



The role of the concept in modern linguistics (As an example of the concept of death)

Diloromkhon KARIMOVA¹

Andijan State Pedagogical Institute

ARTICLE INFO

Article history:

Received January 2024

Received in revised form

10 January 2024

Accepted 25 February 2024

Available online

25 May 2024

Keywords:

Barzakh,
trumpet,
concept,
doomsday,
mahshar,
book of deeds,
calculation,
criterion,
condolence,
afterlife,
field.

ABSTRACT

This scientific article reflects the role and importance of the concept in linguistics, its interpretation in people's lives, and how the concept of death is reflected in Muslim countries in connection with the concept. The reflection of the concept of death in the English and Uzbek culture in Islam and the deeds of the holy book of the Qur'an.

2181-3701/© 2024 in Science LLC.

DOI: <https://doi.org/10.47689/2181-3701-vol2-iss2-pp353-361>

This is an open-access article under the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/deed.ru>)

Konsepsiyaning zamonaviy tilshunoslikdagi o'рни (o'lim tushunchasiga misol sifatida)

ANNOTATSIYA

Kalit so'zlar:

Barzax,
surnay,
tushuncha,
oxirat,
maxshar,
ish kitobi,
hisob,
mezon,
ta'ziya,
oxirat.

Ushbu ilmiy maqolada tushunchaning tilshunoslikdagi o'рни va ahamiyati, odamlar hayotidagi talqini hamda musulmon mamlakatlarida o'lim tushunchasining ushbu tushuncha bilan bog'liq holda aks etishi o'z ifodasini topgan. Ingliz va o'zbek madaniyatida o'lim tushunchasining islomda va muqaddas Qur'oni karim aktlarida aks etishi.

¹ PhD, Department of Applied Foreign Languages, Andijan State Pedagogical Institute.
E-mail: karimovadilorom15@gmail.com

Роль концепта в современном языкознании (на примере концепции смерти)

АННОТАЦИЯ

Ключевые слова:

Барзах,
труба,
понятие,
конец света,
махшар,
книга дел,
расчет,
критерий,
соболезнование,
загробная жизнь,
поле.

В данной научной статье отражены роль и значение концепта в лингвистике, его трактовка в жизни людей, а также, отражение концепта смерти в мусульманских странах. Отражение концепции смерти в английской и узбекской культуре в исламе и в деяниях священной книги Корана.

The primary focus of cognitive linguistics is the concept. Cognitive linguistics is a discipline that examines the fundamental nature of a concept within the linguistic representation of reality and its relationship to the tangible world. The term "concept" has been extensively utilized in linguistics since the 1990s. Nevertheless, the concept of "concept" continues to lack a unified, comprehensive explanation or interpretation. S.A. Askoldov is one of the most renowned linguists in the field of concept studies. He elucidated the concept as "a unit that reflects the process of thinking about concepts of one kind or another." In his scientific work, "Conceptosphere of the Russian language" D.S. Likhachev defines the concept as a product of the thought process resulting from the conflict between the dictionary meaning of a word and a person's national views. In his candidate's thesis, E. Komarov emphasizes that the concept is different from the lexical meaning according to the content structure. He explains that the concept is a mental phenomenon. N. Arutyunova interprets the concept as both a mental unit and an element of thinking, explaining that it is a cultural element between the universe and man. S. Kubryakova states that the concept is "a mental structure and a collection or generalization of knowledge of various contents and forms." [1:] Yu. Shvedova posits that a concept is a concept in and of itself, and that the content associated with it is perceived socially or subjectively. She further asserts that it reflects the important material, mental, and spiritual aspects of human life, has its own historical roots, and reflects the common experience of the people.

In Uzbek linguistics, the concept of "concept" is understood in different ways.

As long as a person lives in this world, he often believes that his life and the time of his death are very far away. This is because he has many dreams and hopes. And Ajali, the angel of death, comes to him unexpectedly to take his soul.

Death has two meanings in the dictionary:

1. A physical quality created in opposition to life.
2. Absence.

The concept of death is often viewed as a transition between two distinct realms: the temporal life of this world and the eternal life of the hereafter. [1.110-116] Death does not signify the complete cessation of existence; rather, it is the dissolution of the soul's connection with the body, the separation of the two, and a transition from one

state to another. The concept of death is defined as the separation of the soul from the body. The experience of death leaves an indelible mark on the human heart. The recollection of the deceased softens the heart and prompts the individual to repent to God. This is why death is repeatedly mentioned in the Holy Qur'an. The verses in question admonish those who disbelieve and disobey with the prospect of the torment of death, while simultaneously bestowing glad tidings upon those who are believers and who prepare for death and prepare their deeds for the day when it comes. The Holy Qur'an contains numerous verses pertaining to the topic of death. Allah the Almighty states:

"Every soul is a taster of death" (Surah Ali Imran, verse 185).

"(O Muhammad!) Say: **"If you avoid death or being killed, it will not benefit you at all"** (Surah Al-Ahab, verse 16) [3].

Man does not survive death. No matter where, at what time, death will find him. Explaining this, Allah subhanahu wa ta'ala says:

"Wherever you are, even if you are in strong fortresses, death will find you" (Surah An-Nisa, verse 78).

Allah creates souls when they die and the undead when they sleep. Therefore, He keeps the souls whom He has sentenced to death (without returning them), and He releases the others until a certain period of time (until their death). Indeed, there are signs in this for a people who reflect" (Surah Zumar, verse 42). [3] A person has **"big death"** and **"small death"**. The biggest one is the departure of the soul from the body at death. Little death is sleep. A sleeping person is compared to a dead person. Because like a dead person, he also has five senses and it is considered to be free from the mind, even if it is temporary. In the Holy Qur'an there are expressions derived from the root of the word "death" and expressing the meaning of "sleep". [4.420] Death can happen to a person both when he is awake and when he is asleep. So, sleep cannot ward off death from a person. In general, no situation, time, place, or thing can save a person from death. A wise person who thinks about these things should be aware that death may come at any moment, perform good deeds, keep an account of him before the day of questioning comes, and weigh his deeds without weighing his benefit or loss. God Almighty warns man that it is not worth it for him to give up this world and the Hereafter, because its pleasures are few, time is short, and the Hereafter is a permanent abode and a real abode:

"Say to them: **"The fabric of the world is small"** (Surah An-Nisa, verse 77).

"Only the Land of the Hereafter is (real) life (place)" (Surah Ankabut, verse 64) [5].

The heart of a person who has given up on the world, believing in its deceptions and is in the grip of lust, is, without a doubt, oblivious to the act of remembering death, and is deprived of this blessing. Such a person does not like to remember death, avoids it. Allah Almighty says:

"Say: **"Death, which you are fleeing, is indeed a guide for you! Then you will return to the One who knows the hidden and the revealed. So, (He) will inform you of your past deeds!"** (Surah Juma, verse 8) [5.404].

So, there are three types of people:

- those who left the world;
- those who have entered the path of repentance;
- mature scholars.

A person who has left the world does not remember death. Even if he remembers, he regrets that his world is falling apart and thinks that death is the reason for this. Remembrance of death in this way does not lead to closeness to God, but to distance from God. A person who has entered the path of repentance remembers death a lot. The more he remembers, the more his heart is filled with terrible repentance, and his body is filled with joy and sorrow. It's true, sometimes he doesn't want to die because he is afraid that death will come and he won't be able to complete his repentance and he won't be sad about the hereafter. But his condition is excusable. That is why he is not included in the list of people mentioned in the following hadith of our Prophet, may God bless him and grant him peace. Perhaps, because of his faults and defects, he is afraid of losing the great blessing of reaching God. He looks like a person who is busy preparing for a meeting to please his beloved and is afraid of being late for the party. Being afraid of being late for a visa is not wanting a visa. A virtuous person remembers death continuously. After all, he knows very well: that death is the first step to the Beloved One, friendship, the promised destination. Habib never forgets the promise of his beloved. Most of the time, the sage waits for the coming of death so that he can completely escape from this rebellious world, the home of the unbelievers, and be close to the Lord of the worlds. Remembering death and preparing for it is a mustahab for everyone. Preparation for death is by abstaining from sins and entering into obedience [6; 446]. Allah Almighty said:

"So whoever hopes to be in communion with his Lord, then he should do good deeds and not associate anyone (with him) in worshipping his Lord!" (Surah Kahf, verse 110). [7;]

There are several images of death in different systematic language cultures, black cloak, scythe, skeleton smile, and ancient societies represented death in different ways, in Greek mythology with the winged hippo Thanatos, in Scandinavian mythology with the lone and g People supposedly saw death in the image of the Amgin Hel, and in the case of Indians, according to their traditions, wildly decorated royal symbols [8;]. One of the few outcomes that we can all share and feel the same about is death, which all living beings are forced to accept. Fear is the first emotion that many people experience when they think of death. In fact, we know from time immemorial that everyone dies and comes back to life. People who agree with this idea will be left with even a little fear. Death anxiety is a multifaceted structure, and several types of it can be identified: fear of one's own death, fear of the death of others, fear of losing a loved one due to death. . It can be seen that people consciously try to avoid this issue in several ways. For example: not going to the places of death (if he does so, death will move away from him), not participating in funerals, not going even if invited, in his mind, a person is far from death. In fact, a conscious living being, a person needs to understand that participation in funerals is a great force that helps him overcome his fear of death and prepare his mind for the fact that it is a real event. Dun or cultures and the people who live in them are very different from each other when it comes to anxiety about death. In some societies, the belief in the phenomenon of death is strong, but in most societies, the opposite can be seen: they don't recognize death, they don't believe in its existence. An example of this is the United States of America and some Western societies. These are societies inhabited by people who resist death and strongly deny death. There is a strong fear of death among the people of Australia. Caucasian Americans suffer from the most death anxiety and are more likely than other communities to fear death. Because in them, many elderly

people face death in hospitals or nursing homes and remain alone. Therefore, American elderly people pay more attention to themselves as their youth passes, receive more frequent treatment, and in this way believe that they will be far away from death even if only a little. [9; 12-1] On the contrary, societies living in Eastern countries take death lightly and consider it simply a transition from one world to another. They consider death as the main unchangeable fact of life and prepare for the process of death and purify themselves. They prepare for the next resurrection and live in the second life.

Indian scholars Parsuram and Sharma (1992) conducted research on cross-cultural and cross-religious fear of death and belief in the afterlife. Their research shows that when the representatives of 3 religions in India are compared: Hindus, Christians and Muslims, Indians are found to have the lowest level of anxiety about death. They showed that they believed in death, resurrection, and the afterlife more than any other people. The next pointer was shown by the representatives of the Muslim community. Christians have been found to have the greatest fear of death [10; 10-12].

According to V. Von Humboldt, every language reflects a certain worldview. Therefore, **"to the extent that a person's perception and activity depend on his views"**, a person's attitude to **"objects"** is completely determined by language. C. Geertz gives the following definition of the concept of "culture": "As a system of inherited concepts expressed by a historically transferred model, the concepts included in the signs are the means of symbols, through which people communicate with each other and base their knowledge and relationships on life. "

Death is inevitable for all living beings. Death is a bridge between two lives – the life of this world and the eternal life of the hereafter. We all imagine and believe in him. There is no person who does not know or remember death. However, things related to death are completely strange. They cannot be seen, felt, or compared to other things until a person has experienced them.

At this point, Bridget M. Rose (2002), a linguist at the University of Chicago, writes in her scientific research; "When people believe in life after death, they are less bothered by the anxiety of death and the fear of death. The reason is that people enjoy life believing that they will all die one day and prepare for death. This strengthens their beliefs about life after death, they take comfort from religious teachings" [11; 230]. In our religious and secular view, death is called a process that happens without asking, without warning a person. Luqmoni said to Hakim's son: **"My son! You never know when death will come. So, stand up to death now before it suddenly overtakes you"** [12;] sentences shake a person for a moment. In this regard, the holy book of our religion, the Holy Qur'an, contains many references. Allah Almighty says: **"Every soul is a taster of death"** [13].

Islam is the last true religion sent to all mankind, but Christianity is also one of the world religions. Most of the developed countries include people belonging to the Christian religion. In the Old and New Testaments of Christianity, there are separate teachings about death and immortality, where "death" is the punishment for sins and that Jesus died for all mankind. For example: **"When death is present for a believer, Jesus Christ is always life, resist death."** (Old Testament, 24) [12; 15]. In Europe, there is a famous expression "memento mori", which is a phrase that always reminds one of death, reflects its unexpected arrival, and encourages a person to think about it all the time. The phrase **"realization of death"** refers to a person's preparation for death and acceptance of it as natural. Death from a philosophical point of view and its inculcation into human

consciousness have been discussed and explained in various ways. For example, the philosopher and scientist Plato emphasizes that "death" is immortal and that the human soul can remain with people even after death. But he believes that death should be viewed as the quality of life's achievement [15;]. Scientist Epicurus explains the opposite: "Death occurs when the soul is dead and the body is destroyed." Usually, when people reach adulthood and middle age, they think that death is not yet coming, but as they get older, they realize that it is getting closer and closer. But during this period of adulthood (old age), the fear of "death" is more observed in people [17; 29]. According to Kastembaum, "The fear of death is the root of all fears in our minds. "Civilization is a desperate attempt to keep our fear of death under control" [18; 135].

The death of the Polish people is represented in the image of "an ordinary woman often dressed in white" and Pol. Ġmierü matula (mother's death); babusia Ġmierü (grandmother-death); they express it with words like kuma ġmierü (death of the Mother of God or the Virgin Mary). Initially, the Laws of Manu were written in poetic form in India, and they were expressed in 12 chapters, 2685 articles and two-line poems. The Laws of Manu provided for the death penalty for anyone committing an assassination against the state or disturbing the social order, except for premeditated murder, any betrayal of a spouse, third-degree theft, even women were sentenced to death. . For example: in article 231, "A criminal who commits theft during a fire is set on a suitable fire, and in this way his soul is sent to the god Yauma" [19;].

In ancient China, the death penalty was one of the most common and cruel forms. Even those who refused to pay taxes were sentenced to death. In ancient China, executions were carried out in autumn or winter, so this phenomenon was reflected in many works of art. According to Confucius, killing a living being in spring and summer is tantamount to destroying nature when it awakens. Sima Tsian, a representative of the Confucian school belonging to the Han Dynasty (206 BC – 220 AD) [20;] wrote in his work "Shi Tzi" ("Historical Records") that "People are like green grass, whichever way the wind blows, the grass also leans in this direction" he admitted. "Grass" represents youth not yet understanding many things, "wind" represents the possibility of educating it.

In ancient Rome, the saying "To live a decent life, one must overcome the fear of death" was common, and people accepted death as natural and did not fear it." reflected in the poetry collection. For example: "I told my friends about my death and the immortality of my soul, and they sang and read funny poems." In ancient Rome, many philosophers did not have a deep understanding of the views related to death, so the concept of death was expressed in the form of myths in many works. The holy book "Bible" gives several specific examples of people being resurrected after death, "The Prophet Elijah prophesied that God only resurrects young children because of their untimely deaths." they emphasize." Also, according to the Bible, the Messiah and the righteous will surely be resurrected in the presence of God. Belief in the resurrection of the dead and the existence of that world is a belief left over from the time when their religion first appeared, and they usually buried the deceased at dawn. At the time of the emergence of the first Orthodox churches, the belief in the resurrection of people after death began. To this day, in Christian churches, they strongly believe in the idea of the resurrection of people after death and prepare the body for it [21;]. In the religion of Islam, the term life after death is believed to mean that only God resurrects a dead person. It is believed that the body of a dead person will remain in the grave until the Day

of Resurrection (that is, the day when they will be judged based on how they lived in life). On that day, a person will rise from the grave and be judged for what he has done during his life. He will be brought to God. This process is called the resurrection of the body. In Islamic teachings, death is the end of life and the beginning of the next life. As it is said in the holy book, the Holy Qur'an, "No soul dies without the permission of Allah. This is the written death" (Qur'an, 3:145). In Islamic teachings, it is believed that only people who have done good deeds will go to heaven, and those who have done bad deeds will burn in hell. But it is said that God is kind and even a bad person will be forgiven if he repents and does good deeds throughout his life. There are other sentences in the Holy Qur'an, "If they do good, they will never be denied. Allah knows the pious. Of course, It is defined as, "For those who disbelieve, neither their wealth nor their children will be able to save anything from Allah's punishment" (Qur'an, 3:115,116). In Islam, it is predicted that a person will go through 8 stages after death.

1. **Barzakh** – in Islam, it is believed that after a person dies, his soul enters a waiting state called barzakh. It is considered a transitional period between this world and the hereafter, and it is also considered a veil between the dead and the living.

2. **Trumpet blowing** – for the beginning of the doomsday, the angels blow the trumpet at the beginning of the signs of the doomsday. The angel will blow the instrument twice and people will be resurrected and gather at the place of judgment.

3. **Resurrection** is the process of raising a dead person on the Day of Resurrection and going to the place of questioning. Allah Almighty says in one of the verses, "O people! Fear your Lord! Indeed, the earthquake of the Hour (Doomsday) is a great thing."

4. **Resurrection after death** – Resurrection happens in different ways. People will be resurrected both spiritually and physically and will be brought to God.

5. **Gathering place (mahshar)** – all the good and bad dead will gather there. They gather to get the Book of Deeds, which is also mentioned in the Qur'an.

6. **Taking the Book of Deeds** – at this time, the spirits gather to receive the Books of deeds. This book is said to be a book in which their good and bad deeds are recorded (it is not known in which case), the dead see their life paths in this book.

7. **Reckoning** – when people receive the book, they will be judged and their actions will be counted. In the Qur'an, it is said that this: "Today, every soul will be punished according to the profession (deed) he did. There is no oppression today. Indeed, Allah is the One who makes the reckoning quick" [24;] (Surah Mu'min (Ghafir), verse 17).

8. **Criterion is the measured part of actions.** If a person's good deeds prevail, he will be saved, otherwise he will be punished. It should not be forgotten that even the believers who went to hell can enter paradise after their punishment.

We know that the process of mourning is also related to death, and it also has cultural peculiarities. The expressions and words used express the identity of each nation. We call mourning and condolence ceremonies held after the burial of a deceased person. Allah Almighty revealed the religion of Islam in a very perfect way. There are perfect instructions in this religion about every situation of people, even in this mortal world, fards and sunnahs are prescribed about the rituals and actions of going to the final destination. The customs and rituals of our people, in turn, are reflected in the norms. In humanity, mourning is a rite of separation, the loss of a loved one, and looking forward to the eternal world. One of the trials that befall a person is the death of those around him. When a calamity comes, a person should say: "Inna lillahi wa inna ilayhi raji'un" – Indeed, we belong to Allah and surely we will return to Him (Surat al-Baqarah, verse 156).

Condolence is considered to be consolation and sympathy, and condolence words such as "May God give you patience", "Forgive the deceased" or "May the departed rest in heaven" are said. Along with our religion, mourning and mourning ceremonies are held in the peoples of the world with their traditions. Losing a loved one for a lifetime grieves all living beings. In the Western world, on the contrary, death rituals are almost non-existent. In the United States, people often think that when they lose a loved one, the grief is limited to them and their family members. This is evidenced by the fact that their relatives, peers, and colleagues do not want to know about their situation, writer Mergan O'Rourke in his article in "The New York" newspaper (20.01.2010) [27] "don't ask" policy in our representatives of the world accepted. In this regard, the mourners are interested in their opinions through a questionnaire. Some scholars have also looked at grief as a sign of the decline of traditions. This is a tradition that has been preserved since the time of the plague in the ancient west, when it was strictly forbidden to bring home, keep, wash, purify and bury people who died of the plague in the cemetery, only to burn them. and it is emphasized that they will be erased from their memories.

In the countries and peoples of the Eastern part of Europe, the funeral rites are based on the Christian beliefs of the Provaslov Church. In Eastern Europe, mourning for the dead is very important, they strongly believe that in 9 days the soul leaves the body, in 3 days the soul leaves the body, and after 40 days the whole body ends its life completely.

Russians perceive death as "good" and "bad". A good death is an old age with the understanding of the love of children and loved ones they believe that dying by the will of the will, and a bad death is a murder, suicide, or the suffering of life as a result of illness and accidents. They call the afterlife "another world, a meeting with God."

Romanians call themselves 80% East Slavic Christians. They call the deceased a "pure and white traveler" because they believe that a body buried in white clothes will travel for 40 days and then reach the presence of God. In them, hired singers are called to sing special songs for the dead, and during the day they follow the spirit to its place. Otherwise, it is believed that the spirit will return and disturb the living. Ukrainians, on the other hand, are very loyal to their ancient funeral rites. It is one of the good traditions to give a feast to loved ones on the third, ninth and fortieth days after death. They also have a holiday to commemorate the dead called "Provodiy". On this holiday, they gather all their loved ones around the graves of those who died from the plague, and they believe that this will calm the soul of the deceased.

In Latin America, the celebration of death played an important role for Catholics. Since they recognize themselves as representatives of the Catholic religion, all their cities have their traditions. The funeral ceremony will also be completed in the church and with burial in the cemetery. In most South American countries, celebrating the Day of the Dead is a national holiday. In Brazil, the Day of the Dead is called Dia De Finados. This holiday is a national holiday held on November 2. People walk across the city to visit relatives who are not close to family members. Compared to other holidays, this holiday is spent quietly and thoughtfully. Flowers and gifts are brought to the graves of the dead. In Colombia, like in Latin America, November 2 is celebrated, the dead are remembered, and family members who have observed the deceased visit their relatives, remember the dead, and pray for them. Because they are mostly Catholics, they go to a traditional celebration on that day. According to Mexican tradition, families are obliged to preserve

the memory of their deceased loved ones as long as possible. On this holiday, people walk through the streets of the city carrying a skull made of various objects or wearing it on their heads. In this way, they go to the cemetery, clean the place, and plant flowers.

REFERENCES:

1. Muhammad ibn Ali Haskafi. "Durrul-mukhtar". Beirut: "Darul-kutubil-ilmiya". 2002, p. 116.
2. Vahba Zuhayli. "Al-Fiqhul-Islami wa adillatuhu". Damascus: "Darul-fikr". 1980. Volume 2, page 445.
3. <https://bigthink.com/life/death>
4. Vahba Zuhayli. "Al-Fiqhul-islami wa adillatuhu". Damascus: "Dorul-fikr". 1980, vol. 2. Page 446.
5. <https://hidayat.uz/>
7. Sheikh Abdulaziz Mansur. "Translation and Tafsir of the Noble Qur'anic Meanings". Tashkent: "Tashkent Islamic University" publishing-printing association. 2004, p. 420.
8. Sheikh Abdulaziz Mansur. "Translation and interpretation of the meanings of the Holy Qur'an". Tashkent: "Tashkent Islamic University" publishing-printing association. 2004, p. 404.
9. James Gire Virginia Military Institute, "How Death Imitates Life: Cultural Influences on Conceptions of Death and Dying" girejt@vmi.edu (8-10) 12-1-2014
10. James Gire Virginia Military Institute, "How Death Imitates Life: Cultural Influences on Conceptions of Death and Dying" girejt@vmi.edu (10-11) 12-1-2014
11. Loyola University, Chicago BRIGID M. ROSE (229-231. 2002)
12. <https://tazkiya.uz/tazkiya/item/326-ulim-talvasasi-va-shu-holatda.html>
13. Surah Ali Imran, verse 185.
14. Old Testament. Holy book "Torah" b 24.1.15
15. The Apology of Socrates, by Plato, is a Socratic dialogue in three parts that covers the Trial of Socrates (399 BC):
16. Naragon, S. "Letter to Herodotus" (PDF). manchester.edu. Manchester University, Indiana. Retrieved 13 June 2021
17. Levinson, Stephen C. 1992. Space in Australian languages questionnaire. In Stephen C. Levinson (ed.), Space stimuli kit 1.2: November 1992, 29-40
18. Kastenbaum 1972:137; Becker 1962
19. Qur'an, Surah Mu'min (Ghafir), verse 17
20. <https://zamzam.com/blog/life-after-death-in-islam>