

**TERMIZ DAVLAT UNIVERSITETI HUZURIDAGI  
ILMIY DARAJALAR BERUVCHI PhD. 03/31.03.2021.Fil.78.04  
RAQAMLI ILMIY KENGASH**

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**TERMIZ DAVLAT UNIVERSITETI**

**TADJIYEVA MASTURA FAYZULLAYEVNA**

**INGLIZ VA O‘ZBEK TILLARIDA LOVE/MUHABBAT KONSEPTINING  
REPREZENTATSIYASI**

**10.00.06. – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)  
DISSERTATSIYASI AVTOREFERATI**

**Termiz – 2024**

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**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi  
avtoreferati mundarijasi**

**Contents of dissertation abstract of doctor of philosophy (PhD) on  
philological sciences**

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## KIRISH

**Dissertatsiya mavzusining dolzarbligi va zarurati.** XX asrning o'rtalari jahon tilshunosligida antropotsentrik paradigma kesimida olam konseptual manzarasining tayanch birliklari – milliy mental tajriba, voqelik to'g'risidagi tasavvurlar yig'indisi bo'lgan konseptlarni tadqiq etishga e'tibor kuchaydi. Noqardosh tillarda olam manzarasining asosiy tushunchalarini voqelantiruvchi “muhabbat”, “love” konseptining millat ma'naviy qiyofasi, ruhiyatini shakllantirishdagi beqiyos o'rni, uning badiiy-majoziy mazmuni va semantik tarkibiy qismlarini (konseptual xususiyatlarini) aniqlash, “muhabbat” tushunchasini ifodalovchi nutqiy birliklarning lisoniy tabiatini o'rganish dolzarblik kasb etdi.

Dunyo tilshunosligida olam manzarasining qurilishida asos birlik vazifasini bajaruvchi “konsept” hozirgi zamon tilshunosligida ma'lum millat madaniyatining taraqqiy qilishi bilan bog'liq holda voqelantirilib, ushbu muammo doirasida ilmiy-nazariy izlanishlar o'tkazishni taqozo etadi. Jumladan, qardosh bo'lmagan til sohiblarining milliy-lisoniy tafakkurida “love”/“muhabbat” konseptining verballashuvini o'rganish hamda mazkur konseptning til birliklarini aniqlash, shuningdek “love”/“muhabbat” konseptining aksiologik va semantik xususiyatlarini chog'ishtirib o'rganish, lingvo-falsafiy, kognitiv aspektlarda tadqiq etish madaniyatlararo muloqotni muvofiqlashtirishga imkon yaratadi.

O'zbekistonda xorijiy tillarni o'rganish va yosh avlodning chet tillarini o'rganishiga yetarli sharoitlar yaratilganligi ushbu sohada bir qator ilmiy tadqiqotlar bajarilishiga zamin yaratdi. Bu borada prezidentimiz Sh.M.Mirziyoyev ta'kidlaganidek: “...farzandlarimiz tarbiyasi, ma'naviy-ma'rifiy sohadagi ishlarimizni bir zum ham susaytirmasdan, ularni yangi bosqichga ko'tarishimiz zarur”<sup>1</sup>. Shuningdek, millat tilining turli-tuman ifoda vositalaridan foydalanib, uning hali ma'lum bo'lmagan jihatlarini, o'ziga xosliklarini ochib berish bilan birgalikda jahon tillari bilan lingvistik chog'ishtirma tahlili asosida ilmiy izlanishlarni yanada chuqurlashtirish zaruriyatini belgilab beradi.

Ushbu dissertatsiya O'zbekiston Respublikasi Prezidentining 2020-yil 20-oktyabrdagi “Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida”gi PF-6084-son, 2020-yil 6-noyabrdagi “O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohasini rivojlantirish chora-tadbirlari to'g'risida”gi PF-6108-son, O'zbekiston Respublikasi Prezidentining 2022-yil 28-yanvar PF-60-sonli “2022-2026-yillarga mo'ljallangan yangi O'zbekistonning taraqqiyot strategiyasi to'g'risi”dagi Farmonlari, 2021-yil 19-maydagi PQ-5117-son “O'zbekiston Respublikasida Xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida”gi qarori, O'zbekiston Respublikasi Vazirlar Mahkamasining 2022-yil 19-yanvardagi 34-son “Xorijiy tillarni o'rganishni takomillashtirish bo'yicha qo'shimcha chora-tadbirlar to'g'risida”gi qarori, hamda mazkur faoliyatga

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<sup>1</sup> Mirziyoyev Sh.M. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. – T.: O'zbekiston, 2017. – B.17.

tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Mazkur tadqiqot ishi respublika fan va texnologiyalari taraqqiyotining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni oshirish yo'llari" ustuvor yo'nalishi doirasida bajarilgan.

**Muammoning o'rganilganlik darajasi.** Tilshunoslikda olamning lisoniy manzarasi, til, tafakkur va madaniyatning aloqasi haqida muhim ma'lumotlar qator xorijlik: Ch.Fillmor, J.Lakoff, R.Langaker, rossiyalik: S.A.Askoldov, N.F.Alefirenko, N.N.Boldirev, V.I.Karasik, D.S.Lixachev, V.A.Maslova, Z.D.Popova, I.A.Sternin, A.Vejbitskaya va o'zbekistonlik: Sh.S.Safarov, D.U.Ashurova, M.P.Galiyeva, Sh.T.Maxmaraimova, Q.Nazarov, Sh.Usmanova, D.Xudayberganova<sup>2</sup> kabi olimlarning ilmiy tadqiqot ishlarida yoritilgan.

Konsept va konseptning leksik, frazeologik, paremiologik va metaforik xususiyatlari J.Lakoff, M.Jonson, Z.Kovecses, R.Jekendoff, R.Langaker, V.N.Teliya, A.P.Chudinov, P.U.Bakirov, A.E.Mamatov, M.M.Mirtojiyev, O'.Yusupov, N.To'xtaxodjayeveva, T.Mardiyev, M.M.Raxmatova, K.M.Amanullayeva, G.R.Komilova, S.A.Ruziyeva, Z.O.Amirova<sup>3</sup> singari tadqiqotchilar tomonidan o'rganilgan.

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<sup>2</sup> Fillmore Ch.J. Frame Semantics // Linguistics in the Morning Calm / Linguistic Society of Korea (Ed.). – Seoul: Hanshin, 1982. – P. 111–138.; Lakoff G. Women, Fire, and dangerous Things. – Chicago: The University of Chicago Press, 1987. – 614 p.; Langacker R.W. A View of Linguistic Semantic // Topics in Cognitive Linguistics / B. Rudzka-Ostyn (Ed.). – Amsterdam, Philadelphia: J.Benjamins Pub. Com., 1988. – P. 91–125.; Аскольдов С.А. Концепт и слово. Русская словесность: От теории словесности к структуре текста: Антология. – М.: Academia, 1997. – С. 267–279.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. – М.: Флинта, Наука; 2010 – 224 с.; Болдырев Н.Н. Когнитивная семантика. – Москва-Берлин: DirectMedia, 2016. – 163 с.; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002. – 477 с.; Лихачев Д.С. Концептосфера русского языка // Русская словесность: Антология. – М., 1997. – 460 с.; Маслова В.А. Когнитивная лингвистика. – Мн.: ТетраСистемс, 2004. – 256 с.; Маслова В.А. Лингвокультурология. – М.: Academia, 2001. – 208 с.; Попова З.Д., Стернин И.А. Очерки по когнитивной лингвистике. – Воронеж: Истоки, 2001. – 191 с.; Вежбицкая А. Язык. Культура. Познание. – М.: Русские словари, 1996. – 416 с.; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 91 б.; Ашурова Д.У., Галиева М.Р. Text Linguistics. – Тошкент: Turon-Iqbol, 2016. – 324 p.; Махмараимова Ш.Т. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – 164 б.; Назаров Қ. Қадриятлар фалсафаси. – Тошкент: "Файласуфлар миллий жамияти" нашриёти, 2004. – 85 б.; Usmanova Sh.P. Lingvokulturologiya. – Toshkent, 2019. – 245 b.; Худойберганова Д.С. Ўзбек тилидаги бадий матнларнинг антропоцентрик талкини: Филол. фанлари д-ри. дисс. – Тошкент, 2015. – 240 б.

<sup>3</sup> Lakoff G. and Johnson M. Metaphors We Live By. – Chicago: The University of Chicago Press, 1980. – 242p.; Kovecses Z. Metaphor and emotion: language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2003. – 244 p.; Jackendoff R. What is a Concept? //Frames, Fields and Contrasts. New Essays in Semantics and Lexical Organization. – Hillsdale: 1992. – P. 191–209; Langacker R. W. Active Zones. Concept, Image and Symbol: The Cognitive Basis of Grammar. – Berlin; New York: Mouton de Gruyter, 1991. – P. 189 – 201.; Телия В.Н. Первоочередные задачи и методологические проблемы исследования фразеологического состава языка в контексте культуры // Фразеология в контексте культуры. – М., 1999.; – С. 13–24.; Чудинов А.П. Метафора как средство представления знаний. – Тамбов: ТГУ им. Г.Р.Державина, 2008. – С. 143–144.; Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дисс. ... докт. филол. наук. – Ташкент, 2007. – 287 с.; Маматов А. Ўзбек тили фразеологияси. – Тошкент, "Наврўз" нашриёти, 2019. – 260 б.; Миртожиев М.М. Ўзбек тили семасиологияси. – Т.: Mumtoz so'z, 2010. – 288 б.; Юсупов У.К. Проблемы сопоставительной лингвистики. – Ташкент: Фан, 1980. – 135 с.; Юсупов Ў.К. Маъно, тушунча, концепт ва лингвокультуре атамалари хусусида // Стилистика

*Muhabbat* konseptining representatsiyasi bilan bog‘liq masalalar E.Y.Balashova, L.E.Kuznetsova, E.V.Lobkova, M.Y.Romanyuk, Y.S. Stepanov, L.Y.Vilms, S.G.Vorkachev, E.R.Xutova, V.I.Shaxovskiy, I.A.Shirokova, T.Mardiyev<sup>4</sup> kabi rus va o‘zbek tilshunoslarining ilmiy ishlarida tadqiq etilgan.

*Muhabbat* konseptini o‘rganishga bag‘ishlangan ko‘plab ilmiy tadqiqotlar amalga oshirilganiga qaramay, mazkur konseptning ingliz va o‘zbek tilida verballashuvida metaforizatsiya jarayonining o‘rni, uning paremiologik, frazeologik va leksik birliklar orqali voqelanishini chog‘ishtirma tasniflash bilan bog‘liq muammolar yetarlicha o‘rganilmagan.

**Dissertatsiya tadqiqotning bajarilayotgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi.** Tadqiqot Termiz davlat universiteti ingliz tili va adabiyoti kafedrasida o‘rganilayotgan “Tilning leksik-semantik tizimini chog‘ishtirma-tipologik o‘rganishning dolzarb muammolari: diaxroniya va sinxroniya” mavzusidagi istiqbolli ilmiy-tadqiqot yo‘nalishi doirasida bajarilgan (ITA-12-09-2012).

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<sup>4</sup> Балашова Е.Ю. Концепты «любовь» и «ненависть» в русском и американском языковом сознании: Автореф. дисс...канд. филол. наук. – Саратов, 2004. – 22с.; Кузнецова Л.Э. Любовь как лингвокультурный эмоциональный концепт: ассоциативный и гендерный аспекты: Автореф. дис. ... канд. филол. наук. – Волгоград, 2005. – 22с.; Лобкова Е.В. Образ-концепт ”любовь” в русской языковой картине мира. Дис... канд. филол. наук. – Омск, 2005. – 190 с.; Романюк М.Ю. Концепты «любовь», «дом», «семья» в паремиях русского, английского и немецкого языков: монография / М.Ю. Романюк; Оренбургский гос. ун-т. –Оренбург: ОГУ, 2013. – 159 с.; Степанов Ю.С. Константы. Словарь русской культуры. – М.: Академический Проект, 2004. – 992 с.; Вильмс Л.Е. Лингвокультурологическая специфика понятия «любовь»: (на материале нем и рус яз.): Автореф. дис. ... канд. филол. наук. – Волгоград, 1997. – 24 с.; Воркачев С.Г. Семантизация концепта любви в русской и испанской лексикографии (сопоставительный анализ). – Волгоград: Перемена, 1995. – С. 125-132.; Воркачев С.Г. Сопоставительная этносемантика телеономных концептов «любовь» и «счастье» (русско-английские параллели). – Волгоград: Перемена, 2003а. – 164 с.; Воркачев С.Г. Концепт любви в языковом сознании. Современная антология. – Волгоград: Перемена, 2003. – С. 189–207.; Хутова Э.Р. Бинарная оппозиция «любовь/ненависть» в разносистемных языках: лингвокультурологический аспект (на материале русского, английского и кабардино-черкесского языков): дисс. ... к. филол. н. Нальчик, 2008. 184 с.; Шаховский В.И. Эмоциональные концепты: параллели и контрасты // Языковая личность: культурные концепты: Сб. науч. трудов / ВГПУ, ПМПУ. — Волгоград, Архангельск: Перемена, 1996. — с. 80–96.; Широкова И.А. Эмоциональный концепт «Любовь» в идиоматике Пушкина: дис. ... канд. филолог. наук. – Тюмень, 2006. – 259 с.; Мардиев Т. Инглиз ва ўзбек тилларида инсон туйғулари ифодаланишининг концептуал таҳлили: Филол. фан. фалсафа д-ри дисс. (PhD) – Самарқанд, 2019. – 124 б.

**Tadqiqotning maqsadi** ingliz va o‘zbek tillarida “love”/“muhabbat” konseptining lingvokulturologik aspektida farqli va o‘xshash jihatlarini ilmiy asoslashdan iborat.

**Tadqiqotning vazifalari:**

ingliz va o‘zbek tillarida “love”/“muhabbat” konseptining aksiologik va lingvofalsafiy aspektida ifodalanishining ilmiy-nazariy asoslarini o‘rganish;

ingliz va o‘zbek tillarida “love”/“muhabbat” konseptini voqelantiruvchi leksik, frazeologik, paremiologik birliklarni semantik, kognitiv-konseptual tahlil qilish;

ingliz va o‘zbek tillarda “love”/“muhabbat” konseptining metaforik modellarini o‘rnatish va tavsiflash;

ingliz va o‘zbek tillarida “love”/“muhabbat” konseptini ifodalovchi leksik, frazeologik, paremiologik birliklarni tahlil qilish orqali ushbu tushunchalarni idrok etishning lingvistik hamda ekstralingvistik omillarini dalillash.

**Tadqiqotning obyekti** sifatida ingliz va o‘zbek tillari olam lisoniy tasvirida “love”/“muhabbat” konseptli leksik, paremiologik, metaforik hamda frazeologik birliklar tanlangan.

**Tadqiqotning predmetini** sifatida “love”/“muhabbat” konseptli paremiologik, metaforik hamda frazeologik birliklarning ingliz va o‘zbek tillarida voqelanishining lingvomadaniy mushtaraklik va alohidalik xususiyatlari tanlab olingan.

**Tadqiqotning usullari.** Tadqiqotda qiyosiy-chog‘ishtirma, tavsiflash, statistik, kross-madaniy, komponent, kognitiv-konseptual tahlil, leksik-semantik maydonni aniqlash usullaridan foydalanilgan

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

turli lingvomadaniyatlar kontekstida olam manzarasini tasvirlashning aksiologik va lingvofalsafiy jihatlari orqali ingliz va o‘zbek tillarida “love”/“muhabbat” konsepti voqelanishining milliy-mental xususiyati ochib berilgan;

ingliz va o‘zbek tillari leksik, frazeologik, paremiologik fondining semantik, kognitiv-konseptual tahlili asosida “love”/“muhabbat” konseptlarining olam konseptual manzarasining kategoriyalashtiruvchi, aksiologik birliklari ekanligi asoslangan;

ingliz va o‘zbek tillarida “love”/“muhabbat” konseptini ifodalovchi metaforalarning antropomorf, naturmorf, fiziologik metaforik modellaridagi ingliz tilida LOVE – PERSON, LOVE – FIRE, LOVE – ILLNESS va o‘zbek tilida MUHABBAT – INSON, MUHABBAT – OLOV, MUHABBAT – DARD kabi o‘xshash metaforik turlari aniqlangan bo‘lsa, ingliz tilida LOVE – ECONOMIC EXCHANGE, LOVE – CONTAINER va o‘zbek tilida MUHABBAT – ZANJIR kabi predmet metaforik modellarining tafovutlari dalillangan;

ingliz va o‘zbek tillari “love”/“muhabbat” konseptli frazeologik birliklarning ingliz tilida *eyes, heart, head, hand, feet*, o‘zbek tilida *ko‘z, bosh, yurak, qo‘l, oyoq* kabi o‘xshash va *heel, knee, hip, jigari, og‘iz* kabi farqli somatizmlari aniqlangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

“love”/“muhabbat” konseptining mazmun-mohiyati, lingvofalsafiy va aksiologik xususiyatlari ilmiy-nazariy jihatdan yoritilgan va turli tizimli tillar olam konseptual manzarasidagi o‘rni makro va mikrosemantik maydonlarni komponent tahlil qilish asosida tekshirilgan;

“love”/“muhabbat” konsepti izohli, frazeologik, paremiologik lug‘atlar, shuningdek, mavzuga xos tadqiqotlar asosida lingvomadaniy jihatdan yoritilgan.

**Tadqiqot natijalarining ishonchliligi** izlanish jarayonida mavzuga daxldor lingvomadaniyatshunoslik, kognitiv tilshunoslik, aksiologiyaga oid ilmiy manbalarga asoslanganlik, “love”/“muhabbat” konseptini o‘rganishda ingliz va o‘zbek xalqlari madaniyati, milliy-mental xususiyatlari, qadriyat va an‘analaridan kelib chiqilgani bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Turli tizimli tillarda “love”/“muhabbat” konseptining lingvofalsafiy, lingvomadaniy jihatdan tadqiqi olam konseptual manzarasining kategoriyalashtiruvchi, aksiologik birliklarining lingvomadaniy, kognitiv, semantik kesimda o‘rganilishi uchun nazariy asos bo‘lib xizmat qilishi mazkur tadqiqot natijalarining ilmiy ahamiyatini belgilaydi.

Tadqiqot natijalarining amaliy ahamiyati olingan xulosalardan oliy ta‘lim muassasalarining filologik yo‘nalishlari talabalariga “Lingvomadaniyatshunoslik”, “Chog‘ishtirma tilshunoslik”, “Leksikologiya” va “Tarjimashunoslik” fanlaridan darslik va o‘quv-qo‘llanmalar, lug‘atlar yaratishda, lingvomadaniy tahlillar o‘tkazishda va lingvomadaniyatshunoslik bo‘yicha maxsus kurs va seminarlar tashkil etishda foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Ingliz va o‘zbek tillarida “love”/“muhabbat” konseptining verballashuvi va lingvomadaniy xususiyatlari tadqiqi yuzasidan olingan natijalar asosida:

turli lingvomadaniyatlar kontekstida olam manzarasini tasvirlashning aksiologik va lingvofalsafiy usullari orqali ingliz va o‘zbek tillarida “love”/“muhabbat” konsepti voqelanishining milliy-mental xususiyati yoritilganligiga oid yangilikdan Davlat ilmiy-texnik dasturlari doirasidagi AM-FZ-201908172 “O‘zbek tilining ta‘limiy korpusini yaratish” nomli amaliy grant loyihasida foydalanilgan. (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti 2023-yildagi № 04/1-707 ma‘lumotnomasi). Natijada loyiha doirasida ingliz va o‘zbek tillarida “love”/“muhabbat” tarkibiy qisimli til birliklari aniqlashga erishilgan;

ingliz va o‘zbek tillari leksik, frazeologik, paremiologik fondining semantik, kognitiv-konseptual tahlili asosida “love”/“muhabbat” konseptlarining olam konseptual manzarasining kategoriyalashtiruvchi, aksiologik birliklari ekanligi asoslanganligi Davlat ilmiy-texnik dasturlari doirasidagi mo‘ljallangan PZ-2020042022 “Turkiy tillarning lingvodidaktik elektron platformasi”ni yaratish” nomli amaliy grant loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti 2023-yildagi № 04/1-708 ma‘lumotnomasi). Natijada loyiha doirasida ingliz va o‘zbek tillari olam lisoniy

tasvirida “love”/“muhabbat” konseptining o‘ziga xos voqelanishining o‘xshash va farqli xususiyatlari ochib berilgan;

ingliz va o‘zbek tillarida “love”/ “muhabbat” konseptini ifodalovchi metaforalarning antropomorf, naturmorf, fiziologik metaforik modellaridagi ingliz tilida LOVE – PERSON, LOVE – FIRE, LOVE – ILLNESS va o‘zbek tilidagi MUHABBAT – INSON, MUHABBAT – OLOV, MUHABBAT – DARD kabi o‘xshash metaforik turlari aniqlangan bo‘lsa, ingliz tilida LOVE – ECONOMIC EXCHANGE, LOVE – CONTAINER va o‘zbek tilida MUHABBAT – ZANJIR kabi predmet metaforik modellarining tafovutlari dalillanganligiga hamda ingliz va o‘zbek tillari “love”/“muhabbat” konseptli frazeologik birliklarning ingliz tilida *eyes, heart, head, hand, feet*, o‘zbek tilida *ko‘z, bosh, yurak, qo‘l, oyoq* kabi o‘xshash va *heel, knee, hip, jigar, og‘iz* kabi farqli somatizmlari aniqlanganligiga oid yangilikdan Davlat ilmiy-texnik dasturlari doirasidagi mo‘ljallangan I-OT-2019-42. “O‘zbek va ingliz tillarining elektron (Inson qiyofasi, fe‘l atvori, tabiat va milliy timsollar tasviri) poetik lug‘atini yaratish nomli” innovatsion loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti 2023-yildagi № 04/1-1574 ma‘lumotnomasi). Natijada loyiha doirasida ingliz va o‘zbek tillarida “love”/“muhabbat” konseptli metaforik modellarini ochib berish imkoniyatlari yaratilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 5 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan.

**Tadqiqot natijalarining e‘lon qilinganligi.** Dissertatsiya mavzusi bo‘yicha 18 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 11 ta maqola, jumladan, 5 tasi respublika hamda 6 tasi xorijiy jurnallarda nashr qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovadan iborat bo‘lib, asosiy matni 138 sahifadan tashkil topgan.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi va zaruriyati asoslangan, tadqiqotning maqsad va vazifalari, obyekti va predmeti tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, mavzuning o‘rganilganlik darajasi, tadqiqot bajarilgan oliy ta‘lim muassasasining ilmiy-tadqiqot ishlari rejasi bilan bog‘liqligi, ilmiy yangiligi va amaliy natijalari bayon qilingan, qo‘lga kiritilgan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining ishonchliligi, joriylanishi, aprobatsiyasi, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma‘lumot berilgan.

Dissertatsiyaning **““Muhabbat” konseptining lingvofalsafiy va lingvokognitiv asoslari”** deb nomlanuvchi birinchi bobida ingliz va o‘zbek tillarida “love”/“muhabbat” konsepti voqelanishining mental xususiyati olam manzarasini tasvirlashning lingvofalsafiy va aksiologik usullari orqali yoritilgan.

Tilshunoslikda antropotsentrik paradigmaning shakllanishi lingvistika va boshqa fanlarning o‘zaro aloqadorlikda bir-biri bilan hamkorlikda rivojlanishiga olib keldi.

“Konsept” termini tilshunoslikning asosiy tushunchalaridan biri hisoblanadi, garchi u yaqin yillar ichida ilmiy muomalaga kiritilgan bo‘lsa-da hozirgi kunda tilshunoslikda nisbatan ko‘p ishlatilayotgan termin bo‘lib falsafada qadimgi davrlardan beri o‘rganilib kelinmoqda. Konsept muammosi bilan falsafa, mantiq, psixologiya, madaniyatshunoslik, sotsiologiya kabi fanlar sohasi shug‘ullanadi va ushbu atama turlicha talqin qilinadi. Kognitiv lingvistikaning vakillaridan bo‘lgan Y.S.Kubryakova konseptni operativ ong birligi sifatida izohlaydi: “Konsept – bu xotira, mental leksikon, miyaning konseptual tizimi va tilning operativ birligi, olamning butun tasviri, bilimlar kvantidir. Eng muhim konseptlar tilda ifodalanadi”<sup>5</sup>. Konsept inson ongida tevarak-atrofdagi olamni bilish natijasini aks ettiruvchi mazmunli tafakkur birligidir. Tilshunos olim Sh.Safarov ta’kidlaganidek, predmet-hodisalarning ongli idrok etilishi va ularning tasavvurida obraz hosil bo‘lish yo‘li bilan jamlanadigan bilim konseptlar shakllanishiga sabab bo‘ladi. “Konsept – mental tuzilma bo‘lib, u turli tarkibdagi va ko‘rinishdagi bilimlar kvanti yoki umumlashmasidir.”<sup>6</sup>

Konseptlarning shakllanishida dunyo haqidagi bilimlar muhim rol o‘ynaydi. Inson ongida “konsept” nafaqat bilimni, balki hissiy tajriba va obyektiv faoliyatni ham o‘z ichiga olgandagina shakllanadi.

N.D.Arutyunovanning so‘zlari bilan aytganda, konseptlar “milliy an’analar va xalq og‘zaki ijodi, din va mafkura, hayotiy tajriba va san’at obrazlari, his-tuyg‘ular va qadriyatlar tizimi kabi omillarning o‘zaro ta’siri natijasida vujudga keladi”<sup>7</sup>. Anglashiladiki, konseptlar madaniy va qadriyatiy ahamiyatga ega bo‘lib, kundalik, badiiy va ilmiy ongda faoliyat yuritadi. Har bir konsept so‘zlashuvchilarning subyektiv tajribasining elementlarini o‘z ichiga oladi.

V.A.Maslova lingvistik adabiyotlarda mavjud bo‘lgan konsept ta’riflarini tahlil qilish asosida konseptning beshta o‘zgarmas (invariant) xususiyatini aniqladi: “1) so‘z yordamida verballashgan va maydon tuzilishiga ega bo‘lgan ideal tasavvurdagi inson tajribasining minimal birligi; 2) axborotni qayta ishlash, saqlash va uzatishning asosiy birliklari; 3) konseptning harakatlanuvchi chegaralari va o‘ziga xos funksiyalari bor; 4) konsept ijtimoiydir, uning assotsiativ maydoni uning pragmatikligini belgilaydi; 5) madaniyatning asosiy hujayrasi. Binobarin, konseptlar inson ongida konseptual tizimni tashkil qilib olamni namoyon etadi, inson tilining belgilari esa bu tizimning mazmunini so‘zda kodlaydi”<sup>8</sup>. Shuningdek, V.A.Maslova konseptni yagona ta’rifiga ega bo‘lmagan, murakkab va ko‘p qirrali tuzilma ekanligini ta’kidlaydi<sup>9</sup>.

<sup>5</sup> Кубрякова Е.С., Демьянков В.З., Панкрац Ю.Г., Лузина Л.Г. Краткий словарь когнитивных терминов. – М.: Изд-во Моск. гос. ун-та, 1996. – С.90.

<sup>6</sup> Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.17

<sup>7</sup> Арутюнова Н. Д. Введение. // Логический анализ языка. Ментальные действия. – М.: Наука, 1993. – С. 3.

<sup>8</sup> Маслова В.А. Когнитивная лингвистика: – Мн.: ТетраСистемс, 2004. – С.35.

<sup>9</sup> Yuqoridagi manba. – В.36.

Yuqorida aytilganlarning barchasi konseptning ta’rifi ishlab chiqilayotganligini ko’rsatadi. Biz xorijiy va mahalliy tilshunos olimlar fikrlarini ma’qullagan holda, konseptni insonning atrofdagi olam hodisalari haqidagi bilimlar to’plamini saqlaydigan inson ongining tarkibiy birligi va milliy madaniyatning bir qismi sifatida tushunamiz.

“Muhabbat” konsepti haqida fikr yuritishdan oldin biz muhabbat tushunchasining falsafiy asoslariga to’xtalishni joiz deb hisoblaymiz. N.Shermuhamedova falsafa so’zining ma’nosida muhabbat tushunchasi yotganligiga urg’u beradi. ““Falsafa” tushunchasi yunoncha *phileo* – sevaman va *sophia* – donolik so’zlaridan kelib chiqqan bo’lib, mazkur atamaning dastlabki ma’nosini donolikka muhabbat deb talqin qilish mumkin. Falsafa so’zini ilk bor qadimgi yunon mutafakkiri Pifagor miloddan avvalgi VI asrda tayyor holda (afsonalar, rivoyatlar, an’analar orqali) avloddan avlodga o’tuvchi bilim va inson o’z aqliga tayanib, mushohada yuritish va borliqni tanqidiy tushunish yo’li bilan olishi mumkin bo’lgan bilimni farqlash maqsadida ishlatgan”<sup>10</sup>, – deb talqin qiladi. Darhaqiqat, olamni bilish, anglash va uni o’rganishga bo’lgan qiziqishlarimiz zamirida ham “muhabbat” yotadi.

Sh. Bobojonova atoqli olim, professor N. Komilov fikrlariga tayangan holda sharq va g’arb qadriyatlarini o’z qarashlarida aks ettirgan buyuk qomusiy olimlar va adiblarning aksiologik qarashlarini tahlil qilgan<sup>11</sup>. O’z davrining mutafakkirlari bo’lgan Ibn Sino, Farobiy, Abdulxoliq G’ijduvoni, Bahovuddin Naqshband, Shayx Muslihiddin Sa’diy, Alesher Navoiy, Xondamir Gulxaniy, Aristotel, Dekart, Jan Jak Russo, Fridrix Gegel, Artur Shopengauyer, Lev Tolstoy, F. Dostoyevskiy kabi sharq va g’arb axloq vakillarining o’z qarashlarida u yoki bu taraflama “muhabbat” tushunchasining aynan o’zi yoki unga yaqin bo’lgan qadriyatlarni tarannum etgan.

Ensiklopedik lug’atda muhabbat tuyg’usiga ijtimoiy fikrlar tarixida turlicha ma’nolar berilgani qayd etilgan. “Yunonistonda muhabbatni kishilar va tabiat ustidan hukmronlik qiluvchi afsonaviy kuch deb tushunganlar, natijada muhabbat xudosi – Erot (Eros) haqida tasavvurlar vujudga kelgan. Empedokl muhabbat olamni – insonlar va tabiat hodisalarini uyushtirib, birlashtirib turuvchi omil deb qaragan, Platon muhabbatni 2 turga – hissiy muhabbat va aqliy muhabbatga ajratadi. Uning fikricha, hissiy muhabbat tashqi go’zallikni his qilishdan hosil bo’ladi va muhabbatning quyi bosqichini tashkil etadi. Aqliy muhabbat esa go’zallikni keng ma’noda – axloqiy-estetik, ilmiy tushunishdan paydo bo’ladi. U aqliy (ma’naviy) muhabbatni ustun qo’yadi”<sup>12</sup>. Muhabbatning turi ko’p bo’lib, lug’atlar sevgining ta’rifini batafsil yoritib bera olmaydi, chunki ular faqat noziklik, bog’liqlik, g’amxo’rlik, moyillik, hamdardlik, tortishish va ishqibozlikni o’z ichiga olgan ba’zi sinonimlarni ko’rsatadi.

O’zbek va ingliz tillari izohli lug’atlarini o’rganish natijasida “muhabbat” konseptining asosiy leksemalari bo’lgan “love” va “muhabbat” so’zlarining quyidagi

<sup>10</sup> Шермухамедова Н. Фалсафа: ўқув услубий мажмуа. – Тошкент: “NOSHIR”, 2012. – Б.65.

<sup>11</sup> Bobojonova Sh. O’zbek tili “ma’naviyat” leksik-semantik kategoriyasining “axloq” umumiy semali atov birliklari tizimi. Filol. fan. bo’yicha fals. dokt. (PhD) ... diss. – Qarshi, 2022. – B.60–61.

<sup>12</sup> Ўзбекистон Миллий Энциклопедияси, М- харфи. – Тошкент: Давлат илмий нашриёти, 2000. – Б.907.

ma'nolari aniqlandi: **MUHABBAT**, [arabcha *محبت*] sevgi – 1) Kimsaning kimsaga qalbdan berilish hissi; sevgi, ishq<sup>13</sup>. 2) Birovga, biron narsa yoki ishga berilish, moyillik tuyg'usi, mehr<sup>14</sup>. Tasavvufda Allohga yetishish ("haqiqatga erishish")ning asosiy vositasi<sup>15</sup> tarzida berilgan izohlar mavjudligini qayd qilamiz.

**LOVE** [lʌv] – 1) "a strong feeling of caring about someone, especially a member of your family or a close friend; 2) a strong feeling of liking someone a lot combined with sexual attraction; 3) someone that you feel a strong romantic and sexual attraction to; 4) a strong feeling of pleasure and enjoyment that something gives you"<sup>16</sup>; 5) "colloq. form of address regardless of affection"<sup>17</sup>; 6) "affectionate greetings (give him my love); 7) "(in some games) no score; nil"<sup>18</sup>; 8) "unselfish loyal and benevolent sense: concern for the good of another: a person's adoration of God; 9) a god (such as Cupid or Eros) or personification of love; 10) an amorous episode: love affair"<sup>19</sup>.

Yuqoridagi ta'riflardan ko'rinib turibdiki, muhabbat ko'p ma'noli murakkab tuyg'u. Muhabbat tufayli individ go'zal fe'l-avtorni, xulqni o'zida gavdalantirib, muayyan jamoa va jamiyat oldida yuksak qadr topadi, boshqalarda o'ziga nisbatan samimiy mehr-oqibatni uyg'ota oladi. Bu o'z o'rnida shaxsning nutqida ham namoyon bo'ladi.

Shuni ta'kidlash joizki, konseptlarning aksiologik xususiyatlarini o'rganish insonning dunyoga, uning obyektlariga, hodisalariga, munosabatlariga baho berishi bilan bog'liq bo'ladi. Aksiologiya (yun. Axia – qimmat, qadr va logiya) – qadriyatlar to'g'risidagi fan<sup>20</sup> bo'lib, uning asosiy kategoriyasi "qadriyat" so'zining izohli lug'atdagi ta'rifiga e'tibor qaratamiz: "voqelikdagi muayyan hodisalarning umuminsoniy, ijtimoiy axloqiy, madaniy ma'naviy ahamiyatini ko'rsatish uchun qo'llanadigan tushuncha"<sup>21</sup>. Insonning baholash qobiliyati orqali bu olamdagi narsa va hodisalarga mazmun kiradi va qadriyatiy ahamiyati aniqlanadi.

Tilshunoslikda aksiologiya haqidagi ilk qarashlar antik davrga tegishli bo'lib, atoqli olim N.Arutyunovning ta'kidlashicha, "insonning ruhiy tabiati, ichki dunyosi haqidagi ilk qiziqishlar falsafada XVII asrdan boshlangan. Shunday tadqiqotlardan biri T.Gobbs tomonidan amalga oshirilgan bo'lib, u orzu, sevgi, quvonch, jirkanchlik, nafrat, qayg'u kabi tuyg'ular orqali ezgulik va yovuzlik tushunchalarini belgilaydi"<sup>22</sup>. Falsafada XVII asrda boshlangan bu jarayon XX asrda tilshunoslikda alohida o'rganish obyektiga aylandi.

<sup>13</sup> Ўзбек тилининг изоҳли луғати. II жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2007. – Б. 66.

<sup>14</sup> Yuqoridagi manba. – B.662.

<sup>15</sup> Ўзбекистон Миллий Энциклопедияси, М– харфи. – Тошкент: Давлат илмий нашриёти, 2000. – Б.907.

<sup>16</sup> Longman Dictionary of Contemporary English for Advanced Learners. – Pearson Education Limited, 2009. – P.1041.

<sup>17</sup> The Oxford Dictionary of Current English. Second edition. Edited by Della Thompson. – Oxford: Oxford University Press, 1993 – P.541.

<sup>18</sup> The Oxford American Dictionary of Current English. – New York: Oxford University Press, Inc., 1999. – P.470.

<sup>19</sup> Merriam-Webster Dictionary/Thesaurus Online. <https://www.merriam-webster.com/>

<sup>20</sup> Ўзбекистон Миллий Энциклопедияси, Қ–харфи. – Тошкент: Давлат илмий нашриёти, 2000. – Б.12.

<sup>21</sup> Ўзбек тилининг изоҳли луғати: 80000 га яқин сўз ва сўз бирикмаси. Ж. V. Шукрона – Х/ Масьул муҳаррир А.Мадвалиев. – Т.: "O'zbekiston nashriyoti" давлат унитар корхонаси, 2020. – Б. 207.

<sup>22</sup> Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт. – М.: Наука, 1988. – С.17

“Qadriyat” va “baholash” tildagi aksiologik muammolarning markaziy tushunchalari bo‘lib, aksiologik tilshunoslikning qiziqish predmeti hisoblanadi. N.F.Alefirenkoning ta’kidlashicha, “qadriyat har doim baholash bilan bog‘liq bo‘lib, biror narsaning foydaliligi, amalga oshirilishi mumkinligi, maqsadga muvofiqligi aniqlash, ya’ni, hodisa yoki faktni “yaxshi – yomon” shkalasiga joylashtirish, biror narsaga ijobiy yoki salbiy munosabat sifatida keng tushuniladi”<sup>23</sup>.

Muhabbat konseptining aksiologik baholash tahlilini ikki turga ajratish mumkin: 1) muhabbat – qadriyat (ijobiy); 2) muhabbat – aksqadriyat (salbiy).

Muhabbatning murakkab, ziddiyatli tabiati *baxt, quvonch, qiziqish, huzur, g‘amxo‘rlik* kabi ijobiy va *sog‘inch, azob, dard, qayg‘u, qo‘rquv, umidsizlik* singari salbiy qarama-qarshi tuyg‘ular mavjudligida namoyon bo‘ladi.

Muhabbat konseptining qadriyat va aksqadriyat sifatidagi talqinlari til birliklari orqali dalillanadi: *true love = chin muhabbat, undying love = abadiy muhabbat; unrequited love=javobsiz muhabbat; cupboard love (manfaatli sevgi), soxta muhabbat, ishq dardi, sevgi azobi; Love is a touchstone of virtue, Muhabbat – dil mevasi; No herb will cure love = Davosiz dard – muhabbat; Muhabbat – baloyi shaydir, giriftor bo‘lmagan bilmas.*

S.G.Vorkachev lug‘atlar talqinida “muhabbat” (love) tuyg‘usining “semantik omillari” sifatida qo‘llanilgan o‘zak leksemalarini aniqlab, ularni muhabbat semantikasini tashkil etuvchi asosiy ma’no bloklariga mansubligiga ko‘ra guruhlaydi: “1) affektiv-aksiologik blok – emotsional baholash bloki (affection, liking, warmth, tenderness, passion, enjoyment, pleasure, enthusiasm, delight, deep, sympathy, predilection), 2) desiderativ (sex, desire, want, attraction), 3) karitativ blok (charity, benevolence, kindness, caring, concern, good will, solicitude, unselfishness, loyalty, welfare, regard, mercifulness, protection, support, happiness), 4) aksiologik baholash bloki (attachment, adoration, gratitude, veneration, admiration) 5) gnoseologik baholash bloki (interest)”<sup>24</sup>.

Inson dunyodagi barcha narsalarni, shu jumladan boshqa odamlar bilan munosabatlarni bilishga intiladi. Ushbu bilimlarning natijasi shaxsning ongida aks etib, hissiyotlar orqali taqdim etiladi. Hissiyotlarini ro‘yobga chiqarish insonning ajralmas qismi bo‘lib, u doimo tilda o‘z aksini topadi.

Dissertatsiyaning **““Muhabbat” konseptining voqelanishida lingvistik va ekstralingvistik omillar (ingliz va o‘zbek tillari misolida)”** deb nomlangan ikkinchi bobida ingliz tilida “love” konsepti va o‘zbek tilida “muhabbat” konseptining voqelanishining lingvistik va ekstralingvistik asoslari tahlil qilingan.

Til va nutq tizimida konseptning reprezentatsiyasi turli lingvistik vositalar orqali amalga oshiriladi. Shu bois, ushbu bobda “love”/“muhabbat”konseptining mazmun-mohiyatini ochishda lingvistik vositalar hisoblangan leksik, frazeologik, paremiologik birliklari tadqiq qilingan. Ingliz va o‘zbek tillarida “love”/“muhabbat” konseptining voqelanishida lingvistik omillar bilan bir qatorda ushbu konseptning

<sup>23</sup> Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. – М.: Флинта, Наука, 2010. – С. 74.

<sup>24</sup> Воркачев С.Г. Значимостная составляющая концепта love. Anglica selecta: избранные работы по лингвоконцептологии. – Волгоград, 2012. – С. 43–53. <http://www.philology.ru/linguistics3/vorkachev-12g.htm>

paydo bo‘lishiga asos bo‘lgan, rivojlanishi va shakllanishiga ta’sir qilgan ekstralingvistik omillarning ahamiyati katta.

Konseptning voqelanishida so‘z va iboralar asosiy vositalar hisoblanadi. Sababi, “konsept – mentallikning so‘z va frazeologizm (ibora) bilan ifoda etiluvchi operativ birligi sanaladi”<sup>25</sup>.

Ingliz tilining etimologik lug‘atida *love* so‘ziga quyidagi izoh berilgan: qadimgi inglizcha *lufu* so‘zidan olingan *love* so‘zi 13-asrda *luve* shaklida, keyinchalik *love* shaklida ishlatilgan<sup>26</sup>. Qadimgi ingliz tilidagi *lufu* “sevgi tuyg‘usi; romantik tortishish; mehr-muhabbat; do‘stlik; Xudoga bo‘lgan sevgi; mavhumlik sifatida sevgi”, Proto-german tilidan *lubo* so‘zidan olingan<sup>27</sup>.

O‘zbek tilida “muhabbat” konseptining voqelanishida asosiy leksema hisoblangan *muhabbat* so‘zining tilimizda paydo bo‘lishi tarixiy omilga asoslanadi. Genetik jihatdan boshqa tildan kirib kelgan “muhabbat” so‘zi qadim Movarounnahrda Islom dini va madaniyati bilan birga arabcha so‘zlar kirib kelish bilan paydo bo‘lgan. Sh.Rahmatullayevning O‘zbek tilining etimologik lug‘atida ko‘rsatilishicha “Muhabbat arabcha so‘z *muhabbat(un)* shakliga ega; o‘zbek tiliga *hoi hutti* tovushini *h* tovushiga almashtirib qabul qilingan: *muhabbat*. Bu so‘z asli “sevdi”, “ko‘ngil berdi” ma’nosini anglatuvchi *habba* fe’lining II bob shakli *habbaba* so‘zidan hosil qilingan majhul nisbat sifatdoshi bo‘lib, “sevgi” ma’nosini anglatadi”<sup>28</sup>.

*Muhabbat, ishq, sevgi* leksemalari “muhabbat” konseptining kalit so‘zlari hisoblanadi. Azim Xojiyevning “O‘zbek tili sinonimlarining izohli lug‘ati” da *sevgi, muhabbat, ishq* sinonimlar qatoriga kiritilgan bo‘lib, ularning lug‘aviy ma’nosi “biror shaxs yoki narsaga kuchli darajadagi moyillik(bog‘lanish, berilish) hissezgisi”<sup>29</sup> bilan izohlanadi. Ushbu sinonimlar belgi darajasi bilan farqlanishi ko‘rsatilgan: *muhabbat* so‘zida belgi darajasi *sevgi* so‘zidagiga nisbatan kuchli; *ishq* so‘zida *muhabbat* so‘zidagiga nisbatan kuchli<sup>30</sup>.

Ingliz tilida *love* leksik birligini turli lug‘atlar bo‘yicha tahlil qilish o‘rganilayotgan konseptning konseptual va qiymat qatlamlarini aniqlash imkonini beradi. Tahlil qilingan izohli lug‘atlarda *love* so‘zining bir qancha ma’nolari qayd etilgan bo‘lib, birinchi ma’nosi o‘ziga xos iliq, mehribon va yoqimli kuchli tuyg‘u sifatida tavsiflanadi. Bu tuyg‘u birovga, ayniqsa oila a’zolariga va yaqin do‘stlariga nisbatan ishlatilib, ularga nisbatan g‘amxo‘rlik qilish va ularning baxtli bo‘lishlari uchun qayg‘urishni anglatadi: *a mother’s love for her children* – onaning o‘z farzandlariga bo‘lgan muhabbati, *fraternal love* – aka- ukalar o‘rtasidagi, do‘stona muhabbat, *brotherly love* – birodarlik muhabbati, *filial love* – bolalarning ota-onalariga bo‘lgan muhabbati, *parental love* – ota- ona mehri.

<sup>25</sup> Махмараимова Ш.Т. Лингвокультурология. – Т.: Чўлпон номидаги НМИУ, 2017. – Б. 90.

<sup>26</sup> Robert K. Barnhart. The Barnhart Dictionary of Etymology. – California: The H.W.Wilson Company, 1988. – P.611.

<sup>27</sup> <https://www.etymonline.com/search?q=Love>

<sup>28</sup> Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. II (араб сўzlари ва улар билан ҳосилалар) – Т.: Университет, 2003. – Б. 307.

<sup>29</sup> Хожиев А. Ўзбек тили синонимларининг изоҳли луғати – Тошкент: Ўқитувчи, 1974. – Б.173

<sup>30</sup> Yuqoridagi manba. – B.173

Ikkinchi ma'nosida *love* so'zi kuchli romantik mehr hissi sifatida tavsiflanadi: *a love story* – sevgi hikoyasi, *love match* – sevib turmush qurishgan oila, *unrequited love* – javobsiz muhabbat, *love at first sight* – bir qarashda muhabbat, *to be in love with* – kimnidir sevmok.

Uchinchi ma'nosida *love* o'ziga tortadigan yoki yoqadigan ishni qilish natijasida vujudga keladigan kuchli qiziqish, zavq hissi sifatida talqin etiladi: *a love of learning* – o'rganishga bo'lgan muhabbat, *a love of adventure /football / nature* – sarguzashtlarga /futbolga /tabiatga bo'lgan muhabbat.

O'zbek tilining izohli lug'atida *muhabbat* leksemasining ma'nolari quyidagicha izohlanadi: kimsaning kimsaga bo'lgan sevgisi yoki ishq (*chin muhabbat; otash muhabbat; muhabbat ramzi; muhabbat tafti; muhabbat sehri*); birovga, biron narsa yoki ishga bo'lgan berilish, mehr-muhabbat (*musiqaga muhabbat qo'yimoq; san'atga bo'lgan muhabbat; otalik muhabbati*).

Lug'at tahlillaridan ko'rinib turibdiki, ingliz tilidagi *love* va o'zbek tilidagi *muhabbat* leksemasining ma'nolari o'xshash.

Shuni ta'kidlash kerakki, "love" konseptining kalit so'zi hisoblangan *love* leksemasi ot, fe'l vazifasida ishlatiladi va u so'z yasash xususiyati ega bo'lib, undan yasalgan so'zlar esa sifat, ravish bo'lib ham qo'llanishi mumkin.

*Love* ot so'z turkumi sifatida o'zbek tilida "mehr-muhabbat, muhabbat, sevgi, ishq", fe'l sifatida "sevmok, yaxshi ko'rmoq, suymok, suyukli bo'lmoq, yoqtirmok", "lovely" sifati "yoqimli, chiroyli, mehribon", *lover* oti "ma'shuqa, oshiq, xushtor", "loveliness" oti esa "go'zallik", *loving* sifati "mehribon, mehrli, suyuvchi, sevuvchi, yaxshi ko'radigan", *lovingly* ravishi "mehr bilan, e'tibor bilan, did bilan", *loveless* sifati "sevgisiz, muhabbatsiz" izohlari bilan ko'rsatilgan.

O'zbek tilida "muhabbat" konseptining kalit so'zlaridan biri *muhabbat* leksemasi so'z yasash xususiyati cheklangan (*muhabbatli, muhabbatlik, muhabbatsiz*). *Muhabbat* so'zidan faqat belgi darajasi bilan farqlanadigan uning sinonimi *sevgi* so'zining "sev-" o'zagidan yasalgan so'zlar ro'yxati anchagina bo'lib, ularga quyidagilar kiradi: *sevgi, sevgili, sevguvchi, sevikli, sevimli, sevimsiz, sevinarli, sevinmoq, sevinch, sevinchi, sevinchli, sevishmoq, sevmok*.

Bundan tashqari, o'rganilayotgan konsept har ikkala tilda ham antroponim sifatida ishlatilganining guvohi bo'ldik: *Muhabbat; Love*.

Ingliz va o'zbek tillarining izohli lug'atlarida *love* va *muhabbat* leksemalarini tahlil qilish natijasida quyidagi farqlar aniqlandi:

- izohli lug'atlarda taklif qilingan izohlar sonida nomuvofiqliklar mavjud: (ingliz tilida 5tadan 9 tagacha va o'zbek tilida 2 tadan 3 tagacha)

- "love" leksemasining sevgi obykti, murojaat qilishning do'stona usuli va tennisda nol ochko ma'nosida qo'llanishlari "*muhabbat*" leksemasi izohlarida aks ettirilmagan.

- "*muhabbat*" leksemasining tasavvufda Allohga yetishishning asosiy vositasi ma'nosi ham mavjud, "love" leksik birligining diniy jihatdan bandaning Xudoga sig'inishi, Xudoning bandasiga muhabbati va shu bilan birga mifologiyada sevgi xudosi ma'nolari qayd etilgan.

*Love* va *muhabbat* leksemasi izohlarida ko‘rsatilgan farqlar madaniy qadriyatlarni anglash natijasidir. Shunday qilib, o‘rganilayotgan tillarda universalliklarni kuzatish va shu bilan birga ularning har birida o‘ziga xos, milliylikni ajratib ko‘rsatish mumkin bo‘ladi.

Frazeologizmlar konseptning yana bir o‘ziga xos verballashuv vositasi hisoblanadi. Ingliz va o‘zbek tillarida “love”/“muhabbat”konseptining frazeologik birliklarini qiyosiy o‘rganish ushbu tillar frazeologik birliklarining mohiyatini aniqlashga yordam beradi.

Ingliz tili lug‘atlarini o‘rganish natijasida **to love** fe’li yoki oshiq bo‘lish holati bir qancha frazeologik birliklar bilan ifodalanishi mumkinligini aniqladik, masalan: *to fall in love; to be in love (to be lovers); to fall for smb. (fall in love with someone); to love blindly / dearly / passionately; to be besotted (to lose your head from love).*

O‘zbek tilida sevmiq quyidagi frazeologik birliklar bilan ifodalanadi: *ishqi tushdi, mehri tushdi, ko‘ngil bermoq, yaxshi ko‘rmoq<sup>31</sup>, ko‘ngil bog‘lamoq, oshiq bo‘lmoq, ishq qo‘ymoq.*

A.E.Mamatov ta’riflashicha, “frazеologik birliklar u yoki bu xalqning ma’naviy qadriyatlari, milliy tafakkuri, hayot tarzi hamda urf-odatlarini namoyon etadigan til hodisasidir”<sup>32</sup>. Anglashiladiki, frazeologizmlar dunyoning tilda muhrlangan yoki unda belgilangan va mustahkamlangan milliy qiyofasini aniq aks ettirganligi sababli, ular vositasida konseptlarning milliy madaniy xususiyatlarini ifodalash samarali hisoblanadi. Masalan, urf-odatlarimiz aks etgan “qulog‘ini tishlamoq”, “bir yostiqqqa bosh qo‘ymoq” kabi iboralarni misol qilib ko‘rsatish mumkin.

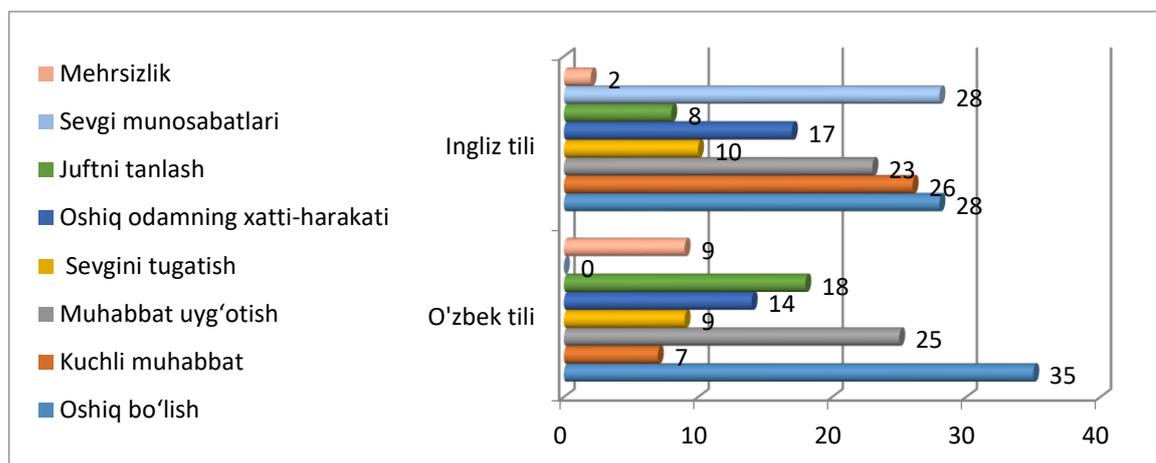
“Love”/“muhabbat”konseptli frazeologik birliklarining chog‘ishtirma tahlili ikkala tilda ham muhabbat hissiyoti rivojlanishining bosqichlari orasidagi chegarani (paydo bo‘lish lahzalari: *give your heart to sb = yaxshi ko‘rib qolmoq, mehr qo‘ymoq*; boshidan kechirish: *have a crush on smb = qattiq sevmiq*; yakun topish bosqichi: *to fall out of love = ko‘ngli qolmoq, sevmay qolmoq*) belgilashga imkon berdi.

O‘rganilayotgan tillarda *Love/Muhabbat* konseptini ifodalovchi frazeologik birliklarning **oshiq bo‘lish holatini** (*ing.: to be smitten with somebody, have a soft spot for somebody, set one’s heart on (upon) somebody*; o‘zb.: *ko‘ngil bermoq, yaxshi ko‘rmoq, oshiq bo‘lmoq*), **muhabbatning kuchli shaklda namoyon bo‘lishini** (*ing.: to be nuts about/over somebody, be crazy about somebody, love smb to the moon and back*; o‘zb.: *es-hushini olib qochmoq, es-hushini olib qo‘ymoq, aql-u hushini yo‘qotmoq*), **muhabbat uyg‘otish va munosabatlarni o‘rnatish uchun amalga oshirilgan harakatlarni** (*ing.: win smb’s heart, get hooked on, give someone the (glad) eye*; o‘zb.: *ko‘nglini ovlamoq, ko‘nglini topmoq, yuragini zabt etmoq*), **muhabbat munosabatlarini tugatish uchun amalga oshirilgan harakatlarni** (*ing.: fall out of love, get smb. out of one’s system, break smb’s heart*; o‘zb.: *ko‘ngli sovimoq, ko‘ngil uzmoq, yuragidan sidirib tashlamoq*), **sevgan odamning xatti-harakatini** (*ing.: worship the ground smb. treads on, bill and coo, wear one’s heart on one’s sleeve*; o‘zb.: *ko‘z ostiga olib qo‘ymoq, ko‘zini suzmoq,*

<sup>31</sup> Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Т.: Ўқитувчи, 1978. – Б.120.

<sup>32</sup> Маматов А. Ўзбек тили фразеологияси. Тошкент, “Наврўз” нашриёти, 2019. – Б.11.

oyog'iga yiqilmoq), **oila qurish va juftini tanlashni** (ing.: *pop the question, get hitched, settle down with someone*; o'zb.: *bir yostiqaqa bosh qo'ymoq, boshlarini qovushtirmoq, erga tegmoq, qulog'idan tishlamoq*), **sevgi munosabatlarini** (ing.: *go out with someone, May-December, hit it off*), **yoqtirmaslik va mehrsizlikni** (ing.: *(not) go a bundle on somebody, there's little/no love lost between A and B*; o'zb.: *bag'ri tosh, jini suymaydi, ko'ngli yo'q, yomon ko'rmoq*) tasvirlovchi semantik guruhlari ajratildi va miqdori aniqlandi (1.1- rasmga qarang):



**1.1-rasm. Ingliz va o'zbek tillarida Love/Muhabbat konseptli frazeologik birliklarning semantik guruhlari va ularning miqdoriy tahlili.**

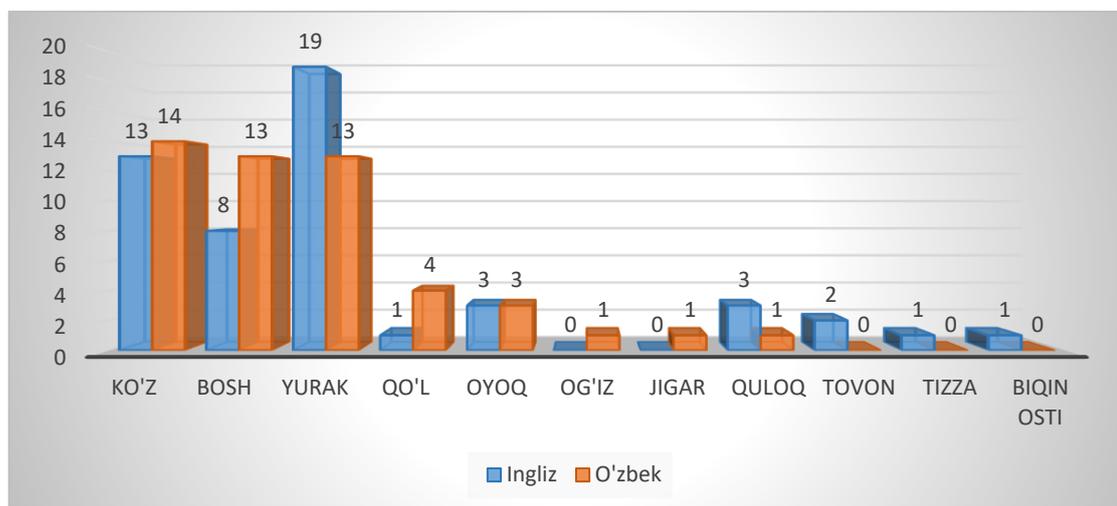
“Love”/“muhabbat” konsepti ishtirokidagi frazeologik birliklarni lingvistik tahlil qilish natijasida ingliz tilida *heart, eye, head, ear, feet, heel, knee, hand, hip*, o'zbek tilida *ko'z, bosh, yurak, qo'l, oyoq, og'iz, quloq, jigar* somatik frazeologizmlari aniqlandi.

A. Mamatov o'zbek tilida somatik leksemalar frazeologizmlarning ifodaviy va ma'noviy shakllanish jarayonida salmoqli o'rin tutishini qayd etib, “somatik komponentlar frazeologik birliklar tarkibida konstant (o'zgarmas) komponent sifatida ishtirok etadi va turli obrazlarda shakllanadi”<sup>33</sup>, – deb ta'kidlaydi. “Muhabbat” konseptini ifodalashda somatik frazeologizmlarning ham hissi katta. Tadqiqotimiz natijasida o'zbek tilida “Muhabbat” konseptini ifodalovchi “ko'z” (*ko'zining oq-u qorasi*), “bosh” (*bir boshni ikki qilmoq*), “yurak” (*yuragidan urmoq*), “qo'l” (*yuragiga qo'l solmoq*), “oyoq” (*oyog'iga bosh urmoq*), “og'iz” (*og'iz solmoq*), “jigar” (*jigaridan urmoq*), “quloq” (*qulog'ini tishlamoq*) somatik leksemalari ishtirokida jami 50 ta frazeologizmlar aniqlandi. Tahlilga tortilgan somatizmlardan eng ko'pini “ko'z” somatik birligi tashkil qildi, ular 14 ta iborani o'z ichiga oladi. Ikkinchi o'rinni esa 13tadan iborat bo'lgan “bosh” va “yurak” komponentli frazeologik birliklar egalladi. “Oyoq” somatizmi 4ta, “qo'l” 3 ta va qolgan “og'iz”, “jigar”, “quloq” 1tadan somatik frazeologizmlarni tashkil qildi.

Ingliz tilida Love konsepti ishtirokidagi frazeologik birliklarning ko'pchiligi somatik frazeologik birlik sifatida ifodalanadi. Tahlilga tortilgan jami 51 ta somatik

<sup>33</sup> Маматов А.Э. Ўзбек тили фразеологияси. – Тошкент.: “Наврўз” нашриёти, 2019. – Б. 143.

frazeologik birliklardan “heart” (yurak: *to love with all one’s heart and soul*) komponentli birliklar 19 ta, “eye” (ko‘z: *to make eyes at somebody*) komponentli 13 ta, “head” (bosh: *to turn smb’s head*) 8 ta, “ear”(quloq: *be up to the ears in love*) va “feet” (oyoq: *sweep someone off their feet*) komponentli birliklar 3tdan, qolgan “heel” (tovon: *be/fall head over heels in love*) 2 ta, “knee” (tizz: *get down on one knee*), “hand” (qo‘l: *ask for someone’s hand*), “hip” (biqin osti: *joined at the hip*) komponentli birliklar esa 1tdan tashkil etdi (1.2- rasmga qarang):



**1.2-rasm. O‘zbek va ingliz tillarida Muhabbat/ Love konseptli somatik frazeologizmlarning miqdoriy tahlili.**

Tilshunos olim P.Bakirov konsept verballashuvida lingvistik va nolingvistik vositalar ishtirok etadi va til vositalari orasida paremiyaning bir turi sifatida maqollar ham bor<sup>34</sup>, – deb ta’kidlaydi. Olimning fikricha, har bir konsept uning ba’zi kognitiv xususiyatlarini aks ettiruvchi maqollarning semantikasini o‘z ichiga olgan tuzilishga ega bo‘ladi.

Lingvomadaniy tahlil sifatida ingliz va o‘zbek xalqlari maqollaridagi “love”/“muhabbat” konseptining qo‘llanishlarini o‘rganish natijasida chog‘ishtirilayotgan tillarda ushbu konseptning umumiy va o‘ziga xos etnoxususiyatlari aniqlandi.

Ingliz va o‘zbek tillarida “love”/“muhabbat” konseptli maqollar 7 ta semantik guruhlariga ajratilib o‘rganildi. Har bitta makro guruhlar bir-nechta mikroguruhlariga bo‘lingan holda jami o‘zbek tilida 249 ta va ingliz tilida 231 ta maqol tahlilga tortildi. O‘rganilayotgan tillar paremiologiyasida “love”/“muhabbat” konseptining ifodalanishida umumiy xususiyatlar mavjud bo‘lsada, ular son jihatidan farqlanadi: 1.“Muhabbat – hayot mazmuni” (ing.: *Love is a touchstone of virtue; Love begets love; To be beloved is above all bargains;* o‘zb.: *Ishqsiz hayot bo‘lmas, hayotsiz ishq bo‘lmas; Inson sevgi bilan tirik; Muhabbat – bir so‘z, ma’nosi – dunyo*); 2.“Muhabbat va go‘zallik” (ing.: *Love comes by looking; Love must be attracted by beauty of mind and body; Love built on beauty, soon as beauty dies;* o‘zb.: *Muhabbat*

<sup>34</sup> Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис. ... докт. филол. наук. – Ташкент, 2007. – С. 53.

*chiroy tanlamas, Uyqu – joy; Ko‘ngil kimni sevsa, go‘zal – o‘sha; Chiroyli chiroyli emas, Suyganing – chiroyli*);

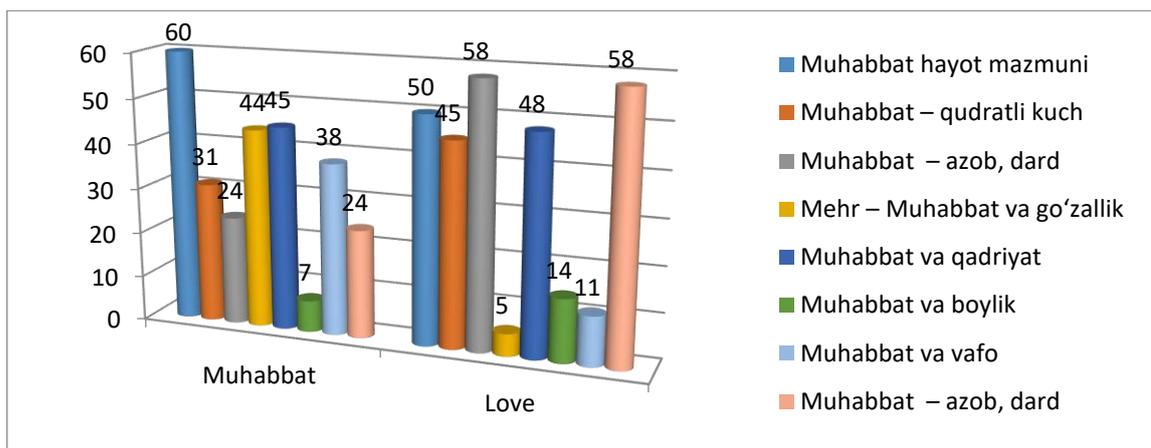
3. “Muhabbat va vafo” (ing.: *Love asks faith and faith firmness, A perfect love does not rust*, o‘zb.: *Muhabbat – uy poydevori, Vafo – ustuni; Sevging toza – umring toza; Bevafo yor – joningga dor*);

4. “Muhabbat – qudratli kuch” (ing.: *Love will find a way, Love makes the world go round, Love laughs at locksmiths*; o‘zb.: *Ishq yo‘lida shoh ham bir, gado ham; Ishq o‘tining oldida do‘zax o‘ti uchquncha yo‘q*);

5. “Muhabbat va boylik” (ing.: *Love lasts as long as money endures, Love is neither bought nor sold, Love lives in cottages as well as in courts*; o‘zb.: *Sof sevgi sotilmas, yo kesakdek otilmas; Sevgi bozorda sotilmas*);

6. “Muhabbat – azob, dard” (ing.: *No herb will cure love, Great love great sorrow, Love is blind*; o‘zb.: *Hamma dardga bor davo, oshiqlik dardi – bedavo; Davosiz dard – muhabbat; Ayriliq o‘limdan qattiq*);

7. “Muhabbat va qadriyat” (ing.: *A mother’s love is best of all; He that has no children knows not what love is; Love your friend with his fault*; o‘zb.: *Ona – mehribon, ota – g‘amguzor; Onasini suyganing bolasini suy Bulbul chamanni sevar, Odam – Vatanni*) (1.3- rasmga qarang):



**1.3-rasm. Ingliz va o‘zbek tillarida “love”/ “muhabbat” konseptli maqollarning semantik guruhlari va ularning miqdoriy tahlili.**

Tabiiyki, ingliz va o‘zbek tili vakillari turli milliy, etnik-madaniyat sohiblari bo‘lganligi sababli ularning leksik, frazeologik, paremiologik birliklaridagi mavjud konseptlarni o‘rganish madaniy farq va o‘xshashlikni anglash uchun muhim hisoblanadi.

““Love/muhabbat” konseptli metaforik modellar” deb nomlanuvchi uchinchi bobda ingliz va o‘zbek tillarida “love”/“muhabbat” konseptli metaforik modellar tadqiq etilgan.

Metafora dunyoni bilish va tasvirlashning eng samarali qo‘llaniladigan aqliy va lingvistik shakllaridan biridir. Mavhum konseptlarni, shu jumladan, “muhabbat”ni ifodalashda metafora alohida o‘rin tutadi, chunki tushunish qiyin bo‘lgan, vizual-sezgi timsolidan mahrum bo‘lgan mavhumlikni faqat metafora tufayli anglash va u haqidagi bilimni kengaytirish mumkin.

Metaforizatsiya vujudga kelayotgan voqelik tushunchasining va unga ma'lum darajada o'xshash boshqa voqelikning qandaydir "konkret" obrazli-assotsiativ tasviri haqidagi o'xshashlik farazidan boshlanadi<sup>35</sup>. Ilmiy adabiyotlarida metafora va o'xshatish o'rtasidagi bog'liqlik bo'yicha turli nuqtai nazarlar mavjud. Xususan, B.V.Tomashevskiy metafora va o'xshatish o'rtasidagi sezilarli farq haqida yozadi va metaforada "so'z faqat majoziy(ko'chma) ma'noda namoyon bo'ladi", o'xshatishda esa "so'zlar bevosita o'z ma'nosida qo'llaniladi"<sup>36</sup>.

Manbalarda o'zbek tilida o'xshatishning to'rt asosiy qismdan (o'xshatilgan predmet, o'xshatiladigan predmet, asos va o'xshatish vositasi) tarkib topishi ta'kidlangan va o'xshatish vositalari sifatida quyidagilar keltirilgan: **(-day (-dek), -simon, -ona, -omuz, -ga, -asiga, -larcha** affiksleri yordamida ifodalangan forma; sifat (**o'xshash, teng**), ko'makchi (**kabi, singari, qadar**), bog'lovchi (**go'yo, go'yoki**), olmosh (**o'zi**), ravish (**aynan**) kabi so'zlar vositasida ifodalangan forma<sup>37</sup>.

Masalan: *Uning muhabbati sekin-asta boshlanmadi. Olovdek pov etdiy yurak-bag'rini kuydirdi, qo'ydi. (Said Ahmad, "Ufq")*

Mazkur misolda o'xshatilayotgan narsa "olov", o'xshayotgan narsa "muhabbat", ikki narsaning bir-biriga o'xshatilish asosi "pov etdi", "kuydirdi", o'xshatish konstruksiyasidagi grammatik vosita "-dek" qo'shimchasi. Insonning tanasida sodir bo'layotgan biologik jarayonning olovga xos bo'lgan belgi va hodisaga o'xshatilgan.

Ingliz tilida taqqoslash orqali ma'no yaratish uchun mo'ljalangan nutq shakllari bo'lgan o'xshatish metaforadan **"like", "as", "such as", "as if", "seem"**<sup>38</sup> bog'lovchi (vositalar) so'zlarning mavjudligi bilan ajralib turadi. Metaforalar ushbu yordamchi so'zlarsiz to'g'ridan-to'g'ri taqqoslashni yaratadi. Masalan, *"Love is a rose"* – metafora; *"Love is like a rose"* – o'xshatish.

Inson turli xil obyektlar va ularning sinflari o'rtasida o'xshashliklarni topa olish va yaratish qobiliyatiga ega. Insonda paydo bo'ladigan bu o'xshatishlik hissi uni metafora yaratishga undaydi. A.Richards ta'kidlaganidek, "tafakkurning o'zi majoziy bo'lib, u o'xshatish orqali rivojlanadi va shuning uchun tilda metafora paydo bo'ladi"<sup>39</sup>.

Hissiy jarayonlar konseptual metaforalarda yorqin ifodalanadi. Metaforani kognitiv-lingvistik yondashuv orqali o'rgangan J.Lakoff va M.Jonson o'zlarining "Metaphors We Live By" asarida "metafora nafaqat kundalik hayotimizni, tilimizni, balki fikr-u xayolimiz va xatti-harakatlarimizni ham qamrab oladi"<sup>40</sup>, – deya e'tirof etadi. Ularning ta'kidlashicha, metaforaning mohiyati bir narsani boshqa narsaga nisbatan tushunish va boshdan kechirishdir. Boshqacha qilib aytganda, ikkita konseptual domen (konsept) mavjud bo'lib, ulardan biri boshqasi yordamida

<sup>35</sup>Телия В.Н. Метафоризация и ее роль в создании языковой картины мира. URL:[http://genhis.philol.msu.ru/article\\_66.shtml](http://genhis.philol.msu.ru/article_66.shtml).

<sup>36</sup> Томашевский Б. В. Теория литературы. Поэтика: учеб. пособие – М.: Аспект Пресс, 1996. – С.60.

<sup>37</sup> Шомақсудов А., Расулов И., Қўнғуров Р., Рустамов Ҳ. Ўзбек тили стилистикаси. – Тошкент: Ўқитувчи, 1983. – Б.240.

<sup>38</sup> Гальперин И.Р. Стилистика английского языка. Учебник. – 3е изд. – Москва: Высшая школа, 1981. – Р.167.

<sup>39</sup> Теория метафоры: Сборник: Пер. с англ., фр., нем., йен., польск. яз./Вступ. ст. и сост. Н. Д. Арутюновой; Общ. ред. Н. Д. Арутюновой и М. А. Журиной. — М.: Прогресс, 1990. — С.49.

<sup>40</sup> Lakoff G. and Johnson M. *Metaphors We Live By*. – Chicago: The University of Chicago Press, 1980. – P.3.

tushuniladi. Ushbu nazariyaga ko‘ra kategoriyalar “manba” (source domain) va maqsad (target domain) maqomidagi konseptual domenlarga bo‘linib, “manba” (source domain) metafora ifodasining manbasi, maqsad (target domain) tushunilgan metafora hisoblanadi.

Lakoff va Jonsoning konseptual metafora uchun keltirgan misollaridan biri “Love is a journey” bo‘lib, undagi JOURNEY (sayohat) yordamida LOVE (muhabbat)ni tushunish va boshdan kechirish osonroq. “We went our separate ways” iborasida “muhabbat bu sayohat” deb tushunilgan konseptual domen, “muhabbat” maqsad domen sifatida va “sayohat” manba domeni sifatida, “ular ayro yo‘llardan ketishdi” metaforik ifodasi bilan ifodalangan.

Manba domeni (konsepti) asos bo‘lib, uning xususiyatlari maqsad domeniga (konseptiga) o‘tkaziladi va ular o‘rtasida ma’lum o‘xshashliklar o‘rnatilib metaforik modellar shakllanadi<sup>41</sup>. Anglashiladiki, ma’lum bir tilda so‘zlashuvchilar ongida mavjud bo‘lgan va paydo bo‘ladigan konseptual sohalar o‘rtasidagi aloqa sxemasini (X – bu Y) formula bilan ifodalanishi metaforik modeldir.

Tilshunoslikda bevosita kuzatish imkoni bo‘lmagan mavhum, hissiy konseptlarni kognitiv modellashtirish usuli yordamida o‘rganish samarali vosita hisoblanadi<sup>42</sup>. Maqsad domenga proyeksiya qilingan manba domeniga qarab tadqiqotchilar antropomorf, naturmorf, zoomorf, fitomorf, predmet metaforik modellarni ajratadilar<sup>43</sup>. Konseptual metaforaning manbai o‘rganilayotgan hodisalarga o‘xshatilgan jismoniy, moddiy hodisalardir.

Ingliz tilidagi “love” va o‘zbek tilidagi “muhabbat” konseptini tavsiflovchi metaforik iboralarning lingvistik tahlili ularning kognitiv metaforik modellarini aniqlash imkon berdi. Tadqiqotimiz natijasida, ingliz tilida LOVE konseptini ifodalovchi metaforalarning naturmorf (LOVE – FIRE, LOVE – LIQUID, LOVE – NATURAL FORCE), fiziologik (LOVE – INSANITY, LOVE – ILLNESS, LOVE – SUFFERING, LOVE – NUTRIENT, LOVE – FORCE, LOVE – UNITY), antropomorf (LOVE – PERSON va LOVE – OPPONENT), predmet (LOVE – THING, LOVE – ECONOMIC EXCHANGE, LOVE – BOND, LOVE – CONTAINER), fitomorf (LOVE – PLANT) metaforik turlari aniqlandi.

LOVE – FIRE: *Love to her was a burning fire, a flame that absorbed the rest of life.* (W. S. Maugham, “Mrs. Craddock”);

LOVE – LIQUID: *She thought she loved, she thought she was full of love.* (D.H. Lawrence, “Women in Love”);

LOVE – INSANITY: *I am foolish, an old man in love, a dreamer who dreams of nothing but reading to Allie and holding her whenever I can.* (Nicholas Sparks, “The Notebook”);

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<sup>41</sup> Григорова Л.Э. Концепт CURIOSITY в английской языковой картине мира: Дис. ... канд. филол. наук: – Иркутск: ИГЛУ, 2013. – С.46.

<sup>42</sup> Облецова Е.В. Репрезентация эмоционального концепта passion в английской языковой картине мира: Дис. ... канд. филол. наук. – Иркутск, 2020. – 166 с.

<sup>43</sup> Красавский Н.А. Эмоциональные концепты в немецких и русских лингвокультурах. – Волгоград: Перемена, 2001. – 495 с.; Пименова М. В. Душа и дух: особенности концептуализации. – Кемерово : ИПК «Графика», 2004. – 386 с.

LOVE – ILLNESS: *I have been sick with love for you ever since I saw you.* (W. S. Maugham, “Of Human Bondage”);

LOVE – UNITY: *If we had not separated, we might now be living in a true heart-union.* (T. S. Arthur, “After the storm”);

LOVE – PERSON: *Because her love had died she felt that life had cheated her.* (W.S. Maugham, “The Theatre”);

LOVE – THING: *Usually yes. But this time it’s different because she and my Gary have found love.* (Cecelia Ahern, “Love, Rosie”);

LOVE – ECONOMIC EXCHANGE: *She’s invested a lot in that relationship;*

LOVE – PLANT: *I need to know that the little bit of love I feel for him right now will grow again, back to the way it was.* (Cecelia Ahern, “Love, Rosie”);

O‘zbek tilida MUHABBAT konseptini ifodalovchi metaforalarning antropomorf (MUHABBAT – INSON, MUHABBAT – RAQIB), fiziologik (MUHABBAT – KUCH, MUHABBAT – OZUQA VA ICHIMLIK, MUHABBAT – DARD, MUHABBAT – JINNILIK, MUHABBAT – AZOB-UQUBAT), naturmorf (MUHABBAT – OLOV, MUHABBAT– SUYUQLIK, MUHABBAT – SHAMOL), predmet (MUHABBAT – NARSA, MUHABBAT – IP, ZANJIR), fitomorf (MUHABBAT – GUL, MUHABBAT – MEVA) metaforik turlari aniqlandi.

MUHABBAT – INSON: *Biroq, birinchi muhabbatini tuproqqa ko‘mgan Azizxon kechagi Azizxon emasdi.* (Said Ahmad, “Ufq”);

MUHABBAT – OLOV: *Bu muhabbat so‘nishi uchun avval uning o‘zi o‘lishi kerak.* (Tohir Malik, “Shaytanat 1-kitob”);

MUHABBAT – SUYUQLIK: *Qavmi boshini sajdaga qo‘yganda qalblarda Robbisiga taslimiyat va muhabbat to‘lqinlanadi.* (Akrom Malik, “Halqa”);

MUHABBAT – ICHIMLIK: *Iboli, uyatchan, ayni paytda muhabbatga chanqoq yuragi shundoq ko‘rinib turganday.* (O‘tkir Hoshimov “Ikki eshik orasi”);

MUHABBAT – AZOB-UQUBAT: *Uning qalbi muhabbat omburiga bandi edi. Uning azobidan qutulish qiyin edi, qutula olmadi.* (Tohir Malik, “Shaytanat 3-kitob”);

MUHABBAT – NARSA: *Yorug‘ dunyoga kelib topganim shu muhabbatimdir.* (Abdumutal Abdullayev, “Alushta ertagi”);

MUHABBAT – IP, ZANJIR: *Seningcha qanday, men uni bilmayman, ammo juftlanishning, manimcha eng muhim bir sharti borkim, ul ham ikki tarafning muhabbat zanjiri bilan bir-birlariga qattig‘ bog‘lanishlaridir... (Abdulla Qodiriy, “Mehrobdan chayon”);*

MUHABBAT – MEVA: *Muhabbat – dil mevasi (Maqol).*

Tahlilga tortilgan metaforik modellarning eng ko‘pi ikkala tilda ham naturmorf metaforik modellar tashkil qildi (ingliz tilida 100 tadan 28 ta, o‘zbek tilida 100 tadan 27 metaforik foydalanish). Fiziologik model ingliz tilida 100 tadan 25 ta, o‘zbek tilida 100 tadan 26 ta, antropomorf modellar ingliz tilida 100 tadan 23 ta, o‘zbek tilida 100 tadan 22 ta, predmet modeli ingliz tilida 100 tadan 20 ta, o‘zbek tilida 100 tadan 18 ta va fitomorf metaforik modellar ingliz tilida 100 tadan 4 ta, o‘zbek tilida 100 tadan 7 ta metaforik foydalanishni tashkil etdi (1.1- jadval qarang):

## 1.1-jadval

Til	Tahlilga tortilgan metaforik modellarning umumiy soni	Naturmorf metaforik modellar	Fiziologik metaforik modellar	Antropomorf metaforik modellar	Predmet metaforik modellar	Fitomorf metaforik modellar
Ingliz	100	28 (28%)	25 (25%)	23 (23%)	20 (20%)	4 (4%)
O‘zbek	100	27 (27 %)	26 (26 %)	22 (22%)	18 (18 %)	7 (7 %)

Shunday qilib, “Muhabbat” konsepti inson hayotining shaxsiy va etnik tajribasi bilan bog‘liq bo‘lgan sohalarida ifodalashning ko‘plab shakllarining umumlashtirilgan mazmunini o‘z ichiga oladi. Bu konseptda xalqning ijtimoiy ongi, milliy xarakteri, mentaliteti, turmush tarzi, urf-odatlar, odob-axloqi, qadriyatlar tizimi aks etadi.

### XULOSA

Ingliz va o‘zbek tillaridagi “love”/ “muhabbat” konseptining lingvomadaniy xususiyatlarini tahlili natijasida quyidagi xulosalarga kelindi:

1. Ingliz va o‘zbek tillarida “love”/“muhabbat” konseptining aksiologik va lingvofalsafiy aspektida ifodalanishining ilmiy-nazariy asoslarini o‘rganish natijasida ushbu konsept bilan bog‘liq bilimlar, baho va qadriyatlar til birliklarida o‘z ifodasini topadi;

2. Ingliz va o‘zbek tillarida “love”/ “muhabbat” konseptlarini voqelantiruvchi leksik, frazeologik, paremiologik birliklarni tahlil qilish orqali ushbu tushunchalarni idrok etishning o‘ziga xos xususiyatlari lisoniy hamda nolisoniy omillardan kelib chiqishi dalillangan;

3. Ingliz va o‘zbek tillarida “love”/“muhabbat” konseptining leksik, frazeologik birliklarining semantik xususiyatlarini tahlil qilish ushbu tillarda so‘zlashuvchilarining dunyoqarashida o‘rganilayotgan konsept mazmunining milliy xususiyatlarini ochib berishga imkon berdi. Ingliz tilida muhabbatning turlarini tasvirlashda o‘zbek tilidan farqli ravishda turli xil hayvon va predmet obrazlaridan foydalanishi aniqlandi: puppy, calf, cupboard va бошқалар.

4. Ingliz va o‘zbek frazeologik birliklarida “love”/ “muhabbat” konseptlarining aks etishi tipologik tadqiq etildi. Muhabbat tuyg‘usining universalligi ingliz tilida “eyes”, “head”, “heart”, “feet”, “ears”, “hand” komponentli frazeologik birliklarining o‘zbek tilida “ko‘z”, “bosh”, “yurak”, “oyoq”, “quloq”, “qo‘l” ekvivalentlari mavjudligi bilan tasdiqlanadi. “Love”/ “muhabbat” konseptli frazeologizmlarning farqli jihatlari ingliz tilida “heel”, “knee”, “hip”, va o‘zbek tilida “jigar”, “og‘iz” tarkibli somatizmlarida aniqlandi.

5. Lingvomadaniy tahlil sifatida ingliz va o‘zbek xalqlari maqollaridagi “love”/“muhabbat” konseptining qo‘llanishlarini o‘rganish natijasida chog‘ishtirilayotgan tillarda ushbu konseptning umumiy va o‘ziga xos xususiyatlari aniqlandi. Mazkur tillarda “love”/“muhabbat” konseptli paremiologik birliklar

“Muhabbat – hayot mazmuni” (ingliz 50, o‘zbek 60), “Muhabbat va go‘zallik” (ingliz 5, o‘zbek 44), “Muhabbat va vafo” (ingliz 11, o‘zbek 38), “Muhabbat – qudratli kuch” (ingliz 45, o‘zbek 31), “Muhabbat va boylik” (ingliz 14, o‘zbek 7), “Muhabbat – azob, dard” (ingliz 58, o‘zbek 24), “Muhabbat va qadriyat” (ingliz 48, o‘zbek 45) nomli semantik guruhlarga ajratilib o‘rganildi. O‘rganilayotgan tillar paremiologiyasida “love”/“muhabbat” konseptining ifodalanishida umumiy xususiyatlar mavjud bo‘lsa-da, ular son jihatidan farqlanadi.

6. “Muhabbat” konsepti ikkala madaniyat tillarida ko‘plab o‘xshash faollashuv usullariga ega bo‘lishiga qaramay, farqlar ham aniqlandi. Ingliz tilida so‘zlashuvchilarning ongida sevgi ratsionallik va ehtiyotkorlikdan mahrum bo‘lgan, nosog‘lom, ruhiy kasallik, mastlik va bezovtalik kabi og‘riqli holat bilan bog‘liq tuyg‘udir. Shu bilan birga, ingliz tilida muhabbat sevgi obyektiga g‘amxo‘rlik qilishni, qadrlashni, hurmat qilishni va yaxshilik tilashni anglatadi.

O‘zbek tilida sevgining semantik maydoni haqida gapirganda, tanlangan til materiali bizga quyidagi tasvirni yaratish imkonini beradi. Muhabbat hayot mazmuni, baxt va shodlik, ba’zida esa sinov, balo yoki bedavo dard sifatida gavdalanadi. Shuningdek, muhabbatni tug‘ilishi, rivojlanishi va o‘lishi mumkin bo‘lgan jonli va berish, olish, ushlab yoki sotish mumkin bo‘lgan jonsiz moddiy narsa sifatida ko‘rish mumkin. O‘zbek tilida “muhabbat” butun qalb bilan sevish, oqilona fikr yurita olmaslik, sevgi obyektiga yaqin bo‘lishga intilish, bog‘lanish va oila qurishni anglatadi.

7. Tilning paremiologik fondida etnosning oddiy ongiga xos xususiyatlar mavjud bo‘lib, alohida til tizimlarida paremiologik aks ettirilgan bilimlar muayyan etnik-madaniy jamoa a’zolarining kundalik tajribasiga, xalqlarning an’analari, urf-odatlar va e’tiqodlariga asoslanadi. Konsept mazmunining ekstralingvistik ma’lumotlari aynan maqol va matallarda o‘z ifodasini topadi. Ingliz va o‘zbek tillarining paremiologik fondida “love”/ “muhabbat” lingvomadaniy konseptini o‘rganish tadqiqotning to‘liqligini ta’minlash uchun xizmat qiladi.

8. Ingliz va o‘zbek tillarida “love”/“muhabbat” konseptini metafora yordamida kognitiv modellashtirish ushbu tillarda so‘zlashuvchilarning ongida “muhabbat” his-tuyg‘usini ifodalovchi metaforik modellarni yaratishga imkon berdi. Ingliz tilida LOVE konseptini ifodalovchi metaforalarning antropomorf (LOVE – PERSON va LOVE – OPPONENT), fiziologik (LOVE – FORCE, LOVE – ILLNESS, LOVE – INSANITY, LOVE – SUFFERING, LOVE – NUTRIENT, LOVE – UNITY), naturmorf (LOVE – FIRE, LOVE – LIQUID, LOVE – NATURAL FORCE), fitomorf (LOVE – PLANT), predmetli (LOVE – THING, LOVE – ECONOMIC EXCHANGE, LOVE – BOND, LOVE – CONTAINER) metaforik turlari aniqlandi.

9. O‘zbek tilida MUHABBAT konseptini ifodalovchi metaforalarning antropomorf (MUHABBAT – INSON, MUHABBAT – RAQIB), fiziologik (MUHABBAT – KUCH, MUHABBAT – OZUQA VA ICHIMLIK, MUHABBAT – DARD, MUHABBAT – JINNILIK, MUHABBAT – AZOB-UQUBAT), naturmorf (MUHABBAT – OLOV, MUHABBAT – SUYUQLIK, MUHABBAT – SHAMOL), fitomorf (MUHABBAT – GUL, MUHABBAT – MEVA), predmet (MUHABBAT – NARSA, MUHABBAT – IP, ZANJIR) metaforik turlari aniqlandi.

10.Ushbu ishda qabul qilingan kognitiv modellashtirish usuli “love”/“muhabbat” konseptning kognitiv modellarini yaratish muhabbat tuyg‘usining konseptual mazmunini ochib berish va integral tuzilishini qayta qurish imkonini berdi.

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**TADJIEVA MASTURA FAYZULLAEVNA**

**REPRESENTATION OF THE CONCEPT OF LOVE/MUHABBAT IN THE  
ENGLISH AND UZBEK LANGUAGES**

**10.00.06 – Comparative literary studies, contrastive linguistics and translation studies**

**DISSERTATION ABSTRACT FOR THE DOCTOR OF PHILOSOPHY DEGREE (PhD)  
OF PHILOLOGICAL SCIENCES**

**Termez – 2024**

**The theme of the dissertation for the Doctor of Philosophy (PhD) was registered at the Supreme Attestation Commission № B2022.3.PhD/Fil12782**

The doctoral thesis has been prepared at Termez State University.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (Resume)) is placed on the website of Scientific Council [www.termu.uz](http://www.termu.uz) and on the web-site of "Ziyonet" information-educational portal ([www.ziyonet.uz](http://www.ziyonet.uz)).

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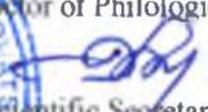
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## INTRODUCTION (Abstract of PhD dissertation)

**The actuality and value of the dissertation theme.** In the middle of the 20th century, within the framework of the anthropocentric paradigm of global linguistics, attention was paid to the study of conceptual units that constituted the conceptual landscape of the world, such as national mental experience, ideas about the future. Significant importance was given to the investigation of the concept of “love” as a spiritual and moral force shaping the human psyche, as well as to the determination of its artistic-poetic content and semantic components (conceptual characteristics), which revealed the linguistic nature of speech units expressing the concept of “love”.

In the field of world linguistics, the concept that performs a fundamental role in the formation of the picture of the world is currently being explored in relation to the development of national culture in contemporary linguistics. This issue calls for conducting scientific-theoretical investigations. For instance, studying the verbalization of the concept of “love” in the national-linguistic thinking of non-related language speakers, as well as identifying the linguistic units of this concept, and exploring the axiological and semantic characteristics of the concept of “love” contribute to the development of a cross-cultural understanding.

The favorable conditions have been created in Uzbekistan for the study of foreign languages and the learning of foreign languages by the younger generation, which has paved the way for a number of scientific research in this field. As our president Sh.M.Mirziyoyev emphasized: “...it is necessary to raise our children to a new level without leaving any of our work in the spiritual and educational field behind”<sup>1</sup>. In addition, using various means of expression of the language of the nation, along with revealing its unknown aspects and peculiarities, it determines the need to further deepen scientific research based on the analysis of linguistic cross-references with world languages.

This research study significantly contributes to the implementation of the Presidential Decree of the Republic of Uzbekistan dated October 20, 2020, No. PF-6084 “On Further Development of the Uzbek Language and Improvement of Language Policy in Our Country”, the Presidential Decree of November 6, 2020, No. PF-6108 “On Measures to Develop Education, Science, and Innovation in Uzbekistan during the New Development Period” and the Presidential Decree of the Republic of Uzbekistan No. PF-60 dated January 28, 2022 “On the New Development Strategy of Uzbekistan for the Years 2022-2026”. It also aligns with the Resolution No. PQ-5117 dated May 19, 2021, “On Measures to Further Improve the Quality of Foreign Language Learning in the Republic of Uzbekistan” and the Resolution No. 34 of the Cabinet of Ministers of the Republic of Uzbekistan on January 19, 2022, “On Additional Measures to Enhance the Learning of Foreign Languages”. The fulfillment of the tasks identified in these and other relevant legal and regulatory documents is greatly supported by this research work.

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<sup>1</sup> Mirziyoyev Sh.M. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. – T.: O‘zbekiston, 2017. – B.17.

**Correspondence of the research to the priority directions of the development of science and technology of the republic.** The dissertation was completed in accordance with the priority of the development of science and technology of the republic I. “Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an informed society and a democratic state.”

**The degree to which the problem has been studied.**

In linguistics, important information about the linguistic picture of the world, the relationship between language, thought and culture is found in the works of foreign scholars such as Ch.Fillmore, G.Lakoff, R.Langacker, and Russian scholars such as S.A.Askoldov, N.F.Alefirenko, N.N.Boldirev, V.I.Karasik, D.S.Lixachev, V.A.Maslova, Z.D.Popova, I.A.Sternin, A.Vejbitskaya, and Uzbek scholars such as Sh.S.Safarov, D.U.Ashurova, M.P.Galiyeva, Sh.T.Makhmaraimova, K.Nazarov, Sh.Usmanova, and D.Khudayberganova<sup>2</sup>.

The lexical, phraseological, paremiological, and metaphorical characteristics of the concept have been studied by linguists such as G.Lakoff, M.Johnson, Z.Kovecses, R.Jackendoff, R.Langacker, V.N.Teliya, A.P.Chudinov, P.U.Bakirov, A.E.Mamatov, M.M.Mirtojiev, U.Yusupov, N.Tukhtakhodjaeva, T.Mardiev, M.M.Rakhmatova, K.M.Amanullaeva, G.R.Komilova, S.A.Ruzieva, Z.O.Amirova<sup>3</sup>

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<sup>2</sup> Fillmore Ch.J. Frame Semantics // Linguistics in the Morning Calm / Linguistic Society of Korea (Ed.). – Seoul: Hanshin, 1982. – P. 111–138.; Lakoff G. Women, Fire, and dangerous Things. – Chicago: The University of Chicago Press, 1987. – 614 p.; Langacker R.W. A View of Linguistic Semantic // Topics in Cognitive Linguistics / B. Rudzka-Ostyn (Ed.). – Amsterdam, Philadelphia: J.Benjamins Pub. Com., 1988, P. 91–125.; Аскольдов С.А. Концепт и слово. Русская словесность: От теории словесности к структуре текста: Антология. – М.: Academia, 1997. – С. 267–279.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. – М.: Флинта, Наука; 2010 – 240 с.; Болдырев Н.Н. Когнитивная семантика. – Москва-Берлин: DirectMedia, 2016. – 163с.; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002. – 477 с.; Лихачев Д.С. Концептосфера русского языка // Русская словесность: Антология. – М., 1997. – 460 с.; Маслова В.А. Когнитивная лингвистика. – Мн.: ТетраСистемс, 2004. – 256с.; Маслова В.А. Лингвокультурология. – М.: Academia, 2001. – 208 с.; Попова З.Д., Стернин И.А. Очерки по когнитивной лингвистике. – Воронеж: Истоки, 2001. – 191 с.; Вежбицкая А. Язык. Культура. Познание. – М.: Русские словари, 1996. – 416 с.; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 91 б.; Ашурова Д.У., Галиева М.Р. Text Linguistics. – Тошкент: Turon-Iqbol, 2016. – 324 б.; Махмараймова Ш.М. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – 164 б.; Назаров Қ. Қадриятлар фалсафаси. – Тошкент: Файласуфлар миллий жамияти нашриёти, 2004. – 85 б.; Usmanova Sh.P. Lingvokulturologiya. – Toshkent, 2019. – 245 б.; Худойберганова Д.С. Ўзбек тилидаги бадий матнларнинг антропоцентрик талқини: Филол. фанлари д-ри. дисс. – Тошкент, 2015. – 240 б.

<sup>3</sup> Lakoff G. and Johnson M. Metaphors We Live By. – Chicago: The University of Chicago Press, 1980. – 242p.; Kovecses Z. Metaphor and emotion: language, culture, and body in human feeling. – Cambridge: Cambridge University Press, 2003. – 244 p.; Jackendoff R. What is a Concept? //Frames, Fields and Contrasts. New Essays in Semantics and Lexical Organization. – Hillsdale: 1992. – P. 191–209; Langacker R. W. Active Zones. Concept, Image and Symbol: The Cognitive Basis of Grammar. – Berlin; New York: Mouton de Gruyter, 1991. – P. 189 – 201.; Телия В. Н. Первоочередные задачи и методологические проблемы исследования фразеологического состава языка в контексте культуры // Фразеология в контексте культуры. – М., 1999.; – С. 13–24.; Чудинов А.П. Метафора как средство представления знаний. – Тамбов: ТГУ им. Г.Р.Державина, 2008. – С. 143–144.; Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дисс. ... докт. филол. наук. – Ташкент, 2007. – 287 с.; Маматов А. Ўзбек тили фразеологияси. – Тошкент, “Наврўз” нашриёти, 2019. – 260 б.; Миртожиев М.М. Ўзбек тили семасиологияси. – Т.: Mumtoz soʻz, 2010. – 288 б.; Юсупов У.К. Проблемы сопоставительной лингвистики. – Ташкент: Фан, 1980. – 135 с.; Юсупов Ў.К. Маъно, тушунча, концепт ва лингвокультурема атамалари хусусида // Стилистика тилшуносликнинг замонавий йўналишларида. Илмий-амалий конференция материаллари. –Тошкент: 2011. – Б. 49-56; Тўхтаўжаева Н. Бадий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. фалсафа д-ри дисс. (PhD). – Тошкент, 2017. – 124 б.; Мардиев Т. “Бахт” концептининг

Issues related to the representation of the concept of love have been researched in the works of Russian and Uzbek linguists such as E.Y.Balashova, L.E.Kuznetsova, E.V.Lobkova, M.Y.Romanyuk, Y.S.Stepanov, L.Y.Vilms, S.G.Vorkachev, E.R.Khutova, V.I.Shakhovskiy, I.A.Shirokova, and T.Mardiev<sup>4</sup>.

Despite the fact that numerous scientific studies have been conducted on studying the concept of love, there is insufficient research on the verbalization of this concept in English and Uzbek, including the process of metaphorization, its manifestation through paremiological, phraseological, and lexical units.

**The relevance of the dissertation research being carried out is related to the scientific research activities of the higher education institution where it is being conducted.** The research was carried out within the framework of the relevant scientific research direction on the topic “Issues of Comparative-Typological Study of the Lexical-Semantic System of Language: Diachrony and Synchrony” at the Department of English Language and Literature of Termez State University (ITA-12-09-2012).

**The aim of the research** is to scientifically substantiate the different aspects of the linguistic and cultural aspects of the “love”/ “muhabbat” concept in English

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лингвомаданий ва семантик талқини (инглиз ва ўзбек тиллари қиёсида) // “Хорижий филология: тил, адабиёт, таълим” (илмий ахборотнома журнали). – Самарқанд: СамДЧТИ нашриёти, 2016, №10. – Б.36-44.; Мардиев Т. “Дўстлик” концепти билан боғлиқ паремияларнинг семантик хусусиятлари. // “Хорижий филология: тил, адабиёт, таълим” (илмий ахборотнома журнали). – Самарқанд: СамДЧТИ нашриёти, 2010, №1. – Б.43-46.; Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида “гўзаллик” концептининг лисоний хусусиятлари: Фалсафа докторлиги (PhD) диссертацияси автореферати. – Бухоро, 2019. – 150 б.; Рахматова М. Ўзбек лингвомаданиятида “хунуклик” концептининг лексик ифодаланиши // Бухоро давлат университети илмий ахбороти. – Бухоро, 2013, №4. – Б.51-54.; Рахматова М. Гўзаллик концептининг бадий матнларда воқеланиши ва унинг концептуал таҳлили. – Бухоро, 2019, №2. -Б.101-107.; Амануллаева К.М. Бадий асар концептосфераси ва асосий концептларнинг таржимада қайта яратилиши (Харуки Мураками асарлари мисолида): Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2020. – 158 б.; Комилова Г.Р. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили. Фалсафа докторлиги (PhD) диссертацияси автореферати. – Тошкент, 2022. – 50 б.; Рузиева С.А. “Оила” тушунчаси ва унинг инглиз ва ўзбек тиллари маданиятида акс этиши: Фалсафа докторлиги (PhD) диссертацияси автореферати. – Самарқанд, 2020. – 57 б.; Амирова З.О. Инглиз ва ўзбек тилларида “heart-юррак” концептининг вербаллашуви ва лингвокультурологик хусусиятлари: Фалсафа докторлиги (PhD) диссертацияси автореферати. – Термиз, 2022. – 64 б.

<sup>4</sup> Балашова Е.Ю. Концепты «любовь» и «ненависть» в русском и американском языковом сознании: Автореф. дисс...канд. филол. наук. – Саратов, 2004. – 22с.; Кузнецова Л.Э. Любовь как лингвокультурный эмоциональный концепт: ассоциативный и гендерный аспекты: Автореф. дис. ... канд. филол. наук. – Волгоград, 2005. – 22с.; Лобкова Е. В. Образ-концепт ”любовь” в русской языковой картине мира. Дис... канд. филол. наук. – Омск, 2005. – 190 с.; Романюк М.Ю. Концепты «любовь», «дом», «семья» в паремиях русского, английского и немецкого языков: монография / М.Ю. Романюк; Оренбургский гос. ун-т. –Оренбург: ОГУ, 2013. – 159 с.; Степанов Ю.С. Константы. Словарь русской культуры. – М.: Академический Проект, 2004. – 992 с.; Вильмс Л.Е. Лингвокультурологическая специфика понятия «любовь»: (на материале нем и рус яз.): Автореф. дис. ... канд. филол. наук. – Волгоград, 1997. – 24 с.; Воркачев С.Г. Семантизация концепта любви в русской и испанской лексикографии (сопоставительный анализ). – Волгоград: Перемена, 1995. – С. 125-132.; Воркачев С.Г. Сопоставительная этносемантика телеономных концептов «любовь» и «счастье» (русско-английские параллели). – Волгоград: Перемена, 2003а. – 164 с.; Воркачев С.Г. Концепт любви в языковом сознании. Современная антология. – Волгоград: Перемена, 2003. – С. 189–207.; Хутова Э.Р. Бинарная оппозиция «любовь/ненависть» в разносистемных языках: лингвокультурологический аспект (на материале русского, английского и кабардино-черкесского языков): дисс. ... к. филол. н. Нальчик, 2008. 184 с.; Шаховский В.И. Эмоциональные концепты: параллели и контрасты // Языковая личность: культурные концепты: Сб. науч. трудов / ВГПУ, ПМПУ. — Волгоград, Архангельск: Перемена, 1996. — с. 80–96.; Широкова И.А. Эмоциональный концепт «Любовь» в идиоматике Пушкина: дис. ... канд. филолог. наук. – Тюмень, 2006. – 259 с.; Мардиев Т. Инглиз ва ўзбек тилларида инсон туйғулари ифодаланишининг концептуал таҳлили: Филол. фан. фалсафа д-ри дисс. (PhD) – Самарқанд, 2019. – 124 б.

and Uzbek.

**Tasks of the research:**

to study the scientific and theoretical foundations of the expression of the “love”/“muhabbat” concept in English and Uzbek from an axiological and linguistic-philosophical perspective;

to analyze lexical, phraseological, and paremiological units that represent the concept of “love”/“muhabbat” in English and Uzbek languages through semantic, cognitive-conceptual methods;

to establish and describe the metaphorical models of the “love”/“muhabbat” concept in English and Uzbek languages;

to substantiate the linguistic and extralinguistic factors of understanding these concepts through the analysis of lexical, phraseological, and paremiological units that convey the concept of “love”/“muhabbat” in English and Uzbek languages.

**The object of the research** is the selection of lexical, paremiological, metaphorical, and phraseological units representing the concept of “love”/“muhabbat” in the world linguistic picture of English and Uzbek languages.

**The subject of the research** is the linguistic characteristics of the similarities and differences of “love”/“muhabbat” concept in terms of paremiological, metaphorical, and phraseological units in English and Uzbek languages from a linguo-cultural perspective.

**The research methods** used include comparative-contrastive, descriptive, statistical, and cross-cultural, component, cognitive-conceptual analysis, lexical-semantic field determination methods.

**The scientific novelty of the research is comprised of the following:**

The national-mental characteristics of the realization of “love”/ “muhabbat” concept in the English and Uzbek languages is revealed through the axiological and linguo-philosophical aspects of describing the picture of the world in the context of different linguistic cultures;

It has been proven that based on the semantic, cognitive-conceptual analysis of the lexical, phraseological, paremiological fund of English and Uzbek languages, the concept “love”/“muhabbat” is an axiological unit that categorizes the conceptual picture of the world;

In the anthropomorphic, naturmorphic, physiological metaphorical models expressing the concept of “love”/ “muhabbat” in the English and Uzbek languages similar metaphorical types, such as LOVE – PERSON, LOVE – FIRE, LOVE – ILLNESS in English and MUHABBAT – INSON, MUHABBAT – OLOV, MUHABBAT – DARD in Uzbek have been identified, and the differences of object metaphorical models such as LOVE – ECONOMIC EXCHANGE, LOVE – CONTAINER in English and MUHABBAT – ZANJIR in Uzbek are proved;

In the analysis of the semantic, cognitive-conceptual aspects of the phraseological units of various systematic languages, similar (*eyes, head, heart, hand, feet* in English and *ko‘z, bosh, yurak, qo‘l, oyoq* in Uzbek) and different (*heel, knee, hip* in English, *liver (jigar), mouth (og‘iz)* in Uzbek) somatic phraseological expressions are identified.

**The practical results of the research include the following:**

The content and nature of the “love”/ “muhabbat” concept, as well as its linguistic-philosophical and axiological characteristics, are theoretically substantiated and verified through the component analysis of macro and microsemantic fields in the conceptual picture of various systematic languages.

The “love”/“muhabbat” concept is linguistically analyzed based on explanatory, phraseological, and paremiological dictionaries, as well as specific research studies related to the topic.

**The reliability of the research results** is determined by relying on scientific sources related to linguistic, cognitive linguistic, and axiological studies, as well as the cultural heritage, national-mental characteristics, values, and traditions of English and Uzbek peoples in studying the concept of “love”/ “muhabbat”.

**The scientific and practical significance of the research results is outlined as follows.** The theoretical basis provided by these research findings, which are based on the linguistic-philosophical and linguistic-cultural approaches to studying the conceptual picture in various systematic languages, serves as a foundation for understanding and analyzing the linguistic, cognitive, and semantic aspects of the “love”/ “muhabbat” concept.

The practical significance of research results is highlighted in the fact that they can be utilized in the development of instructional materials and textbooks, dictionaries, as well as in conducting linguistic analysis and organizing special courses and seminars on linguistics for students majoring in “Linguistic Culture”, “Comparative Linguistics”, “Lexicology” and “Translation Studies”.

**Implementation of research results.** Based on the results obtained from the research on the verbalization and linguistic characteristics of the concept “love”/ “muhabbat” in English and Uzbek languages:

the novelty of on the basis of the national-mental characteristics of the realization of “love”/ “muhabbat” concept in the English and Uzbek languages revealed through the axiological and linguo-philosophical aspects of describing the world picture in the context of different linguistic cultures was used in the practical grant project AM-FZ-201908172 “Creating the Educational Corpus of the Uzbek Language” carried out as part of State Scientific and Technical Programs. (Reference No. 04/1-707 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi in 2023). As a result, within the project, the lexical units of the “love”/ “muhabbat” concept in English and Uzbek languages have been identified;

based on the semantic, cognitive-conceptual analysis of the lexical, phraseological, paremiological fund of the English and Uzbek languages, the results regarding the fact that the concept of “love”/“muhabbat” is categorizing and axiological unit of the conceptual picture of the world were used in the PZ-2020042022 “Creating the Linguodidactic Electronic Platform of Turkic Languages” practical grant project within the framework of State Scientific and Technical Programs. (Reference No. 04/1-708 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi in 2023). As a result of the project, the unique and distinct characteristics of the verbalization of the “love”/ “muhabbat”

concept in English and Uzbek languages within the context of the world's linguistic picture were revealed;

in the anthropomorphic, naturmorphic, physiological metaphorical models expressing the concept of “love”/ “muhabbat” in the English and Uzbek languages similar metaphorical types, such as LOVE – PERSON, LOVE – FIRE, LOVE – ILLNESS in English and MUHABBAT – INSON, MUHABBAT – OLOV, MUHABBAT – DARD in Uzbek have been identified, and the differences of object metaphorical models such as LOVE — ECONOMIC EXCHANGE, LOVE — CONTAINER in English and MUHABBAT — ZANJIR in Uzbek are proved and the analysis of the semantic, cognitive-conceptual aspects of the phraseological units of various systematic languages, similar (*eyes, head, heart, hand, feet* in English and *ko‘z, bosh, yurak, qo‘l, oyoq* in Uzbek) and different (*heel, knee, hip* in English, *liver (jigar), mouth (og‘iz)* in Uzbek) somatic phraseological expressions have been identified. These scientific results were used in the innovative project titled “Creating the Electronic Poetic Dictionary of the Uzbek and English Languages (Description of Human Appearance, Characteristics, Nature and National Symbols) within the scientific and technical program I-OT-2019-42. As a result of this project, possibilities for revealing metaphoric models of the concept “love”/“muhabbat” in English and Uzbek languages were created.

**Approval of research results.** The results of this research were discussed at 5 international and 2 national scientific-practical conferences.

**Publication of research results.** The research results have been announced and recommended for publication in 18 scientific papers related to the dissertation theme, including 11 articles published in national and international journals, with 5 of them being published in international journals and 6 in national journals, as well as being included in the main results of doctoral dissertations recommended by the Higher Attestation Commission of the Republic of Uzbekistan.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, a list of references and an appendix, and the main text consists of 138 pages.

## MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the topic are explained, the purpose and objectives of the research are defined, the object and subject of the study are described, and its relevance to the priority directions of the development of science and technology in the republic is highlighted. The degree to which the problem has been studied is assessed, the connection with the scientific-research work of the higher educational institution where the research was conducted, the scientific novelty and practical results are emphasized, and the scientific and practical significance of the presented results, their reliability, validity, approbation, publications, and the structure of the dissertation are presented.

The first chapter of the dissertation, titled “**The linguo-philosophical and linguo-cognitive bases of the concept of “love”**”, the mental characteristics of the realization of the concept of “love” (“muhabbat”) in English and Uzbek languages is

explained through the linguo-philosophical and axiological methods of describing the world picture.

The formation of the anthropocentric paradigm in linguistics led to the development of linguistics and other sciences in cooperation with each other.

The term “concept” is considered one of the fundamental concepts of linguistics, although it has been used relatively frequently in linguistics in recent years, it has been studied in philosophy since ancient times. The concept issue is discussed in various fields such as philosophy, logic, psychology, cultural studies, sociology, and is defined differently in each discipline.

Representatives of cognitive linguistics in linguistics define the concept as a unit of operational significance. E.S.Kubryakova describes it as follows: “The concept is operational meaningful unit of memory, mental lexicon, conceptual system and language of the brain (*lingua mentalis*), the whole picture of the world reflected in the human psyche”<sup>5</sup>. Therefore, according to the aforementioned approach, the concept is a meaningful cognitive unit that reflects the knowledge of the surrounding world in the human mind.

As the linguist scientist Sh. Safarov noted, the knowledge accumulated through the conscious perception of objects and events and the formation of an image in their imagination leads to the formation of concepts. “Concept is a mental structure, it is a quantum or generalization of knowledge of different content and form”<sup>6</sup>.

Knowledge about the world plays an important role in the formation of concepts. In the human mind, a “concept” is formed only when it includes not only knowledge, but also emotional experience and objective activity. According to N.D.Arutyunova, concepts “emerge as a result of the interaction of factors such as national traditions and folklore, religion and ideology, life experience and art images, emotions and value system”<sup>7</sup>. It is understood that the concepts have cultural and value significance and operate in everyday, artistic and scientific consciousness. Each concept includes elements of subjective experience of speakers.

V.A. Maslova, based on the analysis of the concept definitions available in the linguistic literature, identified five invariant features of the concept: “1) the minimum unit of human experience in an ideal image, verbalized using words and having a field structure; 2) basic units of information processing, storage and transmission; 3) the concept has moving boundaries and specific functions; 4) the concept is social, its associative space determines its pragmatics; 5) the main cell of culture. Therefore, concepts represent the world by forming a conceptual system in the human mind, and the signs of human language encode the content of this system in words”<sup>8</sup>.

Also, V.A. Maslova emphasizes that the concept is a complex and multifaceted structure that does not have a single definition<sup>9</sup>.

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<sup>5</sup> Кубрякова Е.С. Концепт // Краткий словарь когнитивных терминов. – М.: Филологический факультет МГУ им. М.В. Ломоносова, 1996. – С. 90-92.

<sup>6</sup> Сафаров Ш. Когнитив тилшунослик. – Жиззах, Сангзор, 2006. – Б. 17

<sup>7</sup> Арутюнова Н. Д. Введение. // Логический анализ языка. Ментальные действия. – М.: Наука, 1993. – С. 3.

<sup>8</sup> Маслова В.А. Когнитивная лингвистика. – Мн.: ТетраСистемс, 2004. – С.35.

<sup>9</sup> Yuqoridagi manba. – В.36.

All of the above indicates that a concept definition is being developed. We, approving the opinions of foreign and local linguists, understand the concept of language as a structural unit of the human mind and a part of national culture, which preserves a collection of knowledge about the phenomena of the surrounding world. A concept is a meaningful structure of the language that embodies ethno-cultural values emerging through linguistic units, and a unit of thought created as a result of the human cognitive process.

Today, we should not engage in any discussions about linguistic issues without referring to its philosophical foundations; it is essential. Before discussing the concept of “love”, we consider it necessary to delve into the philosophical basis of the concept. Scholar N. Shermuhammedova emphasizes the presence of the concept of love in the meaning of the word philosophy. “The word “philosophy” originates from the Greek words “phileo” – love and “sophia” – wisdom, and it is possible to interpret the initial meaning of this term as the love for wisdom. The term “philosophy” was first coined by the ancient Greek philosopher Pythagoras in the 6th century BC, which he used to differentiate knowledge that could be obtained through observation, critical thinking, and rational understanding, from other forms of knowledge passed down through legends, myths, and traditions”<sup>10</sup>. Indeed, our curiosity to understand, comprehend, and learn about the world is inherently intertwined with the concept of “love”.

Analyzing the axiological views of prominent scholars and writers who have reflected the Eastern and Western ideologies in their own perspectives, based on the ideas of respected scholar and professor N. Komilov, renowned scientist Sh. Bobojonova conducted a thorough analysis<sup>11</sup>. Thinkers such as Ibn Sina, Al-Farabi, Abdul Khalik Gijduvani, Bahauddin Nakshband, Shaykh Muslihiddin Sa’di, Alisher Navoi, Khondamir Gulxaniy, Aristotle, Descartes, Jean-Jacques Rousseau, Friedrich Hegel, Arthur Schopenhauer, Leo Tolstoy, F. Dostoevsky have portrayed various axiological principles related to the concept of “love” in their own interpretations or in alignment with these concepts.

In the encyclopedic dictionary, it is noted that the feeling of love has been given different meanings in the history of social thoughts. “In Greece, those who understood love as a mythical force that dominates people and nature, as a result, created ideas about the god of love – Eros. Empedocles saw love as a factor that organizes and unites the world – people and natural phenomena. Plato divides love into 2 types – emotional love and intellectual love. According to him, emotional love is formed from the feeling of external beauty and is a lower stage of love. Intellectual love arises from the broad sense of beauty – moral-aesthetic, scientific understanding. He prefers mental (spiritual) love.” There are many types of love and dictionaries cannot provide a detailed definition of love as they only list some synonyms including tenderness, attachment, care, affection, sympathy, attraction and infatuation.

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<sup>10</sup> Шермухамедова Н. Фалсафа: ўқув услубий мажмуа. – Тошкент: “NOSHIR”, 2012. – Б.65.

<sup>11</sup> Bobojonova Sh. O‘zbek tili “ma’naviyat” leksik-semantik kategoriyasining “axloq” umumiy semali atov birliklari tizimi. filol. fan. bo‘yicha fals. dokt. (PhD) ... diss. – Qarshi, 2022. – B.60-61.

As a result of studying the dictionaries of Uzbek and English languages, the following meanings of the words “muhabbat” and “love” were identified:

**MUHABBAT** [in Arabic محبت]: love – 1) a feeling of giving one’s heart to someone; love, affection<sup>12</sup>. 2) giving oneself to someone, something, or a task, a sense of devotion, care<sup>13</sup>. It should be noted that in Sufism, comments associated with “reaching the truth”<sup>14</sup> are given primarily as the main means.

**LOVE** [lʌv] – 1) “a strong feeling of caring about someone, especially a member of your family or a close friend; 2) a strong feeling of liking someone a lot combined with sexual attraction; 3) someone that you feel a strong romantic and sexual attraction to; 4) a strong feeling of pleasure and enjoyment that something gives you”<sup>15</sup>; 5) “colloq. form of address regardless of affection”<sup>16</sup>; 6) “affectionate greetings (give him my love); 7) (in some games) no score; nil”<sup>17</sup>; 8) “unselfish loyal and benevolent sense: concern for the good of another: a person’s adoration of God; 9) a god (such as Cupid or Eros) or personification of love; 10) an amorous episode: love affair”<sup>18</sup>.

From the above definitions, it can be seen that love is a complex feeling with many meanings. Through love, an individual elevates noble actions and qualities within themselves, gains high esteem in specific communities and societies, and can evoke sincere affection and respect from others. It also manifests in the person’s speech.

It is important to emphasize that understanding the axiological characteristics of concepts is related to evaluating their significance to the human world, its objects, events, and relationships. Axiology (from Greek – value, worth) is a science about values<sup>19</sup>, and we refer to the definition of the word “value” (“qadriyat”) in the explanatory dictionary: “a concept used to demonstrate the general human, social, moral, and cultural significance of certain specific events in reality”<sup>20</sup>. Through the ability to evaluate, human beings attribute meaning and determine the axiological significance of things and events in this world.

In linguistics, the first ideas about axiolinguistics are related to the ancient period. According to the well-known linguist N.Arutyunova: “Interest in the inner world and spiritual nature of humans in philosophy originated in the 17th century. One of these studies, carried out by T.Hobbes, identifies concepts of good and evil through emotions such as hope, love, joy, fear, hatred, and anxiety”<sup>21</sup>. This process,

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<sup>12</sup> Ўзбек тилининг изоҳли луғати. II жилд. – Тошкент: “Ўзбекистон миллий энциклопедияси”, 2007. – Б. 66.

<sup>13</sup> Yuqoridagi manba. – В. 662.

<sup>14</sup> Ўзбекистон Миллий Энциклопедияси, М- ҳарфи. – Тошкент: Давлат илмий нашриёти, 2000. – Б.907.

<sup>15</sup> Longman Dictionary of Contemporary English for Advanced Learners. – Pearson Education Limited, 2009. – P.1041.

<sup>16</sup> The Oxford Dictionary of Current English. Second edition. Edited by Della Thompson. – Oxford: Oxford University Press, 1993 – P.541.

<sup>17</sup> The Oxford American Dictionary of Current English. – New York: Oxford University Press, Inc., 1999. – P.470.

<sup>18</sup> Merriam-Webster Dictionary/Thesaurus Online. <https://www.merriam-webster.com/>

<sup>19</sup> Ўзбекистон Миллий Энциклопедияси, Қ – ҳарфи. – Тошкент: Давлат илмий нашриёти, 2000. – Б.12.

<sup>20</sup> Ўзбек тилининг изоҳли луғати: 80000 га яқин сўз ва сўз бирикмаси. Ж. V. Шукрона – X/ Масъул муҳаррир А.Мадвалиев. – Т.: “O‘zbekiston nashriyoti” давлат унитар корхонаси, 2020. – Б. 207.

<sup>21</sup> Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт. – М.: Наука, 1988. – С.17

which started in philosophy in the 17th century, gained a separate object of study in linguistics in the 20th century.

“Value” and “evaluation” are the central concepts of axiological problems in language and are the subject of interest of axiological linguistics. N.F. Alefirenko stated that “value is always associated with an evaluation, understood broadly – as a determination of the usefulness, expediency, appropriateness of something, etc., i.e., as the placement of a phenomenon or fact on the “good – bad” scale, as a positive or negative attitude towards anything”<sup>22</sup>.

Axiological evaluation analysis of the concept of love can be divided into two types: 1) love – positive); 2) love – negative. The complex, conflicting nature of love is manifested in the presence of positive feelings such as *happiness, joy, interest, contentment, care*, and negative feelings such as *longing, suffering, pain, sadness, fear, and despair*. ladi

Positive and negative interpretations of the concept of love are expressed by language units: *true love = chin muhabbat, undying love = abadiy muhabbat; unrequited love = javobsiz muhabbat; cupboard love (manfaatli sevgi), soxta muhabbat, ishq dardi, sevgi azobi; Love is a touchstone of virtue, Muhabbat – dil mevasi; No herb will cure love = Davosiz dard – muhabbat; Muhabbat – baloyi shaydir, giriftor bo’lmagan bilmas*.

S.G. Vorkachev identifies the core lexemes used as “semantic factors” of the feeling of “love” in the interpretation of dictionaries and classifies them according to their belonging to the main blocks of meaning that make up the semantics of love:

“1) the affective-axiological block – the emotional evaluation block (affection, liking, warmth, tenderness, passion, enjoyment, pleasure, enthusiasm, delight, deep, sympathy, predilection), 2) the desiderative block (sex, desire, want, attraction), 3) the charitable block (charity, benevolence, kindness, caring, concern, good will, solicitude, unselfishness, loyalty, welfare, regard, mercifulness, protection, support, happiness), 4) the axiological evaluation block (attachment, adoration, gratitude, veneration, admiration), 5) the gnoseological evaluation block (interest)”<sup>23</sup>.

A person seeks to know everything in the world, including relationships with other people. The result of this knowledge is reflected in the mind of a person and presented through emotions. Realization of feelings is an integral part of a person, and it is always reflected in language.

The second chapter of the dissertation titled “**The linguistic and extralinguistic factors in the formation of the concept of “love” (on the examples of English and Uzbek languages)**” analyzes the linguistic and extralinguistic foundations of the verbalization of the concept “love”/ “muhabbat” in English and Uzbek.

The representation of the concept in language and speech systems is carried out through various linguistic means. Therefore, this chapter examines lexical,

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<sup>22</sup> Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка. –М.: Флинта, Наука, 2010. – С. 74.

<sup>23</sup> Воркачев С.Г. Лингвокультурология, языковая личность, концепт: становление антропоцентрической парадигмы в языкознании // Филологические науки – 2001 – № 1. – С. 64-72. <http://lincon.narod.ru/lingvocult.htm>

phraseological, and paremiological units as linguistic means in defining the content and nature of the “love” concept. The linguistic factors that have contributed to the emergence, development, and verbalization of this concept in the English and Uzbek languages, as well as the importance of extralinguistic factors that have influenced its development and formation, are discussed.

In the formation of the concept, words and expressions are considered as the main tools. This is because “a concept is an operational unity that is expressed by words and phraseologisms (expressions)”<sup>24</sup>.

In the etymological dictionary of English, the following explanation is given for the word *love*: the word “love” is derived from the Old English word “lufu” and was later used in the form “love” in the 13th century<sup>25</sup>. The Old English “lufu” means “a feeling of love; romantic affection; affection-love; friendship; love for God; love as a concept of abstraction” derived from Proto-Germanic “lubo”<sup>26</sup>.

The word “muhabbat” in Uzbek, which is considered as the main word in the verbalization of the concept of “love”, is rooted in historical factors. From a genetic point of view, the word “muhabbat” has come into Uzbek from the Arabic language, along with Arabic words brought by the Islamic religion and culture. According to Sh. Rahmatullaev’s etymological dictionary of the Uzbek language, ““muhabbat” is an Arabic word that has the form “muhabbat(un)” and has been accepted in Uzbek with the change of the sound “*hoyi hutti*” to “h”. This word is derived from the Arabic verb “habba”, which means “to love” or “to give one’s heart” and it expresses the meaning of “love” ”<sup>27</sup>.

The lexemes *muhabbat*, *ishq*, *sevgi* are the key words of the concept “love”. In “An explanatory dictionary of Uzbek synonyms” by A. Khojiev, *muhabbat*, *sevgi* and *ishq* are listed as synonyms, and their dictionary meaning is explained as “a strong feeling (connection, attachment) towards a person or thing”<sup>28</sup>. These synonyms are distinguished by their degree of intensity: the degree of intensity in the word “muhabbat” is stronger than in the word “sevgi” and the degree of intensity in the word “ishq” is stronger than in the word “muhabbat”<sup>29</sup>.

Analyzing the lexime “love” in English through various dictionaries provides an opportunity to identify the conceptual and evaluative layers of the concept. In English, the word “love” has several meanings as noted in explanatory dictionaries. Firstly, it is described as a strong feeling of caring about someone, especially a member of your family or a close friend: *a mother’s love for her children, fraternal love, brotherly love, filial love, parental love*.

Secondly, the word “love” is used to describe a strong romantic feeling: *a love story, love match, unrequited love, love at first sight, to be in love with someone*.

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<sup>24</sup> Махмараимова Ш.Т. Лингвокультурология. – Т.: Чўлпон номидаги НМИУ, 2017. – Б. 90.

<sup>25</sup> Robert K. Barnhart. The Barnhart Dictionary of Etymology. – California: The H.W. Wilson Company, 1988. – P.611.

<sup>26</sup> <https://www.etymonline.com/search?q=Love>

<sup>27</sup> Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. II (араб сўзлари ва улар билан ҳосилалар) – Т.: “Университет”, 2003. – Б. 307.

<sup>28</sup> Хожиев А. Ўзбек тили синонимларининг изоҳли луғати – Тошкент: Ўқитувчи, 1974. – Б.173

<sup>29</sup> Yuqoridagi manba. – B.173

Thirdly, “love” is used to express a strong interest or passion that arises from engaging in or enjoying something: *a love of learning, a love of adventure/football/nature*.

In the explanatory dictionary of the Uzbek language, the meanings of the word “muhabbat” are explained as follows: someone’s love or affection for someone else (*chin muhabbat; otash muhabbat; muhabbat ramzi; muhabbat tafti; muhabbat sehri*); giving or showing kindness and love to someone, something, or work (*musiqaga muhabbat qo’yimoq; san’atga bo’lgan muhabbat; otalik muhabbati*).

From the analysis of dictionaries, it can be seen that the meanings of the English word “love” and the Uzbek word “muhabbat” are similar. Love is used in the Uzbek language as a noun meaning “mehr-muhabbat, muhabbat, sevgi, ishq” and as a verb meaning “sevmoq, yaxshi ko’rmoq, suymoq, suyukli bo’lmoq, yoqtirmoq”. The adjective “lovely” means “yoqimli, chiroyli, mehribon”, the noun “lover” – “ma’shuqa, oshiq, xushtor”, the noun “loveliness” – “go’zallik”, the adjective “loving” – “mehribon, mehri, suyuqchi, sevuvchi, yaxshi ko’radigan”, the adverb “lovingly” – “mehr bilan, e’tibor bilan, did bilan”, the adjective “loveless” – “sevgisiz, muhabbatsiz”.

In the Uzbek language, one of the key words of the concept of “muhabbat” is the word “muhabbat” has a limited word formation feature (*muhabbatli, muhabbatlik, muhabbatsiz*). Its synonym “sevgi” has a long list of words derived from the root “sev-” and they include: *sevgi, sevgili, sevguvchi, sevikli, sevimli, sevimsiz, sevinarli, sevinmoq, sevinch, sevinchi, sevinchli, sevishmoq, sevmoq*.

In addition, it can be observed that both concepts are used as anthroponyms in both languages: Muhabbat; Love.

From the analysis of dictionaries of both English and Uzbek languages, similarities and differences were identified:

- there are discrepancies in the number of definitions offered in the dictionaries: (from 5 to 9 in English and from 2 to 3 in Uzbek);

- the use of the lexeme “love” as an object of love, a friendly way of addressing and a score of zero in tennis is not reflected in the comments of the lexeme “muhabbat”;

- the lexeme “muhabbat” has the meaning of the main means of reaching Allah in religion, the lexical unit “love” religiously means a person’s adoration of God, and at the same time, the meaning of the god of love in mythology.

The differences mentioned in the definitions of the words “love” and “muhabbat” are the result of understanding cultural values. In this way, it will be possible to observe universalities in the English and Uzbek languages and to highlight their unique national characteristics.

Phraseological units are considered as a means of verbalization of the concept. Comparing the phraseological units of the concept “love”/ “muhabbat” in English and Uzbek helps to identify the nature of these language units.

As a result of studying English dictionaries, we found that the verb to love or the state of being in love can be expressed by several phraseological units, for example: *to fall in love; to be in love (to be lovers); to fall for smb. (fall in love with*

someone); to love *blindly / dearly / passionately; to be besotted (to lose your head from love).*

In Uzbek, “to love” is expressed by the following phraseological units: *ishqi tushdi, mehri tushdi, ko‘ngil bermoq, yaxshi ko‘rmoq<sup>30</sup>, ko‘ngil bog‘lamoq, oshiq bo‘lmoq, ishq qo‘ymoq.*

According to A.E.Mamatov, “phraseological units are linguistic phenomena that reflect the spiritual values, national thinking, lifestyle, and customs of a particular people”<sup>31</sup>. Therefore, it is effective to express the national cultural characteristics of concepts through phraseological units. For example, it is possible to give examples of expressions such as “qulog‘ini tishlamoq” and “bir yostiqqa bosh qo‘ymoq” that reflect our customs.

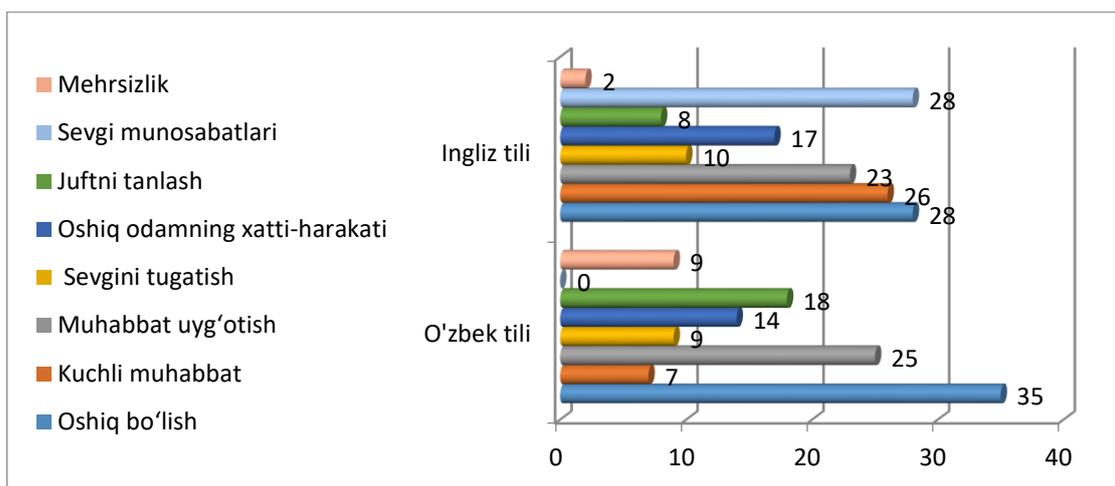
The comparative analysis of phraseological units related to the concept of “love”/“muhabbat” allows us to identify the stages of the development of the feeling of love in both languages (moments of emergence: *give your heart to sb = yaxshi ko‘rib qolmoq, mehr qo‘ymoq*; experience: *have a crush on smb = qattiq sevmok*; the stage of completion: to fall out of love = *ko‘ngli qolmoq, sevmay qolmoq*).

Phraseological units representing the concept of “love”/ “muhabbat” in English and Uzbek languages can be classified into the following semantic groups: **the state of being in love** (ex. “to be smitten with somebody”, “have a soft spot for somebody”, “set one’s heart on (upon) somebody” in English and “ko‘ngil bermoq”, “yaxshi ko‘rmoq” and “oshiq bo‘lmoq” in Uzbek); **the strong form of love** (“to be nuts about/over somebody”, “be crazy about somebody”, and “love smb to the moon and back” in English, and “es-hushini olib qochmoq”, “es-hushini olib qo‘ymoq”, and “aql-u hushini yo‘qotmoq” in Uzbek); **actions taken to win someone’s heart or show affection** (“win smb’s heart”, “get hooked on”, and “give someone the (glad) eye” in English, and “ko‘nglini ovlamoq”, “ko‘nglini topmoq”, and “yuragini zabt etmoq” in Uzbek); **actions taken to end a love relationship or break someone’s heart** (“fall out of love”, “get smb. out of one’s system”, and “break smb’s heart” in English, and “ko‘ngli sovimoq”, “ko‘ngil uzmoq”, and “yuragidan sidirib tashlamoq” in Uzbek); **the behavior of a person in love** (“worship the ground smb. treads on”, “bill and coo”, and “wear one’s heart on one’s sleeve” in English, and “ko‘z ostiga olib qo‘ymoq”, “ko‘zini suzmoq”, and “oyog‘iga yiqilmoq” in Uzbek); **the process of getting married and choosing a partner** (“pop the question”, “get hitched”, and “settle down with someone” in English, and “bir yostiqqa bosh qo‘ymoq”, “boshlarini qovushtirmoq”, and “erga tegmoq” in Uzbek); **the dynamics of romantic relationships** (“go out with someone”, “May-December”, and “hit it off” in English); **the lack of affection or dislike towards someone** (“(not) go a bundle on somebody”, “there’s little/no love lost between A and B”, and “bag‘ri tosh, jini suymaydi, ko‘ngli yo‘q, yomon ko‘rmoq” in Uzbek).

These semantic groups of phraseological units were identified and their frequency was determined (see the Figure 1.1).

<sup>30</sup> Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Т.: Ўқитувчи, 1978. – Б.120.

<sup>31</sup> Маматов А. Ўзбек тили фразеологияси. Тошкент, “Наврўз” нашриёти, 2019. – Б.11.



**Figure 1.1 — Semantic groups of phraseological units related to the concept of Love/Muhabbat in English and Uzbek languages, and their frequency analysis.**

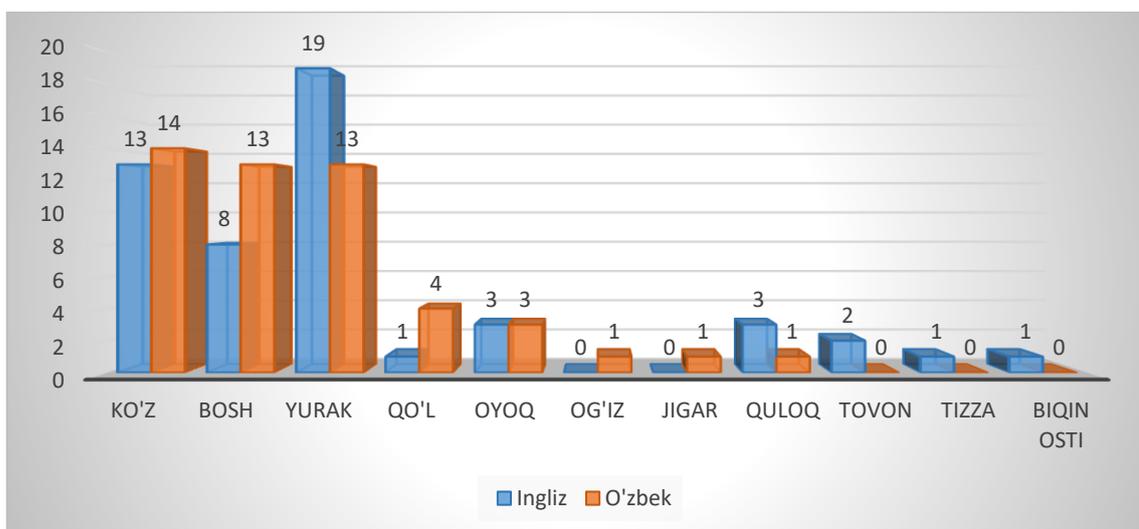
As a result of the linguistic analysis of phraseological units involving the concept of love, somatic phraseological units were determined in both languages: in English *heart, eyes, head, ears, feet, heel, knee, hand, hip*, and in Uzbek, *ko‘z, bosh, yurak, qo‘l, oyoq, og‘iz, quloq, jigar*.

A. Mamatov notes that somatic lexemes in the Uzbek language play an important role in the process of expressive and meaningful formation of phraseological units and states that “somatic components participate as a constant (unchangeable) component in the composition of phraseological units and are formed in various images”<sup>32</sup>.

A total of 50 somatic phraseological units were identified in Uzbek that express the concept “muhabbat”. Among these, the component “ko‘z”(eye- e.g. *ko‘zining oqu qorasi*) appeared most frequently with 14 occurrences, followed by “bosh”(head- e.g. *bir boshni ikki qilmoq*) and “yurak”( heart- e.g. *yuragidan urmoq*) with 13 occurrences each. The component “oyoq” (foot- e.g. *oyog‘iga bosh urmoq*) appeared in 4 units, while “qo‘l” (hand — e.g. *yuragiga qo‘l solmoq*) appeared in 3 units. The components “og‘iz”( mouth- e.g. *og‘iz solmoq*), “jigar” (liver- e.g. *jigaridan urmoq*), and “quloq” (ear- e.g. *qulog‘ini tishlamoq*) each appeared in 1 unit.

In English, the majority of phraseological units related to the concept of “love” are expressed as somatic phraseological units. Out of the total 51 somatic phraseological units analyzed, 19 units are composed of the component “heart” (e.g. *to love with all one’s heart and soul*), 13 units are composed of the component “eye” (e.g. *to make eyes at somebody*), 8 units are composed of the component “head” (e.g. *to turn someone’s head*), 3 units each are composed of the components “ear” (e.g. *be up to the ears in love*) and “feet” (e.g. *sweep someone off their feet*), 2 units are composed of the component “heel” (e.g. *be/fall head over heels in love*), and 1 unit each is composed of the components “knee” (e.g. *get down on one knee*), “hand” (e.g. *ask for someone’s hand*), and “hip” (e.g. *joined at the hip*) (see Figure 1.2).

<sup>32</sup> Маматов А.Э. Ўзбек тили фразеологияси. – Тошкент.: “Наврўз” нашриёти, 2019. – Б. 143.



**1.2-figure. Quantitative analysis of somatic phraseological units expressing the concept of Love in Uzbek and English languages.**

In his research, the linguist P. Bakirov claims that “linguistic and non-linguistic means are involved in the verbalization of concepts, and among the language means there are proverbs as a type of paremia”<sup>33</sup>. According to the scientist, each concept has a structure that includes the semantics of proverbs that reflect some of its cognitive features.

As a result of studying the usage of the concept of “love”/ “muhabbat” in the proverbs of English and Uzbek languages from a lingvocultural perspective, the general and distinctive ethno-specific features of this concept were identified in both languages.

English and Uzbek proverbs with the concept of “Love” were classified into 7 semantic groups and studied. Each macro group was further divided into several micro groups, resulting in a total of 249 proverbs analyzed in Uzbek and 231 proverbs analyzed in English. Although there are common features in the expression of the Love concept in the paremiology of the studied languages, they differ in terms of quantity:

1. “Love is the essence of life” (ing.: *Love is a touchstone of virtue; Love begets love; To be beloved is above all bargains;* o‘zb.: *Ishqsiz hayot bo‘lmas, hayotsiz ishq bo‘lmas; Inson sevgi bilan tirik; Muhabbat – bir so‘z, ma‘nosi – dunyo*);

2. “Love and beauty” (ing.: *Love comes by looking; Love must be attracted by beauty of mind and body; Love built on beauty, soon as beauty dies;* o‘zb.: *Muhabbat chiroy tanlamas, Uyqu – joy; Ko‘ngil kimni sevsas, go‘zal – o‘sha; Chiroyli chiroyli emas, Suyganing – chiroyli*);

3. “Love and loyalty” (ing.: *Love asks faith and faith firmness, A perfect love does not rust,* o‘zb.: *Muhabbat – uy poydevori, Vafosiz – ustuni; Sevging toza – umring toza; Bevafo yor – joningga dor*);

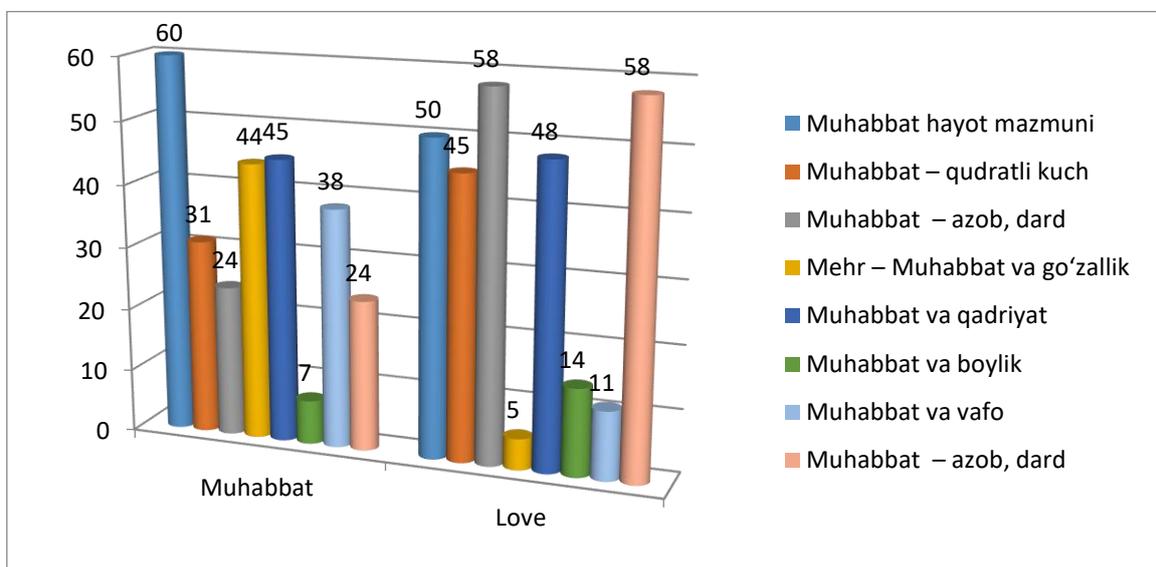
<sup>33</sup> Бакиров П.У. Номинацентрические пословицы в разнотипных языках (на материале русского, узбекского и казахского языков): Дис. ... докт. филол. наук. – Ташкент, 2007. – С. 53.

4. “Love is a powerful force” (ing.: *Love will find a way, Love makes the world go round, Love laughs at locksmiths*; o‘zb.: *Ishq yo‘lida shoh ham bir, gado ham; Ishq o‘tining oldida do‘zax o‘ti uchquncha yo‘q*);

5. “Love and wealth” (ing.: *Love lasts as long as money endures, Love is neither bought nor sold, Love lives in cottages as well as in courts*; o‘zb.: *Sof sevgi sotilmas, yo kesakdek otilmas; Sevgi bozorda sotilmas*);

6. “Love is suffering, pain” (ing.: *No herb will cure love, Great love great sorrow, Love is blind*; o‘zb.: *Hamma dardga bor davvo, oshiqlik dardi – bedavo; Davosiz dard – muhabbat; Ayriliq o‘limdan qattiq*);

7. “Love and value” (ing.: *A mother’s love is best of all; He that has no children knows not what love is; Love your friend with his fault*; o‘zb.: *Ona – mehribon, ota – g‘amguzor; Onasini suyganning bolasini suy Bulbul chamanni sevar, Odam – Vatanni*) (see Figure 1.3):



**Figure 1.3. Semantic groups of proverbs with the concept of “love” / “muhabbat” in English and Uzbek and their quantitative analysis.**

Of course, due to the representatives of different national and ethnic cultures in English and Uzbek languages, the study of the cultural differences and similarities in their lexical, phraseological, and paremiological units is considered important.

The third section titled “**Metaphorical Models of the Concept “Love/Muhabbat”**” examines metaphorical models of the concept “love”/“muhabbat” in English and Uzbek languages.

Metaphor is one of the most effective cognitive and linguistic forms of understanding and describing the world. Abstract concepts, including “love”, are expressed through metaphor because understanding abstract concepts, especially those devoid of visual or sensory perception, can only be achieved through metaphor and expanding knowledge about them.

The process of metaphorization begins with the similarity between the emerging verbal concept and some “concrete” figurative-associative image of

another concept<sup>34</sup>. Scientific literature contains various points of view on the perceptible difference between metaphor and simile. In particular, B.V.Tomashevsky writes about the noticeable difference between metaphor and simile, stating that in metaphor, “the word appears only in a figurative (metonymic) meaning”, while in simile, “words are used directly in their meaning”<sup>35</sup>.

In sources, the four main components of simile in Uzbek language (the object being compared, the object being compared to, the basis, and the means of comparison) are emphasized, and forms expressed through words such as (-day (-dek), -simon, -ona, -omuz, -ga, -asiga, -larcha affixes; forms expressed through words such as adjective (**o‘xshash, teng**), auxiliary (**kabi, singari, qadar**), connective (**go‘yo, go‘yoki**), pronoun (**o‘zi**), manner (**aynan**) are mentioned<sup>36</sup>.

For example: *Uning muhabbati sekin-asta boshlanmadi. Olovdek pov etdiyu yurak-bag‘rini kuydirdi, qo‘ydi.* (Said Ahmad, “Ufq”)

In this example, the object being compared is “olov”(fire), the object being compared to is “muhabbat”, and the basis of comparison is “pov etdi”, “kuydirdi”, and the grammatical means in the simile construction is the additional suffix “-dek”. It is a metaphorical expression comparing the biological process occurring in the human body to fire and an event.

In English, the presence of connecting words such as “like”, “as”, “such as”, “as if”, and “seem” is used to create speech forms aimed at creating meaning through comparison. Metaphors create direct comparisons without the use of these connecting words. For example, “Love is a rose” is a metaphor, while “Love is like a rose” is a simile.

Humans have the ability to find and create similarities between different objects and their classes. This ability to find similarities in humans leads to the creation of metaphors. As A.Richards emphasized, “thinking itself is metaphorical, it develops through comparison, and that is why metaphors emerge in language”<sup>37</sup>.

Emotional processes are expressed vividly in conceptual metaphors. J.Lakoff and M.Johnson, who studied metaphor through a cognitive-linguistic approach, in their work “Metaphors We Live By” admit that “metaphor is pervasive in everyday life, not just in language, but in thought and action”<sup>38</sup>. According to them, the nature of metaphor is understanding and conceptualizing one thing in relation to another. In other words, there are two conceptual domains(concepts), and one is understood through the other. According to this theory, categories are divided into conceptual domains of “source domain” and “target domain”, where the source domain is the basis of metaphorical expression and the target domain is the understood metaphor.

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<sup>34</sup>Телия В.Н. Метафоризация и ее роль в создании языковой картины мира// [http://genhis.philol.msu.ru/article\\_66.shtml](http://genhis.philol.msu.ru/article_66.shtml)

<sup>35</sup> Томашевский Б. В. Теория литературы. Поэтика: учеб. пособие / вступ. ст. Н. Д. Тамарченко; комм. С. Н. Бройтмана при участии Н. Д. Тамарченко. – М.: Аспект Пресс, 1996. – С.60.

<sup>36</sup> Шомақсудов А., Расулов И., Қўнғуров Р., Рустамов Х. Ўзбек тили стилистикаси. – Тошкент: Ўқитувчи, 1983. – Б.240.

<sup>37</sup> Теория метафоры: Сборник: Пер. с англ., фр., нем., йен., польск. яз./Вступ. ст. и сост. Н. Д. Арутюновой; Общ. ред. Н. Д. Арутюновой и М. А. Журиной. — М.: Прогресс, 1990. — С.49.

<sup>38</sup> Lakoff G. and Johnson M. Metaphors We Live By. – Chicago: The University of Chicago Press, 1980. – P.3.

One of the examples given by Lakoff and Johnson for conceptual metaphor is “Love is a journey”, where LOVE is understood and conceptualized through the help of JOURNEY, making it easier to understand and comprehend. In the phrase “We went our separate ways”, the conceptual domain of “journey” is understood as LOVE, and “they went separate ways” is expressed with the metaphorical expression of “love is a journey”.

The source domain (concept) serves as a basis, and its characteristics are transferred to the target domain (concept), and metaphorical models are formed with certain similarities between them<sup>39</sup>. In English, the schematic representation of the relationship between the conceptual domains present in the minds of speakers in a particular language is expressed as a metaphorical model using the formula (X is Y).

In linguistics, it is an effective tool to study abstract, emotional concepts that cannot be directly observed using the method of cognitive modeling<sup>40</sup>. Depending on the domain of the source projected to the target domain, researchers distinguish anthropomorphic, naturmorphic, zoomorphic, phytomorphic, object metaphorical models<sup>41</sup>. The source of the conceptual metaphor is the physical, material phenomena that are likened to the studied phenomena.

The study of metaphor in English and Uzbek languages allows us to identify cognitive metaphorical models that project their conceptual metaphoric models. Through our research, we have identified various metaphorical types in English and Uzbek that describe the concept of LOVE. In English, these include naturmorphic metaphors (LOVE – FIRE, LOVE – LIQUID, LOVE – NATURAL FORCE), physiological metaphors (LOVE – INSANITY, LOVE – ILLNESS, LOVE – SUFFERING, LOVE – NUTRIENT, LOVE – FORCE, LOVE – UNITY), anthropomorphic metaphors (LOVE – PERSON, LOVE – OPPONENT), object metaphors (LOVE – THING, LOVE – ECONOMIC EXCHANGE, LOVE – BOND, LOVE – CONTAINER), and phytomorphic metaphors (LOVE – PLANT).

For example:

LOVE – FIRE: *Love to her was a burning fire, a flame that absorbed the rest of life.* (W. S. Maugham, “Mrs. Craddock”);

LOVE – LIQUID: *She thought she loved, she thought she was full of love.* (D.H. Lawrence, “Women in Love”);

LOVE – INSANITY: *I am foolish, an old man in love, a dreamer who dreams of nothing but reading to Allie and holding her whenever I can.* (Nicholas Sparks, “The Notebook”);

LOVE – ILLNESS: *I have been sick with love for you ever since I saw you.* (W. S. Maugham, “Of Human Bondage”);

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<sup>39</sup> Григорова Л. Э. Концепт CURIOSITY в английской языковой картине мира: дис. ... канд. филол. наук: 10.02.04. / Л. Э. Григорова. — Иркутск: ИГЛУ, 2013. — С.46.

<sup>40</sup> Облецова Е.В. Репрезентация эмоционального концепта passion в английской языковой картине мира: Дис. ... канд. филол. наук. — Иркутск, 2020. — 166 с.

<sup>41</sup> Красавский Н. А. Эмоциональные концепты в немецких и русских лингвокультурах. — Волгоград: Перемена, 2001. — 495 с.; Пименова М. В. Душа и дух: особенности концептуализации. — Кемерово : ИПК «Графика», 2004. — 386 с.

LOVE – PERSON: *Because her love had died she felt that life had cheated her.* (W.S. Maugham, “The Theatre”);

LOVE – THING: *Usually yes. But this time it’s different because she and my Gary have found love.* (Cecelia Ahern, *Love, Rosie*);

LOVE – ECONOMIC EXCHANGE: *She’s invested a lot in that relationship*

LOVE – PLANT: *I need to know that the little bit of love I feel for him right now will grow again, back to the way it was.* (Cecelia Ahern, “*Love, Rosie*”).

Similarly, in Uzbek, we have identified anthropomorphic metaphors (MUHABBAT – INSON, MUHABBAT – RAQIB), physiological metaphors (MUHABBAT – KUCH, MUHABBAT – OZUQA VA ICHIMLIK, MUHABBAT – DARD, MUHABBAT – JINNILIK, MUHABBAT – AZOB-UQUBAT), naturmorphic metaphors (MUHABBAT – OLOV, MUHABBAT – SUYUQLIK, MUHABBAT – SHAMOL), object metaphors (MUHABBAT – NARSA, MUHABBAT – IP, ZANJIR), and phytomorphic metaphors (MUHABBAT – GUL, MUHABBAT – MEVA). For example:

MUHABBAT– INSON: *Biroq, birinchi muhabbatini tuproqqa ko‘mgan Azizxon kechagi Azizxon emasdi.* (Said Ahmad, “Ufq”)

MUHABBAT – OLOV: *Bu muhabbat so‘nishi uchun avval uning o‘zi o‘lishi kerak.* (Tohir Malik, “Shaytanat 1-kitob”)

MUHABBAT– SUYUQLIK: *Qavmi boshini sajdaga qo‘yganda qalblarda Robbisiga taslimiyat va muhabbat to‘lqinlanadi.* (Akrom Malik, “Halqa”)

MUHABBAT – ICHIMLIK: *Iboli, uyatchan, ayni paytda muhabbatga chanqoq yuragi shundoq ko‘rinib turganday.* (O‘tkir Hoshimov “Ikki eshik orasi”)

MUHABBAT – AZOB-UQUBAT: *Uning qalbi muhabbat omburiga bandi edi. Uning azobidan qutulish qiyin edi, qutula olmadi.* (Tohir Malik, “Shaytanat 3-kitob”)

MUHABBAT – NARSA: *Yorug‘ dunyoga kelib topganim shu muhabbatimdir.* (Abdumutal Abdullayev, *Alushta ertagi*)

MUHABBAT – IP, ZANJIR: *Seningcha qanday, men uni bilmayman, ammo juftlanishning, manimcha eng muhim bir sharti borkim, ul ham ikki tarafning muhabbat zanjiri bilan bir-birlariga qattig‘ bog‘lanishlaridir... (Abdulla Qodiriy, “Mehrobdan chayon”)*

MUHABBAT – MEVA: *Muhabbat – dil mevasi (Maqol)*

The analysis of metaphorical models revealed that the majority of these models in both English and Uzbek languages are naturmorphic metaphors (28 out of 100 in English, 27 out of 100 in Uzbek). The physiological models consist of 25 out of 100 in English and 26 out of 100 in Uzbek. Anthropomorphic models account for 23 out of 100 in English and 22 out of 100 in Uzbek. Object models make up 20 out of 100 in English and 18 out of 100 in Uzbek. Lastly, phytomorphic models comprise 4 out of 100 in English and 7 out of 100 in Uzbek. (see Table 1.2):

Table 1.2

Language	Total number of analyzed metaphorical models	Naturomorphic metaphorical models	Physiological metaphorical models	Anthropomorphic metaphorical models	Object metaphorical models	Phytomorphic Models
English	100	28 (28%)	25 (25%)	23 (23%)	20 (20%)	4 (4%)
Uzbek	100	27 ( 27 %)	26 (26 %)	22 (22%)	18 (18 %)	7 (7 %)

Overall, the study of metaphors in English and Uzbek languages allows us to understand how concepts like LOVE are conceptualized and expressed through various metaphorical models.

Thus, the concept of “love” is a generalized representation of various forms of expression related to personal and ethnic experiences in the fields of human life. This concept reflects the social aspect, national character, mentality, lifestyle, customs and traditions, moral values of the people.

## CONCLUSION

Analysis of the linguistic and cultural characteristics of the concept of “love”/ “muhabbat” in English and Uzbek languages leads to the following conclusions:

1. Studying the scientific and theoretical foundations of the expression of the concept of “love”/ “muhabbat” in English and Uzbek languages in terms of its axiological and linguistic philosophical aspects reveals that this concept finds its expression in various sciences, values, and attitudes in language systems.

2. The unique feature of understanding these concepts can be observed through the analysis of lexical, phraseological, and paremiological units that embody the concept of “love”/ “muhabbat” in both English and Uzbek languages, which shows evidence of the convergence and divergence between linguistic features.

2. The analysis of the semantic features of the lexical and phraseological units of the concept of “love”/ “muhabbat” in the English and Uzbek languages made it possible to reveal the national features of the content of the studied concept in the worldview of the speakers of these languages. Unlike Uzbek language, when describing the types of love in English, it was found that different images of animals and objects are used: puppy, calf, cupboard, etc.

3. The analysis of the lexical-semantic characteristics of the concept of “love”/ “muhabbat” in English and Uzbek languages allowed for the investigation of love relationships and the unveiling of the national features of the “love”/ “muhabbat” concept in the perception of English and Uzbek speakers. The conceptual content of

the lexemes “love” and “muhabbat” was compared, and the possibilities of their manifestation in the formation of the corresponding mental concepts were identified.

4. The typological correspondence of the concept of “love” in English and Uzbek phraseological units was examined. The universality of the feeling of love was confirmed by the existence of equivalents in both English and Uzbek languages, while their phraseological units revealed contrasting patterns. Through linguistic analysis of phraseological units related to the concept of “love” in English, somatic phraseologisms such as “*eyes*”, “*head*”, “*heart*”, “*feet*”, “*ears*”, “*heel*”, “*knee*”, “*hip*” were identified, while in Uzbek, somatic expressions such as “*ko‘z*” (eyes), “*bosh*” (head), “*yurak*” (*heart*), “*oyoq*” (*feet*), “*quloq*” (*ears*), “*jigar*” (*liver*), “*og‘iz*” (*mouth*) were found.

5. Through a linguistic analysis, the general and specific features of the usage of the “love”/ “muhabbat” concept in English and Uzbek proverbs were determined. In these languages, paremiological units related to the concept of “love”/ “muhabbat” were categorized into semantic groups such as “Love — the essence of life” (English 50, Uzbek 60), “Love and beauty” (English 5, Uzbek 44), “Love and loyalty” (English 11, Uzbek 38), “Love — a powerful force” (English 45, Uzbek 31), “Love and abundance” (English 14, Uzbek 7), “Love — pain, suffering” (English 58, Uzbek 24), and “Love and authority” (English 48, Uzbek 45). Although there are common characteristics in the expression of the “love”/ “muhabbat” concept in the studied proverbs, they differ in terms of quantity.

6. The concept of “love”/ “muhabbat” in both cultural languages was found to have many similarities in terms of various manifestations, but also revealed differences. In English, the feeling of love is associated with irrationality, vulnerability, mental illness, passion, and unpredictability. In addition, in English, love implies showing affection, respect, and kindness towards the object of love.

When talking about the semantic field of love in Uzbek, the selected language material allows us to create the following description. Love is embodied as the meaning of life, happiness and joy, and sometimes as a trouble or unbearable pain. Love can also be seen as an animate thing that can be born, develop, and die, and an inanimate material thing that can be given, taken, held, or sold. In Uzbek, “muhabbat” (love) signifies wholehearted love, the inability to think rationally, the desire to be close to the object of affection, and the importance of connection and building a family.

7. The paremiological fund of the language contains the characteristics of the ordinary consciousness of the ethnos, and the knowledge reflected paremiologically in separate language systems is based on the daily experience of the members of a certain ethno-cultural community, the traditions, customs and beliefs of the peoples. Extralinguistic information of the content of the concept is expressed in proverbs and proverbs. The study of the linguistic and cultural concept of “love” in the paremiological fund of English and Uzbek languages serves to ensure the completeness of the research.

8. In English and Uzbek languages, the concept of “love” is metaphorically conceptualized to create cognitive models that express the feeling of “love” in the

minds of speakers of these languages. In English, metaphorical models that represent the LOVE concept include anthropomorphic (LOVE – PERSON and LOVE – OPPONENT), physiological (LOVE – FORCE, LOVE – ILLNESS, LOVE – INSANITY, LOVE – SUFFERING, LOVE – NUTRIENT, LOVE – UNITY), naturmorphic (LOVE – FIRE, LOVE – LIQUID, LOVE – NATURAL FORCE), phytomorphic (LOVE – PLANT), object (LOVE – THING, LOVE – ECONOMIC EXCHANGE, LOVE – BOND, LOVE – CONTAINER) metaphors, which are established and described.

9. In Uzbek, metaphorical models that represent the “muhabbat” (love) concept include anthropomorphic (MUHABBAT – INSON, MUHABBAT – RAQIB), physiological (MUHABBAT – KUCH, MUHABBAT – OZUQA VA ICHIMLIK, MUHABBAT – DARD, MUHABBAT – JINNILIK, MUHABBAT – AZOB-UQUBAT), naturmotphic (MUHABBAT – OLOV, MUHABBAT – SUYUQLIK, MUHABBAT – SHAMOL), object (MUHABBAT – NARSA, MUHABBAT – IP, ZANJIR), and phytomorphic (MUHABBAT – GUL, MUHABBAT – MEVA) metaphorical models, which are established and described.

10. The adopted cognitive modeling method in this work allowed for the creation of cognitive models for the “love”/ “muhabbat” concept, opening up the conceptual content of the feeling of love and reconstructing its integral structure.

**НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ  
ДОКТОРА ФИЛОСОФИИ № PhD 03/31.03.2021. Fil.78.04 ПРИ  
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ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**ТАДЖИЕВА МАСТУРА ФАЙЗУЛЛАЕВНА**

**РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА LOVE/МУҲАББАТ В  
АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и  
переводоведение**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по филологическим наукам**

**Термез- 2024**

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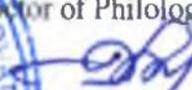
The defense of the dissertation will be held on «30» April 2024 at 10.10 at the meeting of the Scientific Council of PhD. 03/31.03.2021.Fil.78.04 at Termez state university. (Address: 190111, Uzbekistan, Termez, Barkamol Avlod Street, 43. Tel: (376) 221-74-55; e-mail: [termizdu@umail.uz](mailto:termizdu@umail.uz))

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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии(PhD))**

**Целью исследования** является научное обоснование лингвокультурологических сходств и различий концепта “love”/“muhabbat” (любовь) в английском и узбекском языках.

### **Задачи исследования**

изучить научно-теоретические основы выражения аксиологических и лингвофилософских аспектов концепта “love”/“muhabbat” (любовь) в английском и узбекском языках;

анализировать лексические, фразеологические и паремиологические единицы, репрезентирующие концепт “love”/“muhabbat” (любовь) в английском и узбекском языках с помощью семантических, когнитивно-концептуальных методов;

разработать и описать метафорические модели концепта “love”/“muhabbat” (любовь) в английском и узбекском языках;

доказать лингвистические и экстралингвистические факторы понимания концепта “love”/“muhabbat” (любовь) в английском и узбекском языках путем анализа лексических, фразеологических и паремиологических единиц, которые связаны с этими концептами.

В качестве **объекта исследования** выбраны лексические, паремиологические, метафорические и фразеологические единицы с концептом “love”/“muhabbat” (любовь) в языковой картине английского и узбекского языков.

**Предметом исследования** является лингвокультурологическое изучение сходств и особенностей своеобразия паремиологических, метафорических и фразеологических единиц с концептом “love”/ “muhabbat” (любовь) в английском и узбекском языках.

**Научная новизна исследования** заключается в следующем:

раскрыты особенности национально-ментальной реализации концепта “love”/“muhabbat” (любовь) в английском и узбекском языках посредством аксиологических и лингво-философских аспектов описания картины мира в контексте различных лингвокультур;

доказано на основе семантического, когнитивно-концептуального анализа лексического, фразеологического и паремиологического фонда английского и узбекского языков, что концепт “love”/“muhabbat” (любовь) является аксиологической единицей, категорирующей концептуальную картину мира;

доказано, что для выражения концепта “love”/“muhabbat” (любовь) используются равнозначные метафорические типы, антропоморфные, натурморфные, физиологические модели: LOVE – PERSON, LOVE – FIRE, LOVE – ILLNESS в английском и MUHABBAT – INSON, MUHABBAT – OLOV, MUHABBAT – DARD в узбекском, а так же различные предметно-метафорические модели: LOVE – ECONOMIC EXCHANGE, LOVE – CONTAINER в английском языке MUHABBAT – ZANJIR в узбекском языке;

определены равнозначные (*eyes, head, heart, hand, feet* в английском языке и *кўз, бош, юрак, қўл, оёқ* в узбекском) и дифференцированные (*heel, knee, hip* в английском, *жигар, оғиз* в узбекском) соматические единицы.

**Внедрение результатов исследования.** По результатам исследования лингвокультурологических особенностей и вербализации концепта “love”/“muhabbat” (любовь) в английском и узбекском языках:

сведения о раскрытии ментальной природы реализации концепта “love”/“muhabbat” (любовь) на узбекском и английском языках посредством аксиологических и лингвофилософских методов описания картины мира в контексте различных лингвокультур использованы в практическом грантовом проекте АМ-FZ- 201908172 “Создание образовательного корпуса узбекского языка ” в рамках Государственных научно-технических программ (Справка № 04/1-707 2023 года Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои). В результате в рамках проекта была определена база структуры языковых единиц “love”/“muhabbat” (любовь) в английском и узбекском языках;

сведения о результатах семантического, когнитивно-концептуального анализа лексического, фразеологического и паремиологического фонда английского и узбекского языков, выявившие, что концепт “love”/“muhabbat” (любовь) является аксиологической единицей, категорирующей концептуальную картину мира были использованы в практическом проекте по созданию электронной платформы PZ – 2020042022 “Лингводидактическая платформа тюркских языков”, разработанной в рамках Государственной научно-технической программы. (Справка № 04/1-708 2023 года Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои). В результате, в рамках проекта были выявлены сходства и своеобразные черты реализации концепта “love”/“muhabbat” (любовь) в языковой картине мира английского и узбекского языков;

сведения о результатах исследования, доказавшие что для выражения концепта “love”/“muhabbat” (любовь) используются равнозначные метафорические типы, антропоморфные, натурморфные, физиологические модели: LOVE – PERSON, LOVE – FIRE, LOVE – ILLNESS в английском и MUHABBAT– INSON, MUHABBAT – OLOV, MUHABBAT – DARD в узбекском, а так же различные предметно-метафорические модели: LOVE – ECONOMIC EXCHANGE, LOVE – CONTAINER в английском языке MUHABBAT – ZANJIR в узбекском языке а так же равнозначные (*eyes, head, heart, hand, feet* в английском языке и *кўз, бош, юрак, қўл, оёқ* в узбекском) и дифференцированные (*heel, knee, hip* в английском, *жигар, оғиз* в узбекском) соматические единицы были использованы в инновационном проекте “Создание электронного поэтического словаря узбекского и английского языков”. (Описание внешности человека, характеристик, природы и национальных символов) в рамках научно-технической программы I-OT-2019-42. (Справка №04/1-1574 Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои, 2023 г.). В результате,

в рамках проекта созданы возможности для выявления метафорических моделей концепта “love”/“muhabbat” в английском и узбекском языках.

**Апробация результатов исследования.** Результаты данного исследования были обсуждены в 5 международных и 2 республиканских научно-практических конференциях.

**Опубликованность результатов исследования.** По теме диссертации опубликовано 18 научных работ, из них 11 научных статей, в журналах, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций, в том числе 5 в республиканских и 6 в зарубежных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложения, основной текст состоит из 138 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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