death is reflected in Muslim countries in connection with the concept. The reflection of the concept of death in the English and Uzbek culture in Islam and in the deeds of the holy book of the Koran.

Key words: Barzakh, trumpet, concept, doomsday, mahshar, book of deeds, calculation, criterion, condolence, afterlife, field.

РОЛЬ КОНЦЕПТА В СОВРЕМЕННОМ ЯЗЫКОЗНАНИИ (КАК ПРИМЕР КОНЦЕПЦИИ СМЕРТИ)

Аннотация

В данной научной статье отражены роль и значение концепта в лингвистике, его трактовка в жизни людей, а также то, как концепт смерти отражается в мусульманских странах в связи с этим концептом. Отражение концепции смерти в английской и узбекской культуре в исламе и в деяниях священной книги Корана.

Ключевые слова: Барзах, труба, понятие, конец света, махшар, книга дел, расчет, критерий, соболезнование, загробная жизнь, поле.

KONSEPSIYANING ZAMONAVIY TILSHUNOSLIKDAGI O'RNI (O'LIM TUSHUNCHASIGA MISOL SIFATIDA)

Annotatsiya

Ushbu ilmiy maqolada tushunchaning tilshunoslikdagi o'rni va ahamiyati, odamlar hayotidagi talqini hamda musulmon mamlakatlarida o'lim tushunchasining ushbu tushuncha bilan bog'liq holda aks etishi o'z ifodasini topgan. Ingliz va o'zbek madaniyatida o'lim tushunchasining islomda va muqaddas Qur'oni karim aktlarida aks etishi.

Kalit so'zlar: Barzax, surnay, tushuncha, oxirat, maxshar, ish kitobi, hisob, mezon, ta'ziya, oxirat.

The main problem studied in cognitive linguistics is the concept. Because cognitive linguistics is a science that studies the essence of a certain concept in the linguistic representation of the world and its connection with the realities of the world. The term "concept" has been widely used in linguistics since the 90s of the last century. However, the concept concept still does not have a single general explanation or interpretation. S. A. Askoldov is one of the most famous linguists in the study of concepts. He explained to the concept that "it is a unit that reflects the process of thinking about concepts of one kind or another." D.S. Likhachev in his scientific work «Концептосфера русского языка» defines the concept as a product of the thought process resulting from the conflict between the dictionary meaning of a word and a person's national views.

As long as a person lives in this world, he often thinks that his life, the time when his death will come, is very far. He thinks so because he has many dreams and hopes. And Ajali comes to him unexpectedly. The angel of death comes to take his soul. The pain and suffering of dying spreads to all parts of his body. From the top of his head to the soles of his feet he is drowned in the intoxication of death.

Death has two meanings in the dictionary:

1. A physical quality created in opposition to life.
2. Absence.

Death is seen as a bridge between two lives - the life of this world and the eternal life of the hereafter[1]. Death does not mean extinction in the full sense, but it is the breaking of communication between the soul and the body and their separation from each other, a change of state, and also from the same land. moving to another country. Death is the separation of the soul from the body [2]. Death leaves an indelible mark on the heart. Remembrance of him softens the heart and invites us to turn to God with repentance. That is why death is repeatedly mentioned in the Holy Qur'an. The verses in it warn disbelievers and disobedients with the torment of death, but they give glad tidings to believers who prepare for death and prepare their deeds

for the day when it comes. Verses about death are mentioned a lot in the Holy Qur'an. Allah Almighty says:

"Every soul is a taster of death" (Surah Ali Imran, verse 185).

"(O Muhammad!) Say: "If you avoid death or being killed, it will not benefit you at all" (Surah Al-Ahab, verse 16) [3].

Man does not survive death. No matter where, at what time, death will find him. Explaining this, Allah subhanahu wa ta'ala says:

"Wherever you are, even if you are in strong fortresses, death will find you" (Surah An-Nisa, verse 78).

"Allah creates souls when they die and the undead when they sleep. Therefore, He keeps the souls whom He has sentenced to death (without returning them), and He releases the others until a certain period of time (until their death). Indeed, there are signs in this for a people who reflect" (Surah Zumar, verse 42). [3] God Almighty warns man that it is not worth it for him to give up this world and the Hereafter, because its pleasures are few, time is short, and the Hereafter is a permanent abode and a real abode:

"Say to them: "The fabric of the world is small" (Surah An-Nisa, verse 77).

"Only the Land of the Hereafter is (real) life (place)" (Surah Ankabut, verse 64)[5].

The heart of a person who has given up on the world, believing in its deceptions and is in the grip of lust, is, without a doubt, oblivious to the act of remembering death, and is deprived of this blessing. Such a person does not like to remember death, avoids it. Allah Almighty says:

"Say: "Death, which you are fleeing, is indeed a guide for you! Then you will return to the One who knows the hidden and the revealed. So, (He) will inform you of your past deeds!" (Surah Juma, verse 8)[5].

So, there are three types of people:

- those who left the world;
- those who have entered the path of repentance;
- mature scholars.

Indian scholars Parsuram and Sharma (1992) conducted research on cross-cultural and cross-religious fear of death and belief in the afterlife. Their research shows that when the representatives of 3 religions in India are compared: Hindus, Christians and Muslims, Indians are found to have the lowest level of anxiety about death. They showed that they believed in death, resurrection, and the afterlife more than any other people. The next pointer was shown by the representatives of the Muslim community. Christians have been found to have the greatest fear of death [10].

According to V. Von Humboldt, every language reflects a certain worldview. Therefore, "to the extent that a person's perception and activity depend on his views", a person's attitude to "objects" is completely determined by language. C. Geertz gives the following definition of the concept of "culture": "As a system of inherited concepts expressed by a historically transferred model, the concepts included in the signs are the means of symbols, through which people communicate with each other and base their knowledge and relationships on life."

Death is inevitable for all living beings. Death is a bridge between two lives - the life of this world and the eternal life of the hereafter. We all imagine and believe in him. There is no person who does not know or remember death. However, things related to death are completely strange. They cannot be seen, felt, or compared to other things until a person has experienced them.

At this point, Bridget M. Rose (2002), a linguist at the University of Chicago, writes in her scientific research; "When people believe in life after death, they are less bothered by the anxiety of death and the fear of death. The reason is that people enjoy life believing that they will all die one day and prepare for death. This strengthens their beliefs about life after death, they take comfort from religious teachings" [11]. In our religious and secular view, death is called a process that happens without asking, without warning a person. Luqmoni said to Hakim's son: "My son! You never know when death will come. So, stand up to death now before it suddenly overtakes you" [12;] sentences shake a person for a moment. In this regard, the holy book of our religion, the Holy Qur'an, contains many references. Allah Almighty says: "Every soul is a taster of death" [13].

Islam is the last true religion sent to all mankind, but Christianity is also one of the world religions. Most of the developed countries include people belonging to the Christian religion. In the Old and New Testaments of Christianity, there are separate teachings about death and immortality, where "death" is the punishment for sins and that Jesus died for all mankind. For example: "When death is present for a believer, Jesus Christ is always life, resist death." (Old Testament, 24) [12]. In Europe, there is a famous expression "memento mori", which is a phrase that always reminds one of death, reflects its unexpected arrival, and encourages a person to think about it all the time. The phrase "realization of death" refers to a person's preparation for death and acceptance of it as natural. Death from a philosophical point of view and its inculcation into human consciousness has been discussed and explained in various ways. For example, the philosopher and scientist Plato emphasizes that "death" is immortal and that the human soul can remain with people even after death. But he believes that death should be viewed as the quality of life's achievement [13]. Scientist Epicurus explains the opposite: "Death occurs when the soul is dead and the body is destroyed." Usually, when people reach adulthood and middle age, they think that death is not yet coming, but as they get older, they realize that it is getting closer and closer. But during this period of adulthood (old age), the fear of "death" is more observed in people [13]. According to Kastembaum, "The fear of death is the root of all fears in our minds. "Civilization is a desperate attempt to keep our fear of death under control" [13].

The death of the Polish people is represented in the image of "an ordinary woman often dressed in white" and Pol. Ęmierć matula (mother's death); babusia Ęmierć (grandmother-death); they express it with words like kuma Ęmierć (death of the Mother of God or the Virgin Mary). Initially, the Laws of Manu were written in poetic form in India, and they were expressed in 12 chapters, 2685 articles and two-line poems. The Laws of Manu provided for the death penalty for anyone committing an

assassination against the state or disturbing the social order, except for premeditated murder, any betrayal of a spouse, third-degree theft, even women were sentenced to death. For example: in article 231, "A criminal who commits theft during a fire is set on a suitable fire, and in this way his soul is sent to the god Yauma"[14].

There are other sentences in the Holy Qur'an, "If they do good, they will never be denied. Allah knows the pious. Of course it is defined as, "For those who disbelieve, neither their wealth nor their children will be able to save anything from Allah's punishment" (Qur'an, 3:115,116). In Islam, it is predicted that a person will go through 8 stages after death.

1. Barzakh - in Islam, it is believed that after a person dies, his soul enters a waiting state called barzakh. It is considered a transitional period between this world and the hereafter, and it is also considered a veil between the dead and the living.

2. Trumpet blowing - for the beginning of the doomsday, the angels blow the trumpet at the beginning of the signs of the doomsday. The angel will blow the instrument twice and people will be resurrected and gather at the place of judgment.

3. Resurrection is the process of raising a dead person on the Day of Resurrection and going to the place of questioning. Allah Almighty says in one of the verses, "O people! Fear your Lord! Indeed, the earthquake of the Hour (Doomsday) is a great thing."

4. Resurrection after death - Resurrection happens in different ways. People will be resurrected both spiritually and physically and will be brought to God.

5. Gathering place (mahshar) - all the good and bad dead will gather there. They gather to get the book of deeds, this is also mentioned in the Qur'an.

6. Taking the book of deeds - at this time, the spirits gather to receive the books of deeds. This book is said to be a book in which their good and bad deeds are recorded (it is not known in which case), the dead see their life paths in this book.

7. Reckoning - when people receive the book, they will be judged and their actions will be counted. In the Qur'an, it is said about this: "Today, every soul will be punished according to the profession (deed) he did. There is no oppression today. Indeed, Allah is the One who makes the reckoning quick" [14] (Surah Mu'min (Ghafir), verse 17).

8. Criterion is the measured part of actions. If a person's good deeds prevail, he will be saved, otherwise he will be punished. It should not be forgotten that even the believers who went to hell can enter paradise after their punishment.

We know that the process of mourning is also related to death, and it also has cultural peculiarities. The expressions and words used express the identity of each nation. We call mourning and condolence ceremonies held after the burial of a deceased person. Allah Almighty revealed the religion of Islam in a very perfect way. There are perfect instructions in this religion about every situation of people, even in this mortal world, fards and sunnahs are prescribed about the rituals and actions of going to the final destination. The customs and rituals of our people, in turn, are reflected in the norms. In humanity, mourning is a rite of separation, the loss of a loved one, and looking forward to the eternal world. One of the trials that befalls a person is the death of those around him. When a calamity comes, a person should say: "Inna lillahi wa inna ilayhi raji'un" - Indeed, we belong to Allah and surely we will return to Him (Surat al-Baqarah, verse 156).

Condolence is considered to be consolation and sympathy, and condolence words such as "May God give you patience", "Forgive the deceased" or "May the departed rest in heaven" are said. Along with our religion, mourning and mourning ceremonies are held in the peoples of the world with their own traditions. Losing a loved one for a lifetime grieves all living beings. In the Western world, on the contrary, death rituals are almost non-existent. In the United States, people often think that when they lose a loved one, the grief is limited to them and their family members. This is evidenced by the fact that their relatives, peers and colleagues do not want to know about their situation, writer Mergan O'Rourke in his article in "The New York" newspaper (20.01.2010) "don't ask" policy in our representatives of the world accepted. In this regard, the mourners

are interested in their opinions through a questionnaire. Some scholars have also looked at grief as a sign of the decline of traditions. This is a tradition that has been preserved since the time of the plague in the ancient west, when it was strictly forbidden to bring home, keep, wash, purify and bury people who died of the plague in the cemetery, only to burn them, and it is emphasized that they will be erased from their memories.

In the countries and peoples of the Eastern part of Europe, the funeral rites are based on the Christian beliefs of the Provaslov Church. In Eastern Europe, mourning for the dead is very

important, they strongly believe that in 9 days the soul leaves the body, in 3 days the soul leaves the body, and after 40 days the whole body ends its life completely.

Russians perceive death as "good" and "bad". A good death is an old age with the understanding of the love of children and loved ones they believe that dying by the will of the will, and a bad death is a murder, suicide, or the suffering of life as a result of illness and accidents. They call the afterlife "another world, a meeting with God."

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