CHARACTERISTICS OF LINGUISTIC EXPRESSION OF THE CONCEPTS OF GOOD AND BAD

O. Kuchkarova
Senior researcher, independent researcher
Andijan state university interfaculty department
of foreign languages (social and humanitarian sciences).

Annotation: In this article is discussed the features of the linguistic expression of the concepts of good and evil. Among other things, the study of the content components of good and bad lexemes in dictionaries should be associated with their implementation in different discourses, this was attributed to the analysis of scientists' research. It is shown that the Uzbek mentality connects the opposition of good and evil with a clear moral paradigm, which is not only reflected in the sacred hadiths of Islam, but also historically connected.

Key words: goodness and badness, lexeme, opposition, sacred hadith, concepts, discussion, manners, behavior.

Introduction

In the language system of modern linguistics, great attention is paid to studying the essence of various concepts, revealing their content, formation, implementation, etc. It is no exaggeration to say that there are many studies in this direction. Describing and analyzing the concepts of good and bad allows us to deepen and expand our understanding of the non-physical world of a person, in particular: his social status and relations with a certain society, his mentality, his moral, philosophical, cultural aspects. As a result of studying the works of scientists, the real world of a person is reflected in the artistic space like a drop of water, the existing concepts that live in his mind, i.e., enriching the specific features of the words good and evil with new concepts, in an updated form conveying to the student is one of the urgent issues.

The main part

The search for moral, philosophical, and cultural dominants determining the spiritual life of the people in different periods of the history of linguistics attracted the attention of language researchers. These, of course, include such categories as life, death, truth, beauty, love, good, evil. The opposite concepts of good and evil, according to Vinogradov, "the ontological key to understanding the world " called the "global antinomy" [1]. The study of content components of good and bad lexemes in dictionary entries should be related to their implementation in different discourses, because good and bad belong to complex abstract entities, the semantics of which is clearly manifested in the context. The dictionary interpretation does not allow to determine the characteristics of the concept that are distinguished by national and cultural specificities.

It has been shown that the Uzbek mentality connects the opposition between good and evil with a clear moral paradigm, which is not only reflected in the holy hadiths of Islam, but also historically related. It is not difficult to learn the characteristics of the national mentality of the Uzbek people, the cultural and historical experience, the concepts of good and bad through the rich spiritual heritage left by our ancestors to the future heirs, because the linguistic material of fiction is the most valuable linguistic and cultural research. there is no

doubt that it is the source. Hadiths show good and bad as multifaceted phenomena related to different areas of human life: religious, social, moral, aesthetic. In mosques, it is explained to people in Arabic that good and bad are related not only to a person, but also to the world around him. In public consciousness, the category of goodness is expressed in several forms - in relation to a person, the world around him, and God. It combines ethical, aesthetic and pragmatic principles. At the same time, the existence of an intralinguistic dichotomy contributes to the development of negative meanings in derivatives with good - bad - roots [2].

Discussion and results

Good and bad are the main, central categories of the world from a linguistic point of view. The most general picture of the world is the sum of knowledge accumulated by a person as he assimilates existing knowledge [3]. It is a verbal representation of the picture of the world, which is an image of consciousness-reality reflected through the medium of language, a model of holistic knowledge about the conceptual system of ideas expressed by language [4]. The component analysis of lexical units representing the good-bad conceptual opposition is an interesting area for research. The class of central units with the simplest meaning forms the core of the semantic field - core schemas. For a good lexeme, "positive", "good", "moral". Because the lexeme of evil is composed of terms such as "bad" and "immoral" [5].

Although the conceptual opposition of good and evil has already attracted the attention of researchers, the results of the analyzed research show that it has not been studied in the artistic space of one author. In the form of a specific speech, it is not a concept as a whole, but its components are implemented in one or another combination. In addition, separate segments of the studied concepts can have their own field of interpretation. Literary texts of a particular author allow us to draw conclusions about a part of his conceptual field and through his perception of the world - researchers to assess the characteristics and quality of people's conceptual field. As a result of the in-depth analysis of the words good and evil, the existence of different scientific approaches and the determination of the characteristics of the linguistic expression of the concepts of good and evil in the artistic text consists in determining the set of multi-level linguistic tools for expressing the content components of the conceptual opposition.

Describing the lexical, morphological and derivational characteristics of lexemes expressing the concepts of goodness and evil in all languages - conveying to the students that the concepts of goodness and evil have a polar nature, proving that scientists form a complex and multifaceted space containing the intersection zone of the studied concepts is one of the important tasks between.

In linguistics, the opposition between good and bad is a multifaceted phenomenon that has formed a unique system of lexical-phraseological and grammatical meanings. The semantic side of the opposition between good and evil is best manifested in the artistic space [6]. Mainly in the materials of religious literature, for the first time, an attempt is made to analyze the concepts of good and evil, to justify their conflicting relationship. These concepts are considered as one of the most important verbal objective contrasts. The concepts of good and evil are studied as two-sided entities: from the side of the plane of content and expression. All other less general schemas are subordinated to category-lexical schemas, defining and concretizing them, which gives the structure of the schema a hierarchical character. Such schemes are usually called differential. For the lexeme of good, "good", "safety", "profit",

"property". Because the lexeme of evil is described by words such as "harm", "problem", "attack", "anger", "sin" [7].

In the main meaning, the good part is formed through the units of other terms, but included in the first meaning in the semantic field of goodness: "honesty", "happiness", "success", "contentment", etc.; and evil is explained by words such as "revenge", "hatred", "guilt", "cunning" [8]. The study of the means of expressing opposite concepts and the semantic relations between them allows to determine the relationship of multilevel language units as a necessary basis for creating a linguistic theory that integrates the ideas of functional and cognitive linguistics. The theoretical basis of the research is the theory developed in cognitive linguistics, that every language, like every culture, uses its own sign apparatus, its own system of concepts, as a result of which the relevant society is determined: "It is through concepts. man, language and a living connection is established between culture" [9].

Conclusion

As a final word, we can say that modern linguistics studies different concepts by comparing different languages. But even in one language, in addition, the method of comparing and analyzing opposite concepts allows to deepen and expand the understanding of the structure of the non-physical world of a person: his social relations. Moral, philosophical and other phenomena. Good and evil are the central categories of ethics and philosophy: they represent ideas about the real person, through which a person is defined in his existence, they are a measure of the positive and negative view of the world. It is through the prism of these concepts that human actions and all his activities are evaluated. When we studied the scientific research of many researchers, we saw that they considered it impossible to develop a complete moral system without solving the problem of good and the problem of evil that cannot be separated from it. Most of them emphasized that, despite the relative nature of the concepts of good and evil, the main starting point of human activity is its positive direction - goodness.

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