



## THE CONCEPT OF “LOVE” AS AN IMPORTANT ELEMENT OF THE EMOTIONAL WORLD LANDSCAPE

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### ABSTRACT

*The article highlights the fact that the term concept is the object of linguoculturological and cognitive linguistics. Linguocultural and individual features of the concept of “love” as an important element of the emotional world landscape are also considered in the example of the Uzbek language.*

**KEYWORDS:** *concept, linguoculturology, cognitive linguistics, emotional world landscape, linguistic world, ethnoculture*

Linguoculturology and cognitive linguistics are modern disciplines that reflect complex general concepts that explore the integral connection and interaction of language and culture. Research in the field of linguoculturology, which is described in linguistics as a product of the anthropocentric paradigm, shows that people of different languages and cultures, as well as linguists of different ethnocultures, have different worldviews, spiritual, cultural and mental characteristics.

Cognitive linguistics is also one of the relatively new directions of linguistics today. Cognitive linguistics as an interdisciplinary field is developing as a result of the integration of many modern areas, such as psycholinguistics, neurophysiology, ethnolinguistics, linguoculturology, discourse, the theory of artificial intelligence.

The understanding of concept is one of the central issues of cognitive linguistics. In modern cognitive linguistics, there are different views on the term “concept”. In particular, in her research, D.Khudayberganova defines the concept as a multifaceted and multi-layered mental structure [10].

Previous and current researches show that it is common for researchers to distinguish between two main approaches when studying the term “concept”. In their researches N.D.Arutyunova, A.P.Babushkin, E.S.Kubryakova, D. S. Lixachev, Z.D.Popova, E.V. Rakhilina, I.A. Sternin described the concept as a structure with lingvocognitive properties, whereas V.I. Karasik, N. A. Krasavskiy, S. X. Lyapin, Y. S.Stepanov, S.G.Vorkachev emphasize its lingvoculturological specificity [1, 2, 3, 4 5, 6, 7].

According to the cognitive approach, concepts differ from concepts. While understanding is based on human knowledge, the meanings expressed by concepts constitute the content of national linguistic consciousness, and speakers of a particular language form a simple description of the linguistic landscape of the world in a way that is intelligible to those



who speak that language. The stereotypes and concepts that unite the culture of an entire nation are expressed in linguistic units, and their sum forms the conceptsphere.

The linguoculturological approach to the study of concepts is the systematization of concepts that reflect the linguistic landscape of the world with its richness of linguistic and cultural identity and mental characteristics, reflecting the national culture of a particular nation, ethnoculture.

The linguistic and emotional landscape of the universe is one of its most important landscapes among the landscapes of the universe. Because emotions are an important and complex mental process in human life. The “emotional experiences” that are perceived in the human mind are the most difficult stage of the relationship between the universe and man. The word “emotion” (French,- to shake, excite) means such as mental excitement, movement.

The concept of “love”, which is popular and universal, is a reflection of the psyche that attracts the attention of great and ordinary people. The emotional landscape of the universe is a process that motivates perception and movement in relation to the state of mind. Love, which is a key component of spiritual culture, love, despite its universal nature, is not only different in the mind and psyche of each person, but also has its own characteristics in a particular language culture. The concept of “love” is common and universal in the psyche and language of different language speakers, it directs people to the meaning and purpose of life.

It can be said that the emotional landscape of the world is linked to the emotional state of people. Emotional-cognitive being, on the other hand, is reminiscent of the concept of “love” in terms of how emotionally the real world feels and creates in the minds of people an emotional picture of that world.

Therefore, when we talk about the concept of “love”, we mean love, longing, separation, excitement, fear, mystery, etc., which refer to human emotions and emotional states. Such words are associatively connected with the concept of “love” and form an emotional landscape of the world.

Thus, in the Uzbek language, the concept of “love” is represented by lexemes such as a form of experiencing feelings for another person or something is expressed as emotion, passion, inclination, compassion, devotion, kindness, and so on.. The concept of “love” in the “Explanatory dictionary of the Uzbek language” means that, 1. Sense of giving one's heart to someone; represents semantic meanings such as love, affection. 2. The meanings of devotion and affection for someone, something, or work are also shown.

In Uzbek literary texts, the concept of “love” is also described in terms of “incurable disease”, insanity and fire in relation to human emotions.

Utkir Hoshimov, one of the greatest writers of Uzbek literature, has skillfully interpreted this concept in Uzbek linguoculture. It is even described in the literature as a love song for some writers and poets. Love is not only one of the most important feelings in human life, but it is manifested in different aspects of human life in different forms, acquiring a national and individual character. This is especially evident in the fact that the love of poets and writers for their homeland, their mother tongue, is sometimes accompanied by feelings of pity. To love something is to love it with all one's heart, and to share its pain and sorrow. The above-mentioned active signs of love, that is, the symbols of love, can be seen in the works of



the author as follows: “Love. Love ... The longer the history of mankind, the more ancient the feeling of love. After all, as long as a person exists, love will live. It is no coincidence that poets and writers, painters and composers have created beautiful works on this subject for centuries. Well-known and respected writer of our country, People's Writer of Uzbekistan Utkir Hoshimov has also written many love stories, short stories, novels, which are read with great interest by readers. In these works, the magic and joys, sufferings and aspirations of love are vividly and impressively reflected. This book contains the most exciting works of our writer ... ”[9]

It is clear that the concept of “love” is a linguistic unit that has a universal nature that has coexisted with humanity since ancient times and shows the existence of an emotional worldview.

In addition, in the paremiological fund of the Uzbek language can be observed a layer of paremia associated with “love”. For example:

The heart drinks water from the heart;

Not a farmer - if he does not work in the field,

Not a lover - if he is not in love, if he does not die in the way of love;

In the way of love the king and the poor is equal.

As can be seen, the word “love” is used synonymously with the concept of “passion”. In the Uzbek Dictionary of Synonyms, the words love, passion, and affection are synonymous and are described as a strong sense of inclination (connection, devotion) to a person or thing, and the level of character in the word love is stronger than the word affection. The word passion explains the strength of the character level relative to the word love [8]. Such an interpretation of the concept of “love” can be seen in the fact that it expresses human feelings in an appropriate way.

As human beings perceive the world with the help of their senses, they call divine love from worldly love, that is, love for Allah and his lovers, lovers of divine blessings.

In different dictionaries of different languages, the etymological meanings of the word love are also expressed in terms of connection, aspiration, magic, and sorcery.

In conclusion, the linguocultural concept of “love” has a number of meanings, and there is a semantic field in the works of art and in the speech of Uzbek speakers that expresses the feelings of people with whom they have a conceptual relationship. At the heart of the units involved in this field is the concept of “love”.

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