



The Linguocultural Study Of The Concept Of “Patience”

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Abstract

The article provides information on the linguocognitive and linguocultural study of the concept and discusses the verbalization of the concept of “patience” in the Uzbek language. The paper considers the definition and characteristics of concept within the main aspects of its study. The experience of working out the various approaches to the interpretation and formation of the concept is reflected. There are seven main aspects studying concepts: the logical-philosophical, philosophical, linguistic, linguacultural, cognitive, psycholinguistic and literary and culturological. In fact, the philosophical tradition still treats the concept as the reduced knowledge about the world.

Keywords

Linguocognitive, concept, concept “patience”, Uzbek folk proverbs.

Introduction

Relevance of the topic. Linguocognitive field, being one of the most important and much researched areas in modern linguistics, is noted as the main direction for the study of the national landscape of the world in the linguocognitive aspect. Language is being studied by general circumstances as cognitive mechanism coding certain information, relation between language transporters and material subsistence. Cultural concepts play specific role that language users utilizing general languages are attributable to distinct lingua culture in determinant concepts preforming national world scenery. The term “concept” is derived from the Latin word “conceptum”, which means “thought, idea, something convinced in the mind”. In logical-linguistics and linguistic-philosophy, the terms “concept” and “notion” are often used as synonyms. Foreign scholars in cognitive psychology and cognitology use the term “concept” mainly in cognitive researches, and linguists believe that the term “notion” is specific to the science of logic and philosophy [6]. The concept of “patience” has a religious philosophical meaning in almost all languages, and in turn is a lexical unit of universal nature as a national and moral-emotional concept. The linguistic study of the concept of “patience” has not yet been extensively studied in comparison with the philosophical study. Studies in different linguocultures show that the concept of “patience” represents a common concept for most peoples. The concept of “patience” was studied by Russian linguists I.A. Dolgova, A.A. Barilovskaya, N.M. Dimitreva, O.M. Romax, K.E. Nagaeva. Researcher M.V. Davlatmirova considers the study of the concept of “patience” as a sub-concept of the macro-concept “fate” to be important for the expression of both concepts [4].

The outline of the main research material. According to Sh. Mirzaeva, the activation of the lexeme of patience in the vocabulary of the Uzbek people is associated with Islam. The adoption of Islam by the peoples of Central Asia and the memorization of the Holy Qur'an and hadith

texts became the basis for the word to take a firm place in the vocabulary of these peoples. It should be noted that the lexeme of patience has become an ornament of the vocabulary not only of the peoples of Central Asia, but also of the peoples where Islam exists [5]. The activation of the concept of "patience" is not only related to Islam, but also its essence. The word patience is mentioned in more than 70 parts in the Qur'an. In the explanatory dictionary of the Uzbek language, the first meaning of the word "patience" is given in the form of endurance, will, determination [7]. For example, The teacher must be patient. (From the speech). The second meaning of the word is to endure suffering, to endure difficulties.

Among the notions expressed in the concept of "patience" are the ideas of not expecting anything from anyone, agreeing to wait for fate, and being a serious person, that is, a patient person. Indeed, the fact that people can endure the hardships and trials of life throughout their lives without losing their will and patience shows that they are patient. One of the meanings of the word patience is to behave with tension. At this point we need the same meaning of patience. Regarding the terminological meaning of patience, the scholars have given a number of complementary definitions: Munawi said, "Patience is enduring emotional and mental burdens and pains." - Patience is to keep the soul from sorrow and bitterness, the tongue from complaining, and the limbs from worrying.

- Patience is one of the virtues of the soul, and it is to refrain from doing things that are good and beautiful.

- Patience is steadfastness in the rules of the Qur'an and Sunnah. - Patience is to be polite when you're in trouble. - Patience is the steadfastness of the heart during suffering [9]. Such religious and philosophical definitions of the concept of "patience" are widely covered in the literature. In linguoculturology, the paremiological fund of language is important, it reflects the wisdom of a particular people, the national culture accumulated over the centuries. According to D.S. Likhachev, concepts in the human mind are formed not only on the basis of the meanings of words, but also on the basis of personal and cultural and historical experience of the people, and the richer the experience, the wider the boundaries of the concept. The possibility of forming an emotional circle is so wide. In other words, each concept reflects a specific reality related to life experience in society [1]. According to Maslova, it is in the articles that the uniqueness of the national landscape of the world is most evident. Proverbs in Uzbek with the concept of "patience" show the uniqueness of the Uzbek national landscape. For example, Сабр қилсанг ғўрадан холво битар, сабрсизлар ўз оғидан йитар.

Сабр таги – сариқ олтин. Бесабрнинг нафси шошар, Тусгани кузда пишар. Орига рози бўл, йўғига сабр қил. Одоб билан бахт топилар, сабр билан — тахт. Сабрлининг бошига олма битар, Сабрсизнинг бошига — ғавғо..

Conclusions: Patience is a virtue. A watched pot never boils. All things are difficult before they are easy. In Uzbek national proverbs, a patient person succeeds in life, and there is a pragmatic meaning that patience is a necessary condition for success. Although the concept of patience in terms of ethno-identity has a universal nature among many peoples, in contrast to some peoples, the linguistic landscape of the world can be observed in the minds of Uzbeks. It is clear that the concept of "patience" as a core of national, social and individual consciousness is firmly rooted in the consciousness of the Uzbek language. Uzbek speakers have a broad understanding of the linguistic semantic field of the concept of "patience" and give it a unique definition. Evaluation of patience by language users is vividly reflected in the following associations: a

patient person, a resilient person, a person who is not in a hurry, a heavy-handed person, a calm, resilient person. It seems that Uzbek speakers are positive about the concept of "patience". This situation shows that patience is one of the most positive and national qualities of the Uzbek people.

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