

Representation of the Concept of "Love" in Paremiological Units in English and Uzbek Literary Texts

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Abstract: In this article, the concept of love is scientifically covered from the linguistic and cultural point of view on the basis of folklore and artistic, historical works, as well as explanatory phraseological, paremiological, philosophical dictionaries, as well as subject-specific research.

Key words: paremiological, verbalization, concept, love, paremias, heart.

The concept of love in English, paremiological dictionaries are considered an important source in the study of their structure and verbalization of the valuable wealth inherent in lexemes, such as happiness, heart (heart), (friendship). In particular, each of the concepts expressing human feelings recorded in them a special place is reserved for one. In the verbalization of the concept of love, it can be observed that it occupies an important place in phraseological units and proverbs. It should also be noted that there are commonalities and differences in the verbal meanings of paremiologies in English and Uzbek languages. For example, in English sources *Love is blind; Love is never without jealousy; Love will creep where it may not go; Love laughs at locksmiths; There is not one to be had for love or money.*[7; 472] *O'zbek tili manbalarida: Muhabbatning ko'zi ko'r; Rashksiz muhabbat yo'q; Muhabbat yosh tanlamas; Muhabbat boylikka boqmas.*[7; 243,244] If it is observed that there is a commonality in terms of content in these examples, *All is fair in love and war; Love is the reward of love.*[7; 471]- in the example, it is understood that all deeds work in love and war. We did not find any sources with examples of this type among Uzbeks.

In general, paremias related to the concept of love, expressing human feelings, have a special place in the above-mentioned dictionaries. A comparative analysis of the verbalization and valuable features of the mentioned concepts expressing human feelings in English and Uzbek languages shows the common and specific aspects, that is, the similar and different aspects characteristic of both languages. For example, as explained in the second chapter of our work, love is clearly reflected in the family relationship between two sexually different people, more precisely, between a man and a woman. Love based on mutual family relationship is a typical example of human feelings. This feature arises on the basis of family closeness, affection between the two sexes, on the basis of necessity and Sharia law according to its nature. The intimacy between two people and the love between them is observed not only in the relationship between a man and a woman, but also among all the members of their families that were formed later. But the family bond between two people is based on the love of two people who love each other and love each other first. Therefore, paremiological dictionaries and works of art mainly contain proverbs about the love of two people. For example: *Muhabbatda ko'z bo'lmaydi, yurak bo'ladi. Muhabbat ko'zda bo'lmaydi, yurakda bo'ladi.* [2; 148] *Bu xarakter ularni bir-biriga yana ham yaqinlashtirib qo'ydi. Akobirning sevgisi ham, Masturanning muhabbati ham oshib-toshib ketdi.* [6; 173] *Ammo ... Tursunoy erini hamon sevadi. O'sha g'alati "ko'z boylag'ich" sevgisi bilan sevadi.* [6; 230]

Such examples can be found in English paremiological dictionaries and works of art. *Love lives in cottages as well as in court, love will creep where it may not go. Julia could not tell if he knew that she was in love with him. He never made love to her.* [7; 472] These contents are often observed in fiction: *There is none in the world be more loveable than Miss Osmond; I love you just as much, and*

everything I said to you then is just as true. [8] In these examples, it can be noticed that the verbalization feature is understood in the same context in both languages.

English people also have their own feelings of love. For example, *Remember what I have told you about my love of liberty and venture to doubt it*" [9; 381] if the freedom of love is reflected in the example of, *Of course I've seen you very little but my impression dates from the very first hour we met. I lost no time, I fell in Love with you then. It was at first sight, as the novels say*" [10; 171, 180]; *I've said what I had on my mind and I've said it because I love you*" [8; 193, 614].

In such examples, it is observed that love occurs in both people in one meeting, i.e. when they see each other for the first time, or they express their love directly. It should also be noted that in English sometimes sevgi-love has its own meanings, for example, *She understands allthat; that's why I love her, she is very good; You won't lose me-you will keep me, keep me in your heart; I shall be nearer to you than I've ever been. Dear Isabel, Life is better; for in life there is love. Death is good but there is no love; I love my poor father, I must go to see him said Isabel; I love you very much, but your father loves you better; And remember this, he continued, that if you have been hated you have also been loved.* [8] In these examples, understanding of everything in the feeling of love, including the constant vitality of love, its always being kept in the hearts of lovers, the love of a child for a parent, and the love of a parent for a child, as well as the fact that true love is sometimes contradictory, stubborn thoughts. it is also found that meanings such as the appearance of love after hatred are expressed.

We cannot imagine life without love for the motherland. Uzbeks consider a family built on love as a homeland within a homeland. Just as a family cannot exist without love, the motherland cannot exist without love, the motherland is as sacred as the faith of each person. That's why there is a saying in the language of our people: "Vatanni sevmoq iymondandir". So, the feeling of love in a person is very ancient and constant, and there is no need to dwell on the relationship with the family and its political-philosophical point of view. In this place, the mental meaning of love is considered as the main essence of the concept of love. Love also has its own conceptual quality. The highest peaks reached by mankind in its development and the great miracles created by it are due to love. As they say, "Sevgi – bu insoniyatni hayvonot olamidan sug'urib olgan kuchdir; Sevgi- hayot ustuni; Sevgining bahori bilan shodlanma, yozu qishi ham bordir. [2; 183] *Odam so'rab surishtirmasdan, hattoki, oshiqligini o'zi ham sezmasdan va tan olmasdan beixtiyor sevib qoladi. Bu tuyg'u odam bolasining ongiga bog'liq emas, bu tabiiy bir holat bo'lib, yurakning yurakkabeixtiyor talpinishidir.* [1; 300] Also, starting a family because of love provides the basis for a happy and strong marriage. The happiness of the life of couples who are married in love is more due to their mutual respect and understanding, honoring and caring for each other's love, if necessary, one of them gives up his own interests for the happiness, joy, joy and benefit of the other., being able to fall in love with a loved one, who is a delicate feeling, is to achieve a happy life: "Agar sen sevsangu sevdira olmasang, ya'ni sevgingsevgi sifatida javobiy sevgini tug'dir masa, agar sen sevuvchi kishi sifatidagi hayotiy namoyonliging orqali o'zingni seviluvchi odamga aylantirolmasang, unda sevging zaifdir va u baxtsizlikdir; Sen topingan va sevgan ayolni ko'z o'ngingda haqoratlashlariga yo'l qo'yish mumkin emas. [1; 310] This, of course, requires patience, endurance, and efforts to save their love. Otherwise, love can turn into a mirage. A loved one's love for life, loyalty to his family, and value increase. They undergo a sharp mental change, imagine the world in a different way, begin to perceive life more deeply. Thanks to love, a person's ability to see the surrounding beauty - aesthetic perception increases. Ethical views rise, discard previous bad habits: *Sevgisiz hayot hayot emas, shunchaki tirikchilik o'tkazishdir. Sevgisiz yashash mumkin emas, ayni shu sevis uchun ham odamga yurak berilgan; Sevgi inson qalbidagi hayotbaxsh o'tdirki, shu tuyg'utufayli odam yaratgan barcha narsalar hayot va nafrat bilan yo'g'irilgan. Sevgi – bu yashamoqlik istagidir.* [1; 292].

Every family has a family duty since ancient times. Family duty is a person's faithful adherence to the

requirements set by society for marriage and family relations. Family duty can be divided into conjugal duty, parental duty, and filial duty. A child born in a family strengthens the bond of love between a couple. Conjugal duty begins with the formation of the marriage of a man and a woman and requires them to follow the rules of family ethics in their relationships. This is mutual respect, devotion to love, loyalty, mutual help and cooperation in household management. For example, according to the 3rd volume of Hadis, “*Ayollar farjining qonuniy halol bo‘lmog‘i nikoh shartlarining to‘la-to‘kis bajarilmog‘iga bog‘liqdir*”, it is stated that certain legal conditions are established for the legal formation of each new family. These legal conditions are explained one by one in the Hadis. [3;411]

In conclusion, the verbal characteristics of the concept of love, which expresses human feelings, in the English and Uzbek language artistic texts contain valuable content. This kind of love, in general, the basis of love is friendship. The feeling of affection between people of both sexes (male and female), in general, begins with friendship and mutual friendship. In the concept of friendship, according to the concept of love, the feeling of affection is widely reflected. This can be observed in the concept of friendship when the verbalization of such a feeling is specially interpreted.

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