



THE IMPORTANCE OF CONCEPT AS AN OBJECT OF LINGUISTIC RESEARCH

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Article history:	Abstract:
Received: 7 th April 2024 Accepted: 8 th May 2024	Linguistic encyclopedic dictionary, the concept is expressed through the meaning of the notion. Concept - 1) subject in the form of generalized opinion in reaction to events; 2) the term concept is used more often than concept when describing highly generalized grammatical and semantic phenomena. Concept (concept) is a phenomenon that has the importance of a word, but is considered as a system of different relations: meaning is in the language system, concept is a system of logical relations, and linguistics is also studied in the studies of logic. As a result of convergence of the sciences of linguistics and logic, the concept is falling out of use instead of words such as "event", "process", "evidence".

Keywords: Linguistic encyclopedic dictionary, Concept

For linguists, the concept is more common in mixed phenomena. In the linguistic encyclopedic dictionary, the concept is expressed through the meaning of the notion. Concept - 1) subject in the form of generalized opinion in reaction to events; 2) the term concept is used more often than concept when describing highly generalized grammatical and semantic phenomena. Concept (concept) is a phenomenon that has the importance of a word, but is considered as a system of different relations: meaning is in the language system, concept is a system of logical relations, and linguistics is also studied in the studies of logic. As a result of convergence of the sciences of linguistics and logic, the concept is falling out of use instead of words such as "event", "process", "evidence".

Unlike a word, a concept is a unit that unites all the meanings and content associated with that word. It is made up of different and diverse images in the process of speech. This is confirmed by the fact that the words in this or that language mean not one, but many meanings. (Ryabseva, 2000). Cultural residue in the human mind is the penetration of the culture into the human mind, as a result of which the person himself becomes a part of the culture. These are imaginations, concepts, and experiences created through words. Rather than concepts, concepts are reflected not only in thoughts, but also in experiences. They are the subject of emotions, likes, dislikes and some conflicts. (Stepanov, 1997:40-41)

Based on the above ideas, L.A. Gruzberg tries to find a place for the concept as a cultural-mental language unit among language units, and also illuminates the issue of conceptual interpretation as

follows. He stated that the difference between word and concept depends on the purpose of their semantic and conceptual interpretations; For the material selected for semantic analysis, speech contexts serve mainly, while texts, artistic signs, and creative products related to one or another word serve for the concept. The result shows that the internal structure of the concept is a set of ideas and is fundamentally different from the lexical-semantic structure of the word. In a sense, the issue here is more in favor of semantics, because the role of subjective connection in the formation of the concept is greater (it is not specific to the word), and in the objective connection through human thinking, the limit of thinking is huge. (Gruzberg 2002: 127s)

According to V.V. Krasnykh, the concept is "a maximally abstracted idea of a cultural object that does not have a prototype in its appearance." Thus, if the scientist generalized the concept in figurative forms, such cases do not deny its existence. He explains the national concept as follows: "the abstract phenomenon of the most general and maximal level, which is cognitively given, but expressed through language, of all connections of the subject with national-cultural symbols." (V.V. Krasnykh, 2003, 2720 p.) Based on the concept of V.V. Krasnykh, the concept consists essentially of words and phrases with national-cultural specificity through abstraction. If we conclude from this, the generalizations related to the name of the concept correspond to the phenomenon of verbalization of the concept, but are not part of it, they are only reflected in the form of words and allow to convey the meaning.



If we define the concept of conceptualization, we understand that it is the mental construction of objects and events that lead to the transfer of incoming information to the mind, the emergence of ideas about the world. Categorization is the division of the universe into categories, groups and classes, objects and events, including conceptual categories as concepts and generalized concrete thoughts. At the same time, categorization is a cognitive process that teaches you to consciously classify an object into a certain category. Linguistic concept, which is considered one of the main types of concept, is the main unit of culture that has an ethno-cultural character and conveys functionally important information about existence. It represents cultural universals. The linguistic and cultural concept exists in thinking, it combines cognitive-rational and emotional-psychological content. The linguistic and cultural concept serves as a worldview model for all language speakers. The linguistic and cultural concept is a cultural tool influencing the formation of national character.

Concepts of culture are studied separately in linguistic and cultural studies. The main concepts of culture are important in the consciousness of the collective language. The main concepts of culture are abstract nouns, in particular, conscience, fate, will, sin, law, freedom, intellectuals, homeland, etc. understood. Concepts of culture A.Ya. Gurevich divided into two groups: "spatial", philosophical categories, i.e. universal categories of culture (time, space, cause, change, movement) and social categories, i.e. cultural categories (freedom, rights, truth, labor, wealth, property). V.A. Maslova adds another group to this - the category of national culture.

During the analysis of concepts, a large number of culturally specific concepts in any language has been identified. For example, the potato concept is one of the culturally specific concepts. For Russians, potatoes are a poor standard of nutrition, which can be seen in the example of the phraseology of "sidet na odnoy kartoshke"; A typical national dish for Belarusians, second bread, is an important nutrient. Or if we take the concept of bread, if bread is considered an important food standard for Uzbeks, it is not considered an important food for Korean, Japanese, and Chinese people. For them, rice is the main food standard. If we touch upon the concept of 'conceptualism' (lat. conceptus - concept, imagination, thought) at this point, we can see that it is a trend in medieval European philosophy. According to him,

universals (general concepts) do not exist outside of human thinking. In the matter of universals, he occupied an intermediate position between medieval realism and nominalism. However, he leans towards realism by interpreting general concepts as concepts of the mind before experience. Representatives: P. Abelyar, John of Salisbury (1115/1120 - 1180), Gilbert of Porretan (1076 - 1154). From the point of view of psycholinguistics, the concept is subject to the laws of a person's mental life and has a dynamic character in the process of cognition and communication. In linguistics, the concept is considered as a linguocognitive and linguocultural phenomenon.

The main subject of cognitive linguistics and linguistics is the concept, which reflects the spiritual values of the nation as a unit of thought. In cognitive linguistics, a concept is a vital image, meaning a language unit. The semantic range of a specific language is formed through the concept. Explanation and understanding of the nature of the concept is through language. The concept itself is a system without analysis, but it acts under other concepts. A concept is a collection of knowledge and imagination that manifests the results of life experience belonging to a nation, a term that embodies the attitude of the human mind to life and existence, the thoughts and views of a nation about something. At the same time, the concept is an operational unit of memory, which includes intellectual, linguistic, conceptual systems and the language of consciousness, existing knowledge. The concept shows an abstract unity in the sum of knowledge and experience gained as a result of understanding the world around a person. These views are also presented in Yu.S. Stepanov's conclusions. In his opinion, the concept is part of the culture in the human mind, and in this case, the concept entered the culture as a mental unity of the human world. The concept creates a cultural value in the form of an ordinary person and enters the culture and sometimes influences the culture. These views were clarified by N.D. Artyunova. According to the scientist, the concept is the result of interaction of several factors: folklore, national traditions, religion, life experience, image, sense of worth. The concept is a unique cultural layer, an image of the connection between man and the universe. We know that the concept is the result of the thought process that occurs through linguistic units (word, sentence, text). The concept is unique in that it carries, stores, and conveys information and ideas about objective beings, objects, and events reflected in our psyche, and records the attitude of society members to objects and events. . The world of



concepts is reflected differently in different cultures. Concept possibility is enriched by language speakers as a result of individual emotional and cultural experience.

The meaning of the concept is complex. Therefore, scientists consider the concept as a systematic phenomenon. This system is interpreted by the word layer. From the point of view of the layer, the concept is divided into types. These types focus on two bases. The first basis is diachronic, the second is synchronic. According to the diachronic point of view, concepts are divided into modern and historical layers. From the synchronic point of view, one looks at the basis of the image underlying the concepts. These complexities were also explored in the works of V.A. Maslova. She looks at concept meaning as a multifaceted structure, showing that it includes emotions, evaluations, national images, and connotations not only thought by speakers, but also felt by them, and is unique in concept structure points out that there is a point of view. Value is at the center of the concept, it serves the study of culture, culture is based on the principle of value. Each concept includes a complex mental harmony, a spiritual structure, a person's attitude to the represented object, and universal or general, national-cultural, social, language-related, personal-individual components.

There are also different views on studying the structure of the concept. For example, we observe this in the works of Yu.S. Stepanov. On the one hand, it separates all stable concepts in the structure of the concept, and on the other hand, it shows its internal structure-etymology, which turns the concept into the basis of culture. Z.D.Papova and I.A.Sternin talk about three different components of the concept structure: image, data storage, analysis field. The presence of the image in the concept is explained by characterizing the general object code. In the storage of information, the concept introduces separate cognitive signs, defines the main features of the subject or situation. The analysis field analyzes the concept through data in one or another aspect, obtains inferential knowledge from it, or evaluates it.

According to scientists, the concept has properties other than its meaning and structure. The multi-meaning feature of the concept is accepted by all. This feature of it can be seen in three steps. They are as follows: a) In the system, the symbol is the carrier of culture, in the culture it is the keeper of the linguistic state recorded from lexicography; b) Preserver of culture through language; c) Appearing in the text; In addition to the mentioned approaches, there is also a

linguistic and cultural interpretation of the concept in modern linguistics. Linguistically, the concept is considered the main unit of culture, which includes symbols, etymology, history of the concept, modern associations, attitude towards it or its evaluation. The unit connecting the cognitive and language structure is called a concept. In linguistic and cultural studies, the concept is expressed in the following language units: lexical and phraseological units; in speech units (phrase, sentence), grammatical structure. In the cited language units, the concept can give a certain part of its content. Linguistic means of expression lie in the concept. Linguistic tools are important for the manifestation of linguistic culture in relation to the concept of words. Lexical and phraseological unity resides in concepts that require a communicative process included in the language system. To fully understand the concept, it is necessary to understand the categories that are similar to each other. These include, first of all, logical concepts and language meanings. Linguistics studies the relationship of the concept with the word on the one hand, and with the concept on the other hand. According to D.S. Likhachov, the concept is combined with the lexical-semantic type of the word. The meanings of words form a concept surrounded by symbols. A concept is an image of the objective world, directly related to the external world, and a word usually reveals a concept only in its semantics. But according to scientists, there is a synonomic relationship between concept and understanding. In linguistics and cultural studies, the concept has a logical concept and a different meaning in the lexical sense. In particular, the concept and concept categories have two different directions. Concept to philosophy and logic; and the concept belongs to the directions of mathematical logic, cultural studies, linguistic culture, and cognitive linguistics.

In conclusion, the concept is an invisible category of thought, and this creates a great opportunity for its interpretation. A concept is a set of ideas that are related to each other and have a single rule. The concept is the essence of the notion embodied in the structural forms reflected in the image, content and sign. The concept appears in the text as a whole and serves to reveal the content reflected in the text. The image of the object that forms the basis of the concept is clear enough, and its secondary parts are abstract, and they interact around a single basis. Therefore, it is better to admit that the composition of the concept has a systemic character. Its systemic features are manifested in its complex



structure and perception as a whole mental structure. Above, the symbol and concept were studied separately. The mutual harmony of the symbol and the concept in the work of art is considered important in the semiotic analysis of any text to reveal the multi-meaning difference between the symbol and the concept. In a work of art, the concept is a way of knowing the aesthetic world and the puzzle of the author of the work, and the symbol is a cultural meaning under one sign. The symbol reflects the broad concept of meaning, the material possibilities of things, events, and the expression of emotional images in the text. A symbol appears in the form of a concept in a work of art. The set of symbols serves to reveal the meaning, idea, and concept of the work. The interpretation of the concept in the fields of cognitive linguistics, linguocultural science, as well as literary studies is mutually different. This term was used in linguistics as a synonym for the word concept until the 80s of the last century, but today it can be seen that its interpretation has expanded compared to the term concept.

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