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## THE REFLECTION OF THE CONCEPT OF UGLINESS IN JADIDISM

Annotation

Cognitive linguistics is a field of study that focuses on the relationship between language and cognitive processes. Its aim is to understand how language reflects and influences the way we think, perceive, and interact with the world. Cognitive linguists analyze language in a way that differs from traditional linguistics by focusing on how meaning is created through cognitive mechanisms such as conceptual metaphor, image schemas, and prototypes. The term of concept plays a crucial role in cognitive linguistics as it provides a powerful framework for exploring relationship between language and thought. In this article, the concept of ugliness is analysed in the works created in the beginning of XX century in the period called Jadidism.

**Key word:** Concept, conceptual metaphor, cognitive process, aesthetic judgement.

## ОТРАЖЕНИЕ КОНЦЕПЦИИ УРОДСТВА В ДЖАДИДИЗМЕ

Аннотация

Когнитивная лингвистика — это область исследований, которая фокусируется на взаимосвязи между языком и когнитивными процессами. Ее цель — понять, как язык отражает и влияет на то, как мы думаем, воспринимаем и взаимодействуем с миром. Когнитивные лингвисты анализируют язык способом, который отличается от традиционной лингвистики, фокусируясь на том, как создается значение с помощью когнитивных механизмов, таких как концептуальная метафора, схемы образов и прототипы. Термин «концепт» играет решающую роль в когнитивной лингвистике, поскольку он обеспечивает мощную основу для изучения взаимосвязи между языком и мыслью. В этой статье анализируется концепция уродства в работах, созданных в начале XX века в период, называемый джадидизмом.

**Ключевые слова:** Концепт, концептуальная метафора, когнитивный процесс, эстетическое суждение.

## JADIDCHILIKDA XUNUKLIK TUSHUNCHASINING AKS ETISHI

Annotatsiya

Kognitiv lingvistika - til va kognitiv jarayonlar o'rtasidagi munosabatlarga qaratilgan tadqiqot sohasi. Uning maqsadi til bizning fikrlash, idrok etish va dunyo bilan o'zaro munosabatimizni qanday aks ettirishi va ta'sir qilishini tushunishdir. Kognitiv tilshunoslar kontseptual metafora, tasvir sxemalari va prototiplar kabi kognitiv mexanizmlar orqali ma'no qanday yaratilganiga e'tibor qaratish orqali tilni an'anaviy tilshunoslikdan farq qiladigan tarzda tahlil qiladilar. Konseptsiya atamasi kognitiv tilshunoslikda hal qiluvchi rol o'ynaydi, chunki u til va fikr o'rtasidagi munosabatlarni o'rganish uchun kuchli asos yaratadi. Ushbu maqolada xunuklik tushunchasi XX asr boshlarida jadidchilik deb atalgan davrda yaratilgan asarlarda tahlil qilinadi.

**Kalit so'zlar:** Tushuncha, konseptual metafora, kognitiv jarayon, estetik mulohazalar.

**Introduction.** Jadidism was a cultural and educational movement that emerged in Central Asia, particularly in Uzbekistan, in the late 19th and early 20th centuries. It aimed to modernize and reform traditional educational practices, promoting literacy, science, and modern thinking.

Jadidism advocated for the use of modern teaching methods and the inclusion of new subjects like math, science, and literature in the curriculum. In this research, the expression of the concept of ugliness and its linguistic features are analyzed through examples taken from the works of Abdulla Avloni, Abdulla Qadiri, Mahmudhuja Behbudi, Abdurauf Fitrat, who are considered as representatives of Jadidism.

**Literature review.** Cognitive linguistics, which took its first steps in the last quarter of the last century, managed to become one of the leading fields of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is connected with the scientific works of American scientists J. Miller, J. Bruner, J. Lakoff, R. Langaker, R. Jackendoff and others. According to the Uzbek linguist Sh.S. Safarov, "The task of cognitive linguistics is to acquire and store knowledge with the help of language, to use language in practice, and to transfer, in general, the system and structure of

the language as a reflection in the human brain, connecting it with thinking, is a deep scientific research.

Professor A. Mamatov, thinking about the cognitive analysis of the language system, writes: "Cognitive science deals with cognition, while cognitive linguistics studies the reflection and verbalization of cognition, that is, knowledge in language. The cognitive approach to language is that the form of language is ultimately a reflection of human consciousness, thought, and cognitive structures. Cognition represents the systematization of all types of knowledge based on human cognitive activity according to its structure.

**Research methodology.** The research results in the article are based on comparative-comparative, cross-cultural, conceptual-cognitive, classification methods.

**Analysis and results.** The analysis showed that in all works one of the central themes is the reflection of ugliness in society, particularly focusing on the darker sides of human behaviour and the consequences of societal injustices. They often delved into the darker aspects of society, reflecting on themes of conflict, oppression, and the human capacity for cruelty.

Moreover, it has been found that the concept of ugliness in the period of jadidism could be reflected not only

in the physical appearances of the humanbeings, but also in their behaviour, actions, sounds, even in the period that they were living. Jadid representatives wrote about the increase of the number of illiterate and uneducated people because of the government's prohibition of education in a new way in that period. Consequently, it caused a rise of morally unacceptable aspects of humanbeings such as depravity, fraud, promiscuity, drug addiction and others:

Example: My husband is a gambler and addict. Don't even a dog sees the day I see, the food I eat is poison, the day I see is hell (Erim qimorboz va mutaxxam, ko'rgan kunimni it ham ko'rmasin, yegan oshim zaxar zaqqum, ko'rgan kunim jaxannam) A. Avloniy, Being a lawyer is not easy(Advokatlik osonmi) p 139

Example: Sahib is not as impolite as you, can a person be that bad behaved? (Soxib senga o'xshab badmuomala emas, ... Odam degani ham shunaqa badxulq bo'ladimi ?) (A.Avloniy, Drowsiness(Pinak), p 150)

Example: Oh, it was really ignorance that killed the rich man and made these guys suffer forever. It is lack of education and ignorance that make us homeless, childish, and uneducated. (Mahmudxuja Behbudiy, The murderer of his father (Padarkush), p 49)

One of the representatives of Jadidism, A.Qodiriy, in his work *Bygone days*, depicted negative and not beautiful moral aspects of the character –Homid using the expressions like “unscrupulous, pig”, “child of the devil”, “habis” (naughty, impure)

The ugliness here lies in the individual's immoral and wicked nature, as suggested by the descriptors used. The person is portrayed as having no moral compass, being likened to vile creatures, and associated with evil, emphasizing the extreme negativity of their character.

In Uzbek culture, greeting plays an important role in etiquette. And in the analyzed works, it has been found that not greeting is also described as an ugly, unethical behavior:

Example: Tashmurad entered without a greeting and rudely.

Example: Can a man be so rude coming into the house without knocking on the door and without saying hello?

Example: You scream like a wagon, Tursun.

Here ugliness is depicted through the comparison of the scream to that of a wagon. The association with a loud, harsh, and possibly grating sound suggests a lack of restraint or elegance in the scream. The choice of imagery likens the scream to something loud and cumbersome, reflecting a lack of grace or beauty in the action.

Example: Azizbek shouted wildly.

Here, ugliness is implied through the behavior of shouting wildly. The adverb “wildly” conveys a sense of lack of control, decorum, or rationality in Azizbek's actions. The description suggests a brash, unrefined, or even aggressive behavior, portraying ugliness in terms of lack of composure or civility in communication.

**Discussions.** We determined that in some cases, the non-beautiful aspects of the human appearance were given by comparison with animal and bird:

1.This young man, who is about twenty-two years old, has a yellow complexion, red eyes that sparkle, play and burn like the eyes of an owl, a flat nose that is riveted to his face,

and his mangle has grown out. he was a creature whose face was so indented[1].

The comparisons to the eyes of an owl and the structure of the nose add to the portrayal of the young man in a less favorable light, emphasizing aspects that might be considered unappealing or unconventional.

2. Normuhammad is a person who looks as cold as a dog [1].

The imagery of coldness associated with a dog may suggest detachment, or even cruelty in demeanor. The description implies a lack of warmth, empathy, or sociability in Normuhammad's appearance or behavior, highlighting an unpleasant quality.

There are also cases where the image of night hag is used in the description of an unattractive person and place:

1. The short woman began to run towards the young man like a night hag [1].

Ugliness in this example is portrayed through the comparison of the woman's action to that of a night hag. The imagery of a night hag connotes a malevolent, frightening presence, evoking feelings of fear or repulsion. By likening the woman's movement to that of a night hag, the description suggests a sense of ugliness in the way she approaches the young man, implying a threatening or unattractive demeanor.

2. Oh, are you going to sleep here like a house of night hag.

Here, the concept of ugliness is conveyed through the comparison of the sleeping situation to that of a house of a night hag. The imagery of a house associated with a night hag suggests an unpleasant, or desolate atmosphere. The description evokes a sense of discomfort, portraying the act of sleeping in such a context as unappealing.

**Conclusion.** In conclusion, it should be said that by effectively using language capabilities, one can express the same concept through different sets of words, avoid idiocy in written and oral speech, and increase artistry. Analyzing the concept of ugliness in the novels and dramas written by representatives of jadidism like Abdulla Qadiri, Mahmudxuja Behbudi, Abdurauf Fitrat, we witnessed that the concept of ugliness is clearly manifested in the human mind through the actions of seeing, feeling, hearing, sensing.

In Uzbek literature, ugliness is verbalized in the language in lexical and grammatical specificity through evaluation of the appearance of a person and other objects, through hearing, human behavior, taste, smell, and tactile senses, and human moral aspects.

The concept of ugliness was expressed in the image of a person mainly through adjectives, nouns, and sometimes verbs, and most of the lexical units that unite around the concept are simple artificial words. In addition, the same concept can be interpreted differently among different cultures.

The analyzes showed that the values in the national-content field of “ugliness” in English and Uzbek cultures are similar, and the images and symbols chosen by the values are different. In order to understand ugliness, the main phenomena of intuition, assessment, feeling, which prepare the ground for the increase of human experience and knowledge and the creation of the concept, are considered important phenomena.

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