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THE CONCEPTUAL SYSTEM IN THE IMAGE OF THE POETIC UNIVERSE OF MASHHUR ZHUSIP

The article is devoted to the study of the concepts underlying the creation of a linguistic picture of the Universe in the works of Mashhur Zhusup. The study examines the national culture, the worldview of the Kazakh people, transmitted through concepts and concepts. At the same time, the ability to use language, expressed by the poet's artistic sign, is analyzed. As a result of the author's research, the concepts in the poet's works are evaluated as meaningful units of language, mentality of the image of the Universe embodied in the human psyche. The reflection of the image of the world and national values, activities, etc. are differentiated. It is shown that concepts are concentrated in accordance with the content of a certain concept and form a conceptual system. In the works of Mashhur Zhusup, it turns out that the image of the Universe is reflected through various concepts and expressed through words.

Keywords: concept, conceptual system, linguistic picture of the world, cognition, language.

Introduction

The cognitive world, the peculiarities of thinking of any nation are reflected in its language. An idea about the Universe is formed in the human mind in the process of communicating with it. This notion is called the «image of the Universe» in linguistic literature. V. von Humboldt, who first expressed his opinion on this issue, «considered language in close contact with a living organism, recognizing it as an organ that forms thoughts». According to him, any language is one that is formed in the language system of the nation, so it is not easy to express an opinion on the functioning of the language. To do this, it is necessary to determine the spiritual and personal values of the nation. This is because language and the spiritual world develop in close contact with each other. They form a holistic picture of giftedness.

The character of a nation and all its important secrets are revealed only through language [1, pp. 67–69]. L. Borodicki: The article «How language shapes thought» focuses on the unique impact of language on the environment in the mountains. At the same time, it is said that language affects not only thinking, but also memory [2, pp. 63–65]. Meanwhile, Guy Deutscher is studying the relationship between language and culture [3, p. 178].

As a result of such studies, the concept of «linguistic picture of the universe» was formed. The first to use it was L. Weisgerber. He argues that the linguistic picture of the universe is formed by the people's understanding of the universe and the formation of knowledge about existence [4, p. 62]. At the same time, he offers as an integral theory, based on the doctrine proposed by V. von Humboldt about the inner form of language, that the surrounding reality forms the image of being in human language, that a person can perceive the world around him or her through eyes and language [4].

Such studies are conducted by Russian scientists: Y. N. Karaulov [5], A. A. Ufimtseva [6], E. S. Kubryakova [7] and others. According to G. V. Kolshansky «the linguistic image of the universe cannot be discussed separately because this concept is directly connected with linguistic consciousness» [8, p. 25]. Zh. Mankeeva concludes as follows: «language and thought or cognition, language and nation, etc. are the problems that connect a nation, cognition of a nation through its deep structures» [9, p. 43].

According to scientists, the linguistic picture of the Universe is understood as the totality of a native speaker's knowledge of the world, the universe, preserved in the vocabulary, phraseology, grammar of the language. Consequently, all human cognitive activity should be treated as one developing trend directed to cognition of the world as these actions begin with distinguishing the similarities and differences of an object, as a result of which a concept is formed. The concept serves as a manifestation of the unity of mental and mental resources in human consciousness and forms an information structure that defines human knowledge and experience. At the same time, except for conceptual information, the concept also represents psychological, etymological, pragmatic, and cultural information.

And according to the scientist A. Islam: «A concept is a complex unity expressed in language that determines the values of a national worldview, both compact and deeply meaningful. The system of each nation's concepts consists of the values of the worldview. Concepts are tightly connected with each other and arise from each other. Inspite of the fact that in accordance with the stages of development of each society, changes emerge in the cognition of abstract concepts by native speakers of language and culture, the main cultural, ideological essence is transferred from generation to generation without changes» [10, p. 12]. A. B. Amirbekova argues that the conceptual system consists of a step-by-step

structure, which is divided into several groups: «1) features, signs of the world (sensory perceptive comprehension); 2) cognitive model (presence of association, image, symbol, etiquette, standard, stereotype); 3) conceptual types (frame, script, scenario, diagram, drawing); 4) the linguistic picture of the world (metaphor, phraseology, word, sentence, poetic essence)» [11, p. 10].

At the same time, this system was studied by Sh. Yelemesova, N. Aitova, K. Kairbayeva, F. Kozhakhmetova, G. Imasheva, J. Satkenova, Z. Abdullina, A. Baigutova. In their research, it is considered as a conceptual system of the national and cultural worldview fund, which is preserved and transmitted through language. As a result, it is noted that the identified concepts form the structural environment as a whole. According to V.P. Neroznak: «The conceptual sphere of a language and its lexicon join not only words, but also the concepts of culture of each nation, its worldview» [12, p. 108].

According to the above-mentioned researchers, when grouping Decepticons, the attitude and assessment of National Knowledge is determined depending on their relationship.

Mashhur Zhusip is a writer who could express the cognitive details of the world related to his conceptual world in accordance with the image of the world preserved in his language. Therefore, we consider it relevant to disclose the linguistic picture of the Universe and its being as a linguistic identity, defined based on the conceptual system of the writer's works.

Materials and methods

In order to study this object scientific works published in linguistics and a multi-volume collection of works by Mashkhur Zhusip were used as a source. In the course of the study, methods of generalization, description and presentation were used depending on the set goals and objectives. Moreover, methods and techniques of literary review, contextual analysis, generalization and systematization of theoretical material were used to present them systematically.

Results and their discussion

The main conceptual systems of Mashhur Zhusip's works can be indicated as «wealth», «poverty», «hell», «learning», «science», «illiteracy», «religion», «love», etc. This is a set of personal meanings that embody the «cognitive image» of the writer. The mentioned concepts are constants in the description of the image of the Universe in the poet's language. Because they are reflected in the writer's works. These concepts are met in the works of other poets and writers. However, each artist is differed by his cognitive, artistic world due to his skill. Since the article cannot carry an extra volume, we would like to offer an analysis of only some of the mentioned concepts.

The people's welfare and way of life are especially reflected in the works of Mashhur Zhusip. Consequently, many of his works are presented within the

framework of the concepts of «wealth and poverty». The Kazakh language has a large stock of words which accompany the concept of «wealth – poverty» and are their attributes. Such words supplement the basic names included in the concept in different angles that allows you to determine them in detail figuratively.

Mashhur Zhusip in his hint poem «The difference between day and night» hints that during the day there is no silence, humanity plung into the hustle and bustle of life and became restless:

> There is hell and heaven in the mortal world,
> Day of silence, day of indignation.
> When indignation is hell, calmness is heaven,
> There are such two-faced ones.
> Silence escapes when morning breaks and the sun rises
> Rich, poor, all do not sit, they all bustle
> Someone hide themselves at the bottom of the earth,
> Someone hang themselves in heaven.

During the day someone is working hard to survive and someone is trying to hide everything he has with fear that someone can ask to give. The poet shows that greed brings fear and it cannot allow to live in peace, that is, reveals what kind of grief wealth can bring.

> The rich walk with their faces down,
> If they spend a penny, they won't stand it.
> They hide in a hole, worrying that...
> «Anyone will ask something!».
> This world is a hell that will not save,
> It was a long day for the troublesome ones
> When a person has no a break or rest,
> The day itself is a hell.

The concept of «hell» shows the difficulties in life, which are all different in nature. All the ideas about how the rich are afraid of losing their wealth, the poor are worried about how to survive presented in the framework of the concept of «hell». The troubles in society, difficult and hard life are depicted by the word «hell». It is also known that in the Kazakh worldview life is taken as a «Dog world» and difficult moments of life are correlated with the image of a «dog». Mashhur Zhusip used the phrase «Dog world». In his poem «Dog world»:

> Dog world, why were you like that,
> No tail, no mane – nothing to hold on to, so short.
> Dog world, you are like a dervish,
> Dog world, you are like a baby goat playing in a ravine,
> You are like a swinging quicksilver!
> You are like a jubilant wellspring flowing down a mountain! –

the phrases «no tail, no mane – short», «like a dervish», «like a baby goat playing in a ravine», «like a quicksilver», «like a wellspring flowing down a mountain» are newly used expressions of words to reveal the nature of perishable life. He concisely expressed shortness, transience and severity of life through the figurative word «Dog World». In the poem «What night is it?» he describes the evanescence and the falsity of the world as follows:

> Enemy – sleep ties hands and feet
> It makes people feel nothing
> Both rich and poor – a sleep for everyone
> Everyone fell silent and the day's hustle – bustle.

All of humanity falls asleep at night. As in the daytime, they are not divided into social groups like rich and poor. The poet says that night is a sleep that balances people. It is said that they do not hustle chasing wealth, everyone is asleep.

> When I think about life, it is perishable,
> It has exhausted everyone
> They've been chasing wealth all their lives
> As a result, they will be left with nothing [13, p. 36].

Negative actions inherent in humanity, such as snobbery and covetousness are experienced. The poet says that the hunting for wealth – it all remains in vain. Makes a philosophical conclusion: «Who gets benefits from gold underground?».

A thesaurus formed according to the concept of «learning», «science» can be expressed as follows: art, science, student, example, requirement, edification, ore of learning; key to knowledge; striving applicant, etc. And the concept of «illetracy» is a dangerous disease in the understanding of Mashhur Zhusip, it has nothing to do with a person. The poet fears: «If you do not find a way out of this disease, my dear ones, Illiteracy is a serious illness» [14, p. 86]. The thesaurus that is built on the concept of «illiteracy» forms the phrases «dark», «sleep», «dark blackness», «enter the fog», «rickets», «dead man», etc. For example, this can be seen from the following phrases: lost in the dark; not seeing a day; without summer, our Kazakh is without the sun; you step over him – he keeps silent; like nomadic animals; we have no light; we yield; our Kazakh people yield to the stick, etc. In this regard, the following contexts can be specified:

> Our Kazakh people are still in illiteracy,
> Therefore, the art lover is unhappy.
> Our people are like nomadic cattle...
> We succumbed to everything...
> The ignorant are getting lost due to lack of knowledge...
> Who will teach ignorance to order,
> If you teach, they look – «right» – instead of left [13, p. 166].
> How will the ignorant be able to do this,

> Where do many ignorant people find what they are looking for,
> What do the ignorant know – the retardates, the dead,
> They are happy if they have three-four cattle [13, p. 260].

The concept of «religion» takes a special place in the linguistic image of the universe. Its structure is also very complex and ppossibly due to the huge number of verbalizing units this concept has not yet been the subject of special study in Kazakh linguistics. By the lexical units included in its structure, we mean something organized in the form of a multi-layered associative-semantic field. In the works of Mashhur Zhusip the main meanings are acknowledged: «faith», «spiritual», «humanity, morality», «almighty», etc. However, in addition to the literal meaning of these concepts, the associative-semantic field «religion» includes many explicants, the semantic structure of which contains such components as «connection with religion», «religious point of view», «religious position». The reason for this is that the associative connections of the word religion, stabilized in the speaker›s mind, are numerous, and its associativity is very important for the concept. At the same time, it also acquires special significance, since it forms a peripheral area of the field concept.

Among them: the names of the gods, starting with concepts born in connection with the creation of man, the names of angels, prophets and their children, customs and habits related to religion, various objects and signs used in the process of worship, prayer. B. There are names and verbs related to a religious position.

In the poet's poetry, the words expressing the concept of «religion» from different sides can be divided into several thematic groups: the names of the gods (God, creator, Creator, Allah), the names of the prophets, Basic concepts, worship of God, education of faith, belief, etc.

This can be linked to the poet's use of the names shet «Tengri», «God», «Kuda» in Islam, attaching importance to their correspondence to Kazakh knowledge in the use of the words of God.

«It should be noted that from the concepts inherent in humanity as a whole, separate national concepts are definitely highlighted, as human culture in general consists of national cultures. For instance, the concept of love reveals itself differently in each nation. Mashhur Zhusip's circle of cognition of love is matched with the concepts of a religious concept» [15, p. 20].

> Love is a great light, the light of God,
> The soul that sees this light will not lose anything.

Mashhur Zhusip notes that the concept of love is wide. He does not interpret the concept of love as a feeling of love between a man and a woman. Love in the poet's cognition is love for Allah Almighty, i.e. for the Creator. That is, the owner of love in the poet's poems is Allah. According to the poet's worldview

Allah is certainly the Lord of the world. Therefore, in his verses, he urges people to worship Allah, promoting that there will be a reward for this.

> Sincerely worship Allah alone,
> Follow the right path.
> With good intentions towards Allah alone,
> You cannot become anybody if you do wrong.

The poet does not limit himself to conception and interpretation of love for Allah through only one channel. He associates with such concepts as the path of truth, life principles, and life traditions.

> Who will get damage and who will get a benefit,
> Everything is the will of One Allah.

In the verses below, we can see that the love of Allah takes a leading place when we say that there is nothing that can compare with the almightiness of Allah:

> Allah is One, Mighty One.
> Everything is in the almightiness of Allah alone,
> The Almighty Allah does not need anyone.

Mashhur Zhusip, saying that Allah is the only, that he will not change in any way, says about the features of Allah as follows: «Know that Allah has no parents. And know that Allah has no a wife or children». The poet pays great attention to the fact that the worship occupies a special place in the cognition of Allah: «May Allah alone not punish us, but grant us mercy, May He reward us – the unfortunate ones with paradise. When difficulties strain us, There is no other protection except Allah alone. Say the words of edification, Show sincerity in Allah alone. When Azrael comes one day and takes your soul, You will leave this world». Mashhur Zhusip warns that there is nothing better than Allah, that if you love someone better than Allah, then you will suffer in the end: «Don't pay attention to anyone except God alone, If you can, don't follow lust! If you want to be away from trouble, Don't give yourself up completely to loving something! It proves to be that love grows day by day, It gets tangled and pulls like a bindweed. Because he loves another, and not God alone, In the end, he will suffer». He especially reminds us that Allah is one and that you cannot associate companions with Allah: «One!» – know there is only one Allah, do not say there are two Allah

> Don't talk too much and don't say blasphemy
> If you say there are two Allah
> Then you will suffer the torment on the Day of Judgment.
> Someone will say something wrong about Shariat,
> Without looking up in the Koran, the letters
> Avoid saying such wrong words,
> Do not compare Allah with anything, – says the poet.

Analyzing the phrase «The Only Allah» used by Mashhur Zhusip, we can make the following conclusion: according to the poet's worldview the concept of peace and Allah go in unity. These two worlds are grouped within the frame of the same entity. The world does not stand in one position, it is changing. The poets interprets philosophically that unchangeable is the only Allah. For this reason, we believe that limitless love to Allah is a legal phenomenon. The love to Allah in the concept of Mashhur Zhusip is the respect of the noble qualities of a person›s personality, the transformation of morality into a fundamental principle. To love Allah is the path to dignity. According to the poet, love is a special peculiarity of Allah. He says that by loving Allah a person becomes religious. From here we find the expression of national cognition preserved by language, certain data that distinguish from the national being of the laws of artistic cognition, in the study of the basics of the language of Mashhur Zhusip's works.

Conclusion

Summarizing thoughts, the image of the Universe in human consciousness appears through concepts that are various in nature and conveyed through words. Higher cognition is a concept that is a product of the mind providing the embodiment of real life inherent only to humanity, it is a form directly connected with speech. A person conveys knowledge through language, forms an ideal and abstract picture of the world. The works of Mashhur Zhusip take a special place in the creation of linguistic phenomena in the nature of such a language. Because the writer reflected the integral identity, culture and the surrounding nature of the Kazakh people, their social status, and national psychology with a special feature. They were conveyed through a certain conceptual system.

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МӘШҺҮР ЖҮСІПТІҢ ПОЭТИКАЛЫҚ ҒАЛАМ БЕЙНЕСІНДЕГІ КОНЦЕПТІЛІК ЖҮЙЕ

Мақала Мәшһүр Жүсіп шығармаларындағы ғаламның тілдік бейнесін жасауға негіз болатын концептілерді зерттеуге арналған. Зерттеу барысында концептілер және концептілер арқылы берілетін қазақ халқының ұлттық мәдениеті, дүниетанымы қарастырылады. Сонымен бірге, ақынның көркемдік танымен көрсететін тілді қолдану шеберлігі талданады. Жүргізілген зерттеулердің нәтижесінде автор тарапынан ақын шығармаларындағы концептілер адам психикасында бейнеленген ғалам бейнесі тілінің, менталитетінің мазмұндық бірлігі ретінде бағамдалады. Әлем бейнесінің көрінісі мен ұлттық құндылықтары, қызметі т.б. сараланады. Концептілердің белгілі бір ұғым мазмұнына сай шоғырланып, концептілік жүйе құрайтыны көрсетіледі. Мәшһүр Жүсіп шығармаларындағы ғалам бейнесінің әр алуан болып келетін концептілер арқылы көрініс тауып, сөз арқылы бейнеленетіні айқындалады.

Кілтті сөздер: концепт, концептілік жүйе, ғаламның тілдік бейнесі, таным, тіл.

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КОНЦЕПТУАЛЬНАЯ СИСТЕМА В ПОЭТИЧЕСКОЙ КАРТИНЕ МИРА МАШХУРА ЖУСУПА

Статья посвящена изучению концептов, лежащих в основе создания языковой картины вселенной в произведениях Машхура Жусупа. В ходе исследования рассматривается национальная культура, мировоззрение казахского народа, передаваемое через концепты и концепции. При этом анализируется умение использовать язык, выражаемое художественным знаком поэта. В результате проведенных исследований со стороны автора концепты в произведениях поэта оцениваются как содержательные единицы языка, менталитета образа вселенной, воплощенного в психике человека. Дифференцируются отражение образа мира и

национальные ценности, деятельность и др. Показано, что концепты концентрируются в соответствии с содержанием определенного понятия и образуют концептуальную систему. В произведениях Машхура Жусупа выясняется, что образ вселенной отражен через различные концепции и выражен через слова.

Ключевые слова: концепт, концептуальная система, языковая картина мира, познание, язык.