REPRESENTATION OF THE CONCEPT GOD/XUDO IN ENGLISH AND UZBEK PROVERBS

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Abstract: The article describes conceptual interpretation of God in English and Uzbek proverbs. Each nation uses stable phrases in everyday speech along with words and stable combinations of words, one of the varieties of which are proverbs. They attract speakers with their semantic capacity and ability to be used in various speech situations and for different speech purposes.

Key words: Concept of God, theolinguistics, proverbs, phraseological units, theolinguistics, concept, kinguoculturology, parameology, interpretation of proverbs.

INTRODUCTION

The word "concept" is a broad notion that is used in new fields of linguistics like Cognitive Linguistics, Linguoconceptology and Linguoculturology. Many notable scholars, including G.V. Alefirenko, Yu.S. Stepanov, N.D. Arutyunova, E.S. Kubryakova, D.S. Likhachev, V.A. Maslova, D.U. Ashurova, M.R. Galiyeva worked on it. The concept can be analyzed and explained from linguistic and cultural points of view. A concept is defined as knowledge structure that can be objectified inlanguage through lexical, phraseological and other linguistic unit that objectifies this concept (Stepanov, 2004; Maslova, 2007; Ashurova, Galieva, 2018, 2019 etc.).

MAIN PART

According to linguoculturology, a "concept" is a mental, cultural, and nationally unique unit that is distinguished by a variety of emotional, expressive, and evaluative components. It is also a constituent part of the national conceptosphere (Stepanov Yu.S., Arutyunova N.D., Karasik V.I., Slyshkin G.G., Vorkachyov S.G., Pimenova M.V., Ashurova D.U., Galieva M.R.).

Yu. S. Stepanov notes that the concept has a "layered" structureincluding: a) main (actual, known to every bearer of culture); b) additional (passive, historical, which is relevant for individual cultural bearers); c) the inner form, which is usually not realized in everyday life and is known only to special researchers [Stepanov, 2004 p.46-48].

Z. D. Popova and I. A. Sternin believe that the concept consists of: a) an image (perceptual and cognitive); b) information content that defines the main, essential and distinctive features of the concept; c) interpretive field, which is a set of diverse, sometimes contradictory cognitive features [Popova, Sternin, 2007, pp.106-110].

V. I. Karasik and G. G. Slyshkin distinguish three components in concept structure, including: a) conceptual (informational and factual); b) figurative (cognitively metaphorical); c) value (evaluative, normative) components (Karasik, Slyshkin, 2004).

The concept of "God" is one of the basic concepts that exist in any culture. Depending on the language and cultural tradition, numerous names for God are employed, and titles are occasionally used to allude to God's characteristics. The capitalized and un-capitalized pronouns God and god in English are used by many religions as nouns to refer to many deities or explicitly to the Supreme Being.

There are numerous proverbs with the component God/Xudo in both languages, and they mostly have similar meaning. In most proverbs God is seen as kind, generous, protector of the weak, the ill, and the unfortunate. But there are also proverbs that reflect sarcastic attitude to the God who is believed to be on the side of the rich or his image is evaluated negatively:

God is **powerful/ almighty**	**Eng:** Man does what he can, God does what he will; All things are possible with God; GOD made the country, man made the town, The man appoints, the God disappoints
	Uzb: Yaratganning erki bor qaydan buloq chiqarsa, Qozonchining erki bor qaydan quloq chiqarsa; Yer og'asi – xudo, Suv og'asi – sulton; Sinmasni kulol yasamas, O'lmasni xudo yaratmas.
God is **charitable/ merciful**	**Eng:** The nest of the blind bird is made by god; Every man for himself, and God for us all; Take the goods the gods provide; Give the birds crumbs, God gives you loaves; God helps those who cannot help themselves; God, who thinks of sparrows, cares for souls.
	Uzb: Devonaning ishini xudo o'nglar; Sabr tagi – rahmon, Shoshgan ishi – shayton; Podshoning holi tang bo'lsa gadoni axtarar, gadoning holi tang bo'lsa Xudoni axtarar: Yoshni Xudo saqlar, Qarini ovqat; Yakkaning yori xudo, Bo'lmasa eldan judo;
God **punishes**	**Eng:** whom the Gods would destroy, they first make mad; God gives his anger by weight, but his pity without measure; the mills of God grind slowly, yet they grind exceeding small; Man's extremity is God's opportunity; the Lord giveth, the Lord taketh away; Heaven sent and heaven stole; God pities weakness, but punishes

	wickedness.
	Uzb: Xudo urgan tuyani, Vaysulqora na qilsin; Xudo urganni payg'ambar ham hassasi bilan turtar; Qurbon, qurbonda to'ymaganni xudo urgan:
God loves **beauty, cleanliness, risk and piece**	**Eng:** Where there is peace, god is; Cleanliness is next to godliness; God looks to clean hands, not to full ones.
	Uzb: Xunukdan xudo bezor; Dilozori – xudobezori; Tuyaga kishan sol-da, tavakkalni xudoga qil; Yaxshilik qil, suvga sol, Baliq bilur, baliq bilmasa, Xoliq bilur.
God **may not help**	**Eng:** God help the rich man, let the poor man beg; God help the rich, the poor can look after themselves; The Gods send nuts to those who have no teeth; God helps them that help themselves
	Uzb: Xudoga ishonib, och qolma; Bekordan xudo bezor; Boy ham boyga, Xudo ham boyga; Sichqon, mushuk do'st bo'lsa, Omborni xudo urar;

In spite of the fact that most conceptual features of the concept "God" coincide in both English and Uzbek, there some proverbs that express conceptual features that are peculiar to one of the languages:

God is **wise**	**Uzb:** Qof tog'ini qodir bilar.
God is **faithful/true**	**Uzb:** Baxildan omonat ajab, Karimdan xiyonat ajab

The analysis of the linguistic material shows that in proverbs created by people places like Church, Mosque and their workers (priests, monks, etc) are negatively evaluated:

Where God builds a church, the Devil will build a chapel;
The Nearer the church, the farther from God.
Mullani aytganini qil, qilganini qilma;

Mullaning sallasi oq, Yuragi qora;
Nafsi buzuq hayitda o'lar, Dini buzuq — masjidda;
Qo'ziqorin go'sht bo'lmas, qori – imom do'st;

The given proverbs with a religious connotation represent sarcastic attitude of ordinary people towards representatives of churches and mosques that are supposed to be the most devout and pious people but appear to be the most corrupted because they lack sincere devotion to God, they are further away from Him.

As is known, one of the cultural values of Uzbek people is hospitality. Guests are warmly welcomed at any time of the day. Hence, many Uzbek proverbs focus stress on the significance of Uzbek hospitality:

Mehmon – atoyi xudo.

The aforementioned example can serve as a clear indicator of that how glad and delighted Uzbeks to have visitors at any moment, considering that they are sent by God. However, there is a proverb, ***"O'zi kelgan mehmon - atoyi xudo, Chaqirib kelgan mehmon - gadoyi xudo,"***which does not contradict the meaning of the one given above or fit the perception of Uzbek people as being hospitable.

CONCLUSION

The analysis of paremiological units showed that in both English and Uzbek proverbs reflecting conceptual features of the concept "God" as Almighty, Merciful, Cheritable, Wise, Faithful, May/not help, Punishes and etc. are represented.

It should be noted that in the paremiological fund of the English language there were not used any synonmys to the word God. However, in Uzbek language, the concept of "God" is mainly verbalized by the lexeme "Xudo", which is explained by the fact that unlike other doublet nominations (Qodir, Xolik, Karim, Rahmon) borrowed from Arabic language (Asmaul Husna – beautiful names of Allah), the lexeme "Khudo" is wide spread in Central Asian countries.

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