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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 08 Volume: 124

Published: 29.08.2023 <http://T-Science.org>

Issue

Article



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INVESTIGATION ON THE CONCEPT WITH HEALING IN LINGUISTICS

Abstract: This article study and research on the concept of healing in linguistics is theoretically analyzed. The healing concept is divided into micro-conceptual groups based on the conceptual system. The concept is interpreted as a linguistic and cultural unit, and the degree of reflection of the healing concept in paremiological units is studied.

Key words: Concept of healing, linguistic and cultural unit, lexeme of medicine, lexeme of language and culture, lexeme of treatment, lexeme of healing.

Language: English

Citation: Axmedova, Sh. M. (2023). Investigation on the concept with healing in linguistics. *ISJ Theoretical & Applied Science*, 08 (124), 280-283.

Soi: <http://s-o-i.org/1.1/TAS-08-124-29> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.08.124.29>

Scopus ASCC: 1203.

Introduction

We know that language units and the linguistic symbols attached to them do not express a frozen or static nature, and are constantly undergoing a process of renewal and change under the influence of time and space. Consequently, lexicology, as a field of systematic and systematic study of the vocabulary of the language, shows the total units belonging to this content and linguistic phenomena related to them. The field that studies the vocabulary of a language is called lexicology. In fact, the word "lexis" (Greek: lexis - word, expression, lexikos - relating to the word) means the collection of words of the language or the vocabulary of the language. Although the word is accepted as a lexical unit, the lexical unit also includes stable compounds. Instead of lexicon, different layers of vocabulary are understood: medical lexicon, household lexicon, book lexicon, colloquial lexicon, poetic lexicon (as well as the lexicon of a certain creator).

Analysis of Subject Matters

In English, the lexeme of medicine is represented by the word medicine. *Medicine is the science and practice of the diagnosis, prognosis, treatment, and prevention of disease. The word "medicine" is derived from Latin medicus, meaning a physician* [Tibbiyot -

bu kasallikning tashxisi, prognozi, davolash va oldini olish bo'yicha fan va amaliyot. "Tibbiyot" so'zi lotincha medicus so'zidan olingan bo'lib, "shifokor" degan ma'noni anglatadi].

In the research work of the Russian researcher G. Burova entitled "Фармацевтический дискурс как культурный код: семиотические, прагматические и концептуальные основания" the pharmaceutical medicine and drug names were analyzed.

Today, it is important to provide information to the general public about the correct application and interpretation of the medical lexicon in our language, the scope of their use and related problems. It is desirable to study it in the form of a whole system - system-structure, because it has all the characteristics of lexical units related to the field. Our study differs from the above studies in that the concept of healing in English and Uzbek languages was researched in a hybrid plan, the concept of healing was analyzed through the conceptual system, from the point of view of the concept, the medical lexicon was expressed in paremiological units and phraseological units, and their linguistic and cultural features were widely disclosed.

Making observations has become one of the main issues in modern linguistics. In such directions as linguopragmatics, linguoculturology, cognitive

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linguistics, psycholinguistics, neurolinguistics, ethnolinguistics, discursive analysis, the individual factor is the center of the research object. The emergence of these areas is related to the efforts to study the human in more depth in science and illuminate the linguistic activity in harmony with the individual factor.

As in many other fields, in recent years, we can see that the term "concept" has been repeated frequently in the field of linguistics, and many scientific works have been carried out when it is used together with many linguistic units. Nowadays, the term "concept" is widely used in various fields of linguistics. He entered the cognitive, semantic and linguocultural fields of linguistics.

The word concept is derived from the Latin word "conceptus", which literally means "concept". The term concept began to be widely used in science in the 90s of the 20th century.

M. Johnson, J. Lakoff say that the scope of language in science reveals the properties of the linguistic landscape of the world: concepts are multi-criteria spiritual formations in the collective mind, which have their own linguistic shell.

In Sh.S. Safarov's treatise "Cognitive Linguistics", the knowledge gathered through the conscious perception of objects and events and the formation of images in their imagination is formed in different ways and has a different character. He says that this directly causes the formation of concepts of different groups and structures.

N.M. Makhmudov says the following about the study of the concept in linguistic culture: "Considering the fact that in linguistic research, a lot of attention is paid to the problems of expression of the concept, a large part of candidate theses in recent years is dedicated to the linguistic research of the concept in one or another language, the concept is the most important in linguistic research considers the active unit to be used".

In A.G. Yuldashev's monograph "Linguo-cognitive study of idiomatic compound words", two approaches to the study of the nature of concepts in contemporary linguistics are recognized. One of them is based on a cognitive explanation, in which human knowledge and experience are given priority. The second is as a linguistic and cultural unit[2].

Research Methodology

In our study, we used the term "concept" in the context of linguistic and cultural studies. A person perceives things and events in existence mainly through language, stores them in his memory, and each person has his own conceptual system. For example, the conceptual system of an agricultural worker includes the language units of tilling the land, planting crops, watering it, and maintaining it; the teacher creates a conceptual system such as a lesson, standard documents, a journal, a lesson plan and a

lesson schedule, a rating book. The conceptual system of the representatives of the two social strata is fundamentally different from each other. In the process of knowing the world, i.e., in its conceptualization and categorization, the value relationship occupies an important place.

According to N.N. Boldirev, the interpretation of the acquired knowledge in this process, secondary conceptualization and secondary categorization within the framework of other systems such as attitude, value expression, values, stereotypes are of great importance[3].

We know that in the process of human perception of the world, as a result of the re-understanding of reality, new complex cognitive processes take place in the individual's conceptsphere. These processes take the status of conceptual derivation. Conceptual derivation ensures the interaction between the main concept and the concepts arising from it, assuming that there is a connection between specific concepts.

In the field of liigoculturology, which analyzes the relationship between language and culture, the level of expression of cultural views in the language, national-cultural, ancient and modern views of the peoples of the world, the features of expression of customs, traditions, qualities in certain folk speech are analyzed.

Despite the fact that the term was formed at the end of the 20th century, the roots of linguistic culture go back to the ideas of W. von Humboldt. F. Boas, E. Sepir and B. Whorf continued the views of W. von Humboldt and formed the theoretical basis of the science of linguo-cultural science.

In the course of the research, about sixty dissertations written within the framework of linguistic and cultural studies were studied. In particular, V.A. Maslova's book entitled "Liigvokulturology" consists of six chapters, the first chapter is devoted to the analysis of the relationship between language, culture, man and ethnicity, that is, the paradigmatic relationship of the science of liigvokulturology with the various directions of linguistics, the aspects of culture and the development of language and society. In the manual, as well as theoretical bases of research, research methods, object, subject; interaction of language and culture, linguistic landscape of the world; stereotype, metaphor, simile; the image of a person in examples of folk art; the role of women and men in society, their culture and culture; Issues such as the importance of comparative and cross-sectional analysis methods in linguo-cultural studies are also covered.

These scientists have conducted research devoted to the analysis of issues ranging from general problems of linguistics to narrow concepts. V.A. Maslova thought about the "unchangeable sentences" (ustoychivie viragenia) that appeared abroad in the 20th-21st centuries. Lingvokulturology studies not

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only the ancient traditions and customs of the people, the examples of oral creativity that have been forming over the centuries, but also the modern speech phenomena that reflect the people's life and lifestyle, culture and customs, as well as the mental aspects of a certain people and nation.

In Uzbek linguistics, research was carried out by such scientists as *N. Makhmudov, D.S. Khudayberganova, Sh. Usmanova, I.M. Tokhtasinov, Sh.T. Makhmaraimova, M. Saidova, U. Koziyeva, Z.K. Sabitova*, who are devoted to the issues of linguo-cultural studies.

The research source of the science of linguistics and culture consists of linguistic units that reflect elements of culture, each of which expresses its own customs, traditions, values, worldview and national-cultural laws in different degrees. Lexical units related to the concept of healing can be included among these units.

If we pay attention to the analysis of paremiological units with the concepts formed on the basis of this conceptual system, for example, *Kasal bitta - davosi mingta* - in this proverb it is said that there are different cures for one disease. Abu Bakr Razi also says that the treatment of one disease varies depending on the client, and the treatment taken by one client may have the opposite effect on another client.

Kasalni tabib emas, habib tuzatar – Habib means dear friend, comrade. In fact, a true friend's love for you, his encouragement is equal to a thousand pains of doctors, in this proverb it is stated that not only the doctor, but also the love of his shoulder friend will help the patient to get up from the pillow.

Pokliging – sog`liging – There is a lot of meaning in this proverb related to health, which is widespread among our people. A clean body, a clean faith, and a clean mind are the greatest health. This is stated in the Holy Qur'an, which is considered our holy book, and in the hadiths, it is stated that cleanliness and purity are at the beginning of human health. The following proverb, corresponding to this proverb, is also an example of the creativity of our people: *Uyi tozaga gard yuqmas, Gard yuqsa ham, dard yuqmas. Quturganning kuni – qirq* [9].

It should be noted that the number "forty" is a "magic number" among our people, it is clear to all of us, that is, there are many proverbs related to this number forty one person is one side, forty people are one...), magic (forty nights and forty days...), our traditions, rituals (chilla) and of course there is also a cure for some diseases, including rabies.

The smell of hidden work will definitely be revealed, that is, even if you hide the disease, it will show itself. There is also an invariant form of this

proverb: *Kasalni yashirsang, isitmasi oshkor etadi. Kalla osgan kuni itdan, Kir yuvgan kuni bitdan qutulasan.*

People's life experience, labor activities of our mothers are reflected in this parema, it is distinguished by its nationalism. One of our national dishes, typical of the peoples of the East, prepared by our mothers, boiling head and hooves is a cure for many diseases. On the day when the head hangs in the pot, not only family members, but also the dog in the yard also gets full, that is, a dog with a lot of bones "does not growl"; As it is said that your cleanliness is your health, on the day of laundry, many beds are washed and they are cleaned from various insects along with a lot of dust and stains. That is why it is said that you get rid of lice when you wash your clothes. *Kasal kasal emas, Kasalni boqqan kasal*[10].

Analysis and results

The reality of life is reflected in this poem, which is widespread among our people. The relatives of the sick person look at him and see him suffering, and they suffer both mentally and physically because they cannot help him in any way, so our people say: The hardest thing is not the patient, but the caregiver.

Kasal kulgi suymas [11].

"There is a hadith saying that smiling is also a sunnah. But laughter also has its place. Laughing in front of a person who is in pain is like laughing at his pain, the patient's body and mind do not like to laugh.

Kasalga asal ham bemaza tuyular [12].

This proverb is very scientific, as we know that one of the sweetest blessings is honey. In the "Law" it is said: Honey is the cure for a thousand and one ailments. It should also be said that the first sign of diseases is the tarrying of the mouth, that is, any sweet, tasty thing seems tasteless or tarry.

As it can be seen from the analysis, our Uzbek people are creative, they use the word in such a way that the expression of the powerful word shows its height not only in the artistic works, but also the units that represent human pain, illness, and disease are pleasant to the ear represents with names. We have seen in the above folk tales that there are such proverbs, wisdoms, stories, phraseological and euphemistic units about health and the treatment of diseases.

In summary, these units reflect the history, culture, lifestyle, customs, and religion of our people. In proverbs related to folk medicine, which have been created for centuries on the basis of people's faith and belief, and passed down from generation to generation, Purmano's thoughts on treatment, healing, prevention of diseases, health, and illness are short, clear, and succinct described in the form.

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