



## EXPRESSION OF THE CONCEPT OF "SIN" IN ENGLISH AND UZBEK LANGUAGES

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**Abstract.** The article provides theoretical information on the role of the organizers of the concept of sin and crime in the linguistic landscape of the world in Uzbek and English.

**Keywords:** Concept, conceptology, anthropocentrism, crime, punishment, law, a linguistic view of the universe.

### INTRODUCTION

Man's understanding of the being around him, his way of classifying the world, his demonstration of people's knowledge, are all expressed in language. This is because language is the only means of communication that shows and reveals all the elements of existence, whether hidden or visible. Language reflects the process of knowing as a primary means of expressing ideas. In modern linguistics, the focus of researchers is on the problem of the interaction of man, language and culture. Each language has its own way of conceptualizing reality with its own national and universal characteristics.

### MATERIALS AND METHODS

In this regard, in recent years, the linguistic landscape of the universe has been defined, classified, and described through the conceptual understanding. Authors of rare researches and works on the concept in world linguistics - S. N. Askoldov, D. S. Likhachev, Yu. S. Stepanov, R. Jekendoff, Dj. Miller, V. A. Maslova, S. G. Vorkachev, V. V. Vorobiev, V. I. Karasik and others, in Uzbek linguistics - O. Q. Yusupov, Sh. Safarov, D. U. Ashurova, D. Bakhronova, D. Khudoyberganova and others.

### RESULTS AND DISSUSSION



In the interpretation of scientists, the comprehension of ‘concept’ is diverse, leading to observation and research about the concept. For example, in Russian teaching, D. S Likhachev began to look at the concept from a new psychological perspective. According to his opinion, the importance of the stock of individual cultural experience, knowledge and skills depends on the richness of the concept. [3, pp.4-5] It can be understood that the content of the concept depends not only on objective ideas or the cultural heritage of the people, but also on the subjective perception of the individual in the mother tongue.

Apparently, the scholar interprets the concept through a linguistic-cultural, i.e., linguoculturological concept. For example, Yu. S. Stepanov recognizes the concept as a mental unit and always connects it with culture. A concept is a point of intersection between the world of culture and the world of individual meanings. It is as if the concept is a powerful aggregate (clot) of culture enriched in the human mind, which on the one hand enters the spiritual world of man in the form of culture, on the other hand man enters culture as an ordinary person. Concept is a micromodel of culture, they are the basis for creating each other. At its core, the concept has the feature of extralinguistic, pragmatic and non-linguistic information. In short, the scholar describes the concept as a culturological comprehension [4, p.4].

The concept of crime is a lexeme of the core zone ‘crime’, which has synonyms at the lexical level of the subcore zone: GUILT, SIN, CRIME, WRONG. Behavior contrary to customary norms, rules. **Gunoh** (sin) expresses the meaning in a stronger color than the word **guilt**. **Crime** is applied in the sense of unlawful conduct. **Wrong** is outdated. [2, p.17]

We cannot use the synonyms **ayb** (guilt), **gunoh** (sin), and **jinoyat** (crime) as meaningful lexical units that always replace each other. This is of course explained by the content of context. On the one hand, each of these words falls into the category of independent concepts, on the other hand, they are referred to as multi-layered termin-variants that complement each other:

1. - *Hello, Erboy aka. How are you? Are the family members and children fine? Yagdu's face flushed like a man caught red-handed. (Ulugbek Hamdam. Ota, 73)*
2. - *Yes, Pulatboy, you have made the right decision. What's wrong with the baby?*



*Go and embrace as soon as possible, teach and make him become a good person, make him faithful as other people! May Allah be pleased with you! (Ulugbek Hamdam. Ota, 199)*

In the first of the examples given, the lexeme of **ayb** (*guilt*) can be used interchangeably with the word **jinoyat** (*crime*):  $x+x=2x$  (*ayb* (*guilt*) + *jinoyat* (*crime*) = synonyms, core zone) The sentence *as a person caught red-handed* means to be arrested, imprisoned, punished as a criminal through the element of analogy to the meaning of unlawful behavior. In this case, the word *guilt* in the context was used as a terminovariant that is fully consistent with the word *crime*.

In the second example, the word *guilt* was used as an independent concept far removed from the meaning of *crime*, but in a context synonymous with the concept of *sin*. We can't use the sentence *What's wrong with the baby? as What is the baby's?* This context is shaped by the national cultural spirit, the baby is a child in which no criminal activity is observed, but his or her birth, his or her existence, may have arisen from certain sinful acts. Therefore, according to the context, *guilt* and *crime* are also manifested in the interpretation of concepts that are not close to each other:  $x+y=xy$  (*guilt* + *crime* = long periphery),  $x+x=2x$  (*guilt* + *sin* = synonymy, core zone).

Another example: *I went out, got into Maftuna's car and drove straight to the restaurant. Maftuna's words never left my mind until I reached the destination. The fact that rascal Scorpio killed not only strangers, but also his own child, strengthened my hatred for him. What hurt the most was that I had killed the poor girl. To this day, I have not harmed any girl. Of all the things I did, for some reason I considered it a crime. (Nuriddin Ismoilov. The ones sentenced to death, 221)*

In this example, the word **jinoyat** (*crime*) is replaced by the terms **gunoh** (*sin*) or **ayb** (*guilt*), and in this respect the concept of *crime* can serve as a close concept belonging to the core zone. The word *kill* in the sentence *that I had killed the girl* is considered a criminal term, the words *What hurt the most, poor* means someone regrets the crime they committed and it a *guilt* or *sin*:  $x+x=2x$  (*crime*+*sin*=*synonymy*, core zone)

*Gulsara's life, which she had to take care of herself, was unknowingly trampled on. She had children out of wedlock. She met Shamsiddin in a place without wedding, did not*



wear the bride's white dress, and did not receive the blessings of her parents and the people. She tarnished the sacred notion of family. She ignored the customs ... **The secret meetings, the fleeting pleasures that were in fact worth a penny, turned her head, blinded her eyes and deafened her ears.** (Mengliboy Murodov. Sin, 27)

In another example, the forgiveness of sins by Allah, and thus the opening of the paths to heaven, came about through the units that make up the conceptosphere of Sin:

*He stood appalled, **judging** himself with the **thoroughness of God**, while the **action of mercy** covered his pride like a flame and consumed it. He had never thought himself a **great sinner** before but he saw now that his true depravity had been hidden from him lest it cause him despair. He realized that he was **forgiven for sins** from the beginning of time, when he had conceived in his own heart **the sin of Adam**, until the present, when he had denied poor Nelson. He saw that **no sin was too monstrous** for him to claim as his own, and since **God loved in proportion as He forgave**, he felt ready at that instant to **enter Paradise**.* (Flannery O'Connor. The complete stories, The Artificial Nigger, 279)

*U Allohning barcha marhamatlari bilan o'zini xukm qilib dahshatga tushib turdi. Rahm-shavqatesa uning mag'rurligini alanga kabi yopib, uni yutib yubordi. U ilgari o'zini hech qachon buyuk gunohkor deb hisoblamagan edi, ammo umidsizlikka tushmaslik uchun uning haqiqiy ahloqsizligi undan yashiringanligini endi fahmlab yetdi. U gunohlari boshidanoq kechirilganini angladi, yuragida Odam Atoning gunohini shu kungacha olib yurgani, bechora Nelsonni inkor qilgan paytni o'yladi. U og'ir gunohlar barqaror emasligini, shu bilan birga o'z gunohini bunday emasligini tushunib yetdi. Alloh uni qanday kechirganiga mutanosib ravishda sevilganligi sababli, o'sha paytda u jannatga kirishga tayyor ekanligini his qildi.*

## SONSLUSION

The concept of 'crime-sin-punishment' in the concept of 'crime' is a concept-frame, the content of which is full of slots, scripts, scenario, reveals the crime. Although these concepts are interpreted differently in terms of a nation's origins, traditions, and other social factors, they are characterized by universal semantics and categories that bind them together. Each of these consists of a wide range of segment units.



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