

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
ДОЛЗАРБ МУАММОЛАРИ**

№ 9 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолiddиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаххаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизиллович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Эргашев Икром Абдурасулович – юридик фанлари доктори, профессор, Тошкент давлат юридик университети;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохид Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобовна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

MUNDARIJA

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REPRESENTATION OF THE CONCEPT OF “PATIENCE” IN SPECIAL ENGLISH DICTIONARIES

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Abstract. This article examines the English equivalents of the Arabic concept of patience and their linguistic interpretations. The article explores the problems of translating the meaning of the word “*Sabr* – patience” into English and analyzes how it is rendered in different dictionaries. Based on the opinions of linguists and translation experts, it is argued that the translated equivalents of “*Sabr*” - for example, “*patience*”, “*endurance*”, “*fortitude*” - often do not fully reflect its meaning in Arabic. The article explores the deep spiritual and cultural aspects of “*patience*”, and provides specific examples of this concept and their linguistic analysis.

Keywords: patience, translation, linguistics, Arabic, English, vocabulary, spirituality, resilience, linguistics, conceptual analysis.

“SABR” KONSEPTINING INGLIZ TILIDAGI MAXSUS LUG’ATLARDA BERILISHI

Xursanova Laylo Baxtiyarovna

Tayanch doktorant, Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti

Annotatsiya. Ushbu maqolada arab tilidagi “*Sabr*” tushunchasining ingliz tilidagi ekvivalentlari va ularning lingvistik talqinlari ko‘rib chiqiladi. Maqola, “*Sabr*” so‘zining ma’nosini ingliz tiliga tarjima qilishda yuzaga keladigan muammolarni o‘rganadi va uning turli lug’atlarda qanday ifodalanganini tahlil qiladi. Tilshunoslar va tarjima mutaxassislarining fikrlari asosida, “*sabr*”ning tarjima qilingan ekvivalentlari — masalan, “*patience*”, “*endurance*”, “*fortitude*” — ko‘pincha uning arab tilidagi ma’nolarini to‘liq aks ettira olmasligi muhokama qilinadi. Maqolada “*sabr*”ning chuqur ma’naviy va madaniy jihatlari yoritiladi, va bu tushuncha haqida aniq misollar keltirilib, ularning lingvistik tahlili taqdim etiladi.

Kalit So‘zlar: *sabr*, tarjima, lingvistika, arab tili, ingliz tili, lug‘at, ma’naviyat chidamlilik, tilshunoslik, konseptual tahlil.

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Introduction. The word “*Sabr*- patience” comes from the Arabic language and means patience, endurance and mental stability. This concept is of great importance in Islam and Eastern culture. However, the equivalents of the concept of patience in English and their interpretations are linguistically diverse, which can cause difficulties for the correct expression and understanding of this concept. This article examines how the concept of “*Sabr* - patience” is presented in specialized dictionaries of the English language, the problems in its translation and interpretation, and provides examples through linguistic analysis and citations from linguistic sources on the topic.

The concept of “*sabr* - patience” is written in Arabic as “صَبْرٌ” and has meanings such as “*toqat qilish* - toleration”, “*chidamlilik* – endurance”, “*ruhiy barqarorlik* - mental stability”. This word often refers to persevering in the face of difficulties or trials. Also, “*sabr* – patience” has a deeper meaning in a spiritual and religious context, and for Muslims it means faith in God's destiny and endurance in the face of trials.

The expression of a concept in a language is usually associated with a word, and the word itself takes the status of a concept, therefore it is a linguistic sign that fully and adequately reflects the content of the concept. For example, the English word “*freedom/ erkinlik*” means the concept of freedom in this culture.

Literature review and methodology. Any attempt to understand and explain the essence of the “concept” leads to the realization that there are a number of interrelated concepts and terms that are often used interchangeably and synonymously to avoid monotonous repetition in real texts. Therefore, many linguists emphasize the need to distinguish between the terms “notion”, “concept” and “meaning”. Because differentiation is necessary to determine their role in the processes of acquiring, understanding and expressing knowledge about reality.

An analysis of the literature on linguistics shows that there is no consensus among researchers on this problem, which leads to the existence of different approaches. These structures have specific and unifying features, and in order to get the most objective picture of this issue, it is appropriate to consider the following relationships: “concept - word”, “concept - meaning” and “notion - meaning – concept” [].

As the theoretical basis of the research, we turned to the monographic studies conducted in the field by Russian, English, foreign and Uzbek linguists. In particular, the scientists who conducted research on cognitive linguistics are R.Jackendoff [14, pp. 93-129], G.Lakoff [15; 16] and M.Johnson [16], A.E.Mamatov [17, p. 160], Sh.Safarov [18, pp. 25-46], researchers who contributed with linguocultural, comparative and cross-linguistic research N.Arutyunova [19, pp. 21-31], V.Maslova [20, p. 26], L.R.Raupova [21, p. 220], N.Khursanov [22, p. 148] scientific works.

Methods such as comparative analysis, contrast, classification, contextual, distributive, structural and statistical analysis were used to cover the topic of the article.

Discussion. The connection of the concept with the means of verbal expression is noted in almost all cognitive and linguistic definitions, and it is approached in different ways. As an example, the scientific observation of the Russian linguist V.P. Neroznak states that the concept is “*a meaningful and meaningful image that reflects a fragment of the national landscape of the world, summarized in one word*” [6, pp. 80-85]. A leading philologist, A.Babushkin, cites complementary opinions that “*any discrete unit of collective consciousness that reflects an object of the real or ideal world and is stored in the national memory of the language in a verbally determined form*” [2, pp. 11-13]. However, researchers have not yet come to an agreement on the precise meaning of language units associated with the concept.

Regarding the problem of concept verbalization, two statements deserve special attention. The first idea is that the concept always has its verbal, verbal expression and is always defined by words, otherwise it would be somewhat difficult to talk about the existence of the concept. There is an opinion about the absolute uniqueness of the concept and the word.

As a complex unit, concept is often connected or confused with concept (English - notion) and meaning. The balance between concept, understanding and meaning has become a controversial issue in linguistic conceptology. In the scientific literature, there are different views about the relationship between these subjects. In medieval scholasticism, concept and understanding are often equated due to the meaning of the term “conception” used by R.Abelard, which he defined as a set of concepts. In addition, definitions of the concept lead to the determination that the concept and the concept have the same properties as an operational unit of the mental lexicon, information about some object of reality or an abstract concept of individual emotional characteristics.

Linguist Y.Retsker said that in the process of translating the word “patience” it is necessary to take into account the complex interrelationship between its primary and secondary meanings, because the word “patience” not only means mental endurance, but also religious and it also means a spiritual state. According to him, the English translations of “*Sabr*” such as “patience”, “endurance”, or “fortitude” do not reflect its wider meaning, because these words only cover the superficial meaning of the Arabic word “*Sabr*”. represents [11, pp. 120-155].

In English, the concept of “*Sabr* – patience” is often expressed by words such as “patience” (*sabrlilik*), “endurance” (*chidamlilik*), “fortitude” (*ruhiy kuch*), “perseverance” (*qat’iyat*). However, these translations do not always fully express all the meanings of “patience”, as they mainly reflect the surface meaning of “patience” or one of its edges.

In special dictionaries, the concept of “*Sabr* - patience” is given differently, and each dictionary interprets its meaning differently. For example, the Oxford English Dictionary [8] explains the word “patience” as follows: “The capacity to accept or tolerate delay, problems, or suffering without becoming annoyed or anxious”. This explanation reflects one aspect of “patience” - the ability to endure hardships and problems—but does not adequately reveal the spiritual aspects of “patience”.

The Merriam-Webster dictionary defines the word “patience” as follows: “the ability to remain calm when dealing with a difficult or annoying situation”. This definition also expresses patience, but does not reflect the spiritual meaning of “patience”, in particular, trust in God and patience in destiny. As noted by linguist J. Larsson, dictionaries often ignore the dynamic and cultural meanings of words, and this problem is especially relevant for multi-layered words such as “patience”. According to J. Larsson, the words “patience” or “endurance” express only the basic meaning of endurance, but do not understand the dynamic aspects of “patience” [5].

For example, in the Encyclopedia of Islam, the concept of “patience” is revealed in a deeper religious and philosophical sense: “*Sabr*, in Islamic context, refers to the spiritual virtue of patience and perseverance, particularly in the face of trials, which is considered a fundamental quality for a believer”. This comment reflects the view of “patience” not only as patience, but also as religious duty and spiritual maturity. According to scholars such as Al-Attas, the word “patience” in Islam does not only mean endurance or patience, but also includes trust and surrender to God in the spiritual world. This shows that we need to understand “patience” in a broader and deeper way [1, pp. 45-78].

English translations of the word “*Sabr* - patience” are often taken as synonyms from a linguistic point of view, but their semantic range may vary. For example, the word “patience” usually means only patience and endurance, while the word “endurance” expresses the ability

to withstand physical or mental difficulties. “Fortitude” is used in the sense of strong mental endurance and bravery.

Based on linguistic sources, according to F. Palmer, the lexical system of each language categorizes the world in its own way, that is, the concept of “patience” in Arabic has a wider semantic meaning than its equivalents in English. has a leg. This means that the word “patience” embodies not only spiritual endurance, but also faith in Allah, endurance of world trials and spiritual maturity [9, pp. 175-205].

Another linguist, E. Nida, notes an interesting point about this issue. According to him, context is very important in translation for words as versatile as the concept of “patience”. In English, these words are often understood only in the sense of endurance, but they do not reflect the main connotative content of the Arabic language. According to E. Nida, it is important to take into account the contextual and spiritual aspects of the original word in the process of translation [7, pp. 35-65].

“Innallaha ma'a as-sabirin” (Baqara, 153) – “*Albatta, Alloh sabr qiluvchilar bilan birgadir.* - Indeed, Allah is with those who are patient”. In this verse, the concept of “patience” includes not only endurance, but also spiritual trust in God and acceptance of destiny. In English, this verse is often translated as “Indeed, Allah is with the patient” is translated as However, this translation does not reflect the full meaning of “Sabr” because “patience” is used here not only in the sense of endurance, but also in the sense of spiritual support and complete trust in Allah. Linguist J.Larson says that the word “patience” in English usually means physical or mental endurance, but this translation does not reflect the spiritual and religious connotations of the original word “patience” [4, pp. 88-115].

The concept of “patience” is widely used in Rumi's poems, and he describes patience as an important quality in the spiritual journey and the path to nearness to God. For example, one of Rumi's poems says: “*Sabr qil, sabr — bu Allohning seni sinovdan o'tkazishi, sabr qil va ko'rasan, Alloh seni yuksak joylarga olib chiqadi*”. In English: “*Be patient, for patience is Allah's test of you; be patient and you will see, Allah will raise you to high stations*” translated as This translation also does not fully reflect all the meanings of “patience”, but partially illuminates its spiritual and spiritual aspects. Linguist R. Bell said that such translations do not fully convey the deeper spiritual meaning of the concept of “patience” and this is a constant problem for translators [3, pp. 45-65].

Conclusion. The concept of “*Sabr* - patience” has deeper and broader meanings in Arabic, and its English equivalents often do not fully reflect these meanings. Dictionaries define the concept of “patience” in different ways, and each dictionary and translation interpret its meaning differently. Linguistic analysis shows that in order to correctly understand the concept of “patience”, it is necessary to pay attention not only to dictionary translations, but also to spiritual and contextual aspects. This helps us to understand more deeply the complex relationship between language and culture.

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