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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**LEXICOGRAPHIC ANALYSIS OF THE CONCEPT «MUHABBAT»
(LOVE) IN THE KARAKALPAK LANGUAGE***Alfiya Nizamaddinovna Sadullaeva**Associate professor**Berdakh Karakalpak State University**Karakalpak, Uzbekistan**E-mail: sadullayeva_a@karsu.uz***ABOUT ARTICLE**

Key words: concept, love, feeling, conceptual field, denotative meaning, connotative meaning.

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Abstract: This article presents a lexicographic analysis of the concept «Muhabbat» (Love) in the Karakalpak language. For this analysis, volumes I, II, III, IV of the Explanatory Dictionaries of the Karakalpak Language were widely used. As a result, the forms of the lexeme-noun, lexeme-verb, and lexeme-adjective were analyzed, giving meaning to the concept of love in the Karakalpak language, and the conceptual field of the concept «Muhabbat» (Love) in the Karakalpak language was created.

INTRODUCTION

At present, in world linguistics, the disclosure of linguoculturological features of languages, and the comparative study of concepts, are of particular relevance. Therefore, the comparative study of languages directs the comprehensive practical use of the unique features of culture. This work is devoted to the study of one of the universal concepts «Muhabbat» (love) and generates practical interest in all national concepts.

After gaining independence in our country, special attention is paid to special areas of modern linguistics such as cultural linguistics, cognitive linguistics, pragmalinguistics, and sociolinguistics. In this regard, a comparative study of the linguocultural features of the concept «Muhabbat» (love) has theoretical and practical significance and assists in solving a number of issues of such aspects of linguistics as lexicology, phraseology, semantics, paremiology, and literary criticism. Therefore, The President of the Republic of Uzbekistan said that the time has come to create in our country a new system of teaching foreign languages, which will become a solid foundation for the future. Since we

have set ourselves the goal of building a competitive country, from now on graduates of schools, lyceums, colleges, and universities must be fluent in at least 2 foreign languages. For this reason, the issue of educating a comprehensively developed generation has been put in the first place in our country. The training of highly qualified personnel, competitive at the international level, remains our main task.

METHODS

In our article, the linguocultural features of the concept «Muhabbat» (love) in the Karakalpak language, were highlighted. Studying the theoretical literature on the problem under study, we found out that in the dissertation research by E.Yu. Balashova (2004) “The Concepts of Love and Hate in the Russian and American Linguistic Consciousness”, for the first time the concept “Hate” was considered in binary opposition to the concept “Love”. However, these concepts were considered by the author in the context of the concepts of the linguistic consciousness of Russian and American informants.

A number of foreign researchers studied the function of the concept «Love», such as S.G. Vorkachev (1998) compares the image of love to the material of Russian and Spanish languages, and L.E. Vilms (1997) studies the issue on the basis of Russian and German languages, E.E. Kashtanova (1997) studies the meaning of the concept “love” on the basis of rock and pop culture, L.Z. Gibadullina (2012) studies the concepts of «love» and «family» in the Tatar and Russian languages in the genre of poetry, F.R. Sigbayeva (2009) studies the linguocultural concept «Məxəbbət» (love) in the Tatar language picture, etc.

The study of language systems, levels, and units on the linguocultural, cognitive, and pragmatic aspects is noted in the scientific works of local linguist researchers: D.U. Ashurova, Sh.S. Safarov, Sh. Galiyeva, A. Pirniyazov, G.K. Kdirbaeva, M.F. Tajibaeva, G.A. Usenova and others.

The purpose of the study is to analyze the concept «Muhabbat» (love) and its linguistic and cultural features in the Karakalpak language.

The objectives of the study are to identify similarities and features at the lexical, semantic, and phraseological levels of the concept «Muhabbat» (love) in the Karakalpak language.

The object of the study is linguistic units that reveal the linguistic and cultural features of the concept «Muhabbat» (love) in the Karakalpak language.

The concept «Muhabbat» (love) and its linguistic and cultural features in the Karakalpak language were analyzed as the subject of the study.

During the research conceptual analysis: lexico-semantic, phraseological, and other methods of interpretation were used.

The scientific novelty of the research lies in the study of the theoretical foundations and the linguistic connection with the main theoretical content of cultural linguistics, as well as the analysis

of the concept – the basic concept of this direction; the similarities and features of the concept «Muhabbat» (love) in the Karakalpak language at the lexical, semantic and phraseological levels are determined.

RESULTS

The structure of the studied concept «Muhabbat» (love) is very complicated, on the one hand, there is everything related to the structure of this concept, and on the other hand, the structure of the concept as a fact of culture is its original form (etymology); contemporary associations; meaning and connotations.

In our study, we decided to start with a historical study of the original form of the concept, and as a result, we found out that different meanings are attached to love. In ancient Greece, thoughts began to appear about the god of love – Eros, and love was understood as an amazing force that dominates people and nature. Empedocles (ancient Greek Ἐμπεδοκλῆς 490 BC, Agrigento – 430 BC) saw in the feeling of love «the great unifying factor of the world – people and nature», and Plato (ancient Greek Πλάτων 428/427 or 424/423 – 348/347 BC) divided love into 2 types: emotional love and intellectual love. In his opinion, emotions arise from a sense of external beauty and are the basis of love. Intellectual love arises from a broad sense of beauty – ethical, aesthetic, and scientific understanding, and the philosopher gave more preference to intellectual love than emotional.

Sigbaeva (2009) states that the attitude towards the feeling of love underwent special changes in different historical epochs. In antiquity, “Platonic love” dominated, in the Middle Ages, love for God dominated, in the 17th century, the great tragedians Jean Racine and Don Juan depicted worldly love between a man and a woman, in the 18th century, the era of despair in love (Charles Perrault, Francois La Rochefoucauld), 19th century - the era of universal human love, and the 20th-21st centuries - the era of pluralism in love.

Central Asian scientists also paid great attention to the problem of love. They understood love between a man and a woman as a great relationship between people. It is known that the great scientist Abu Ali Ibn Sina wrote several scientific works on love. According to Yusuf Hadjib, love is a way of life that belongs to a strong family and is the center of the development of society. Lutfiy showed that love is in close connection with a sense of value and loyalty of a person. Alisher Navayi singled out 3 types of love: sexual love, which is born after marriage between a man and a woman; love, which is manifested in the relationship between great people; and love for God.

In the dictionary of Mahmud Kashgari «Divan Lug'at-Turk» (XI century), the lexeme «mukhabbat» was replaced by the lexeme «warmth» | سكالك - «love», «attitude», kunul ~ isikliky karāk meaning «flash of love in the heart». The lexeme «mukhabbat» entered the Turkish language from Arabic in the 12th century, in the «Dictionary of the Arab-Tatar-Russian Language» by M.I.Makhmutov (1993), the lexeme «love» is given in the Tatar language in the form of lexemes

сөю, сөешү, зыйшық. In addition, the lexeme «muhabbat» in other Turkic languages: in Kazakh – сүйіспеншілік, махаббат, гашық; in Kyrgyz – ашықтық, сүйүү, махаббат; in Karachai-Balgar – сүймеклик, сүйюю; in Kumyk – сую, гашыкълыкъ; in Turkish – *sevgi, aşk, sevi*; in Bashkir – яратыу, һөйөү, мөхәббәт, гишық.

In the “Russian-Karakalpak Dictionary” by N.A. Baskakov (1967), the lexeme «muhabbat» is explained: muhabbat (love) with the lexeme “to love”, 1) somebody – something сүйиў, жақсы көриў, жақтырыў, унатыў: ~ мать to love mother; ~ детей to love children; ~ родину to love the Motherland; 2) tendency to something – сүйиў, қызыгыў, инталы болыў: ~ музыку – to love music; ~ путешествовать – to love traveling; 3) need someone or something – жақсы көриў, қаләў, жақтырыў: цветы любят воду – flowers love the water.

DISCUSSION

Love is a secret and strong feeling in relation to a person or group of persons, an idea, or practical creativity. The most free interpretation of the inner world of man comes to mind. The feeling of love is both meaningful and creative, it brings biological and spiritual, personal and social, intimate and global aspects together.

Doubtless, the understanding and comprehension of the feeling of love in the Karakalpak language picture of the world, which differs in its structure, is influenced by elements of Western, Eastern, and European philosophy and the thousand-year-old Islamic religion. If in Europe all types of love were fully revealed by the 20th century, then among the Turkic-speaking peoples, at the same time, among the Karakalpaks, types of love feelings were revealed by the 10th-12th centuries, and this is evidenced by epics about eternal and endless love, such as: «*Ġárip Ashiq*», «*Qırıq qız*», «*Sayatxan Xamre*», «*Alpamis*» and others.

Jinkin (1998) stated that concepts are ideally encoded by a universal subject code in our minds. USC units are individual sensory images that arise from personal sensory experience. The concept appears as an image, and then, waiting for the stages of abstraction, it gradually turns from an image of feeling into a way of thinking. For example, the image of *заўықланыў* (pleasure) lies on the basis of the concept «muhabbat» (love), and therefore feelings appear *ráhátleniw* (pleasure), *quwanıw* (joy), *zawıqlanıw* (pleasure), *lázzetleniw* (enjoyment), *jilli bolıw* (to go crazy), *aqıldan ayrılıw* (to lose mind) etc.

The conceptual component of a linguocultural concept is found without providing information about this component, that is, something that is not metaphorical in the content of this concept and does not depend on the meaning of its language term. The conceptual component of the linguistic concept «Muhabbat» is always interconnected with all the emotional experiences that a person experiences, and which cannot be explained, caused, or driven away. Love leads a person, it is a

hidden secret feeling in a person's heart. The main lexeme of the analyzed concept «muhabbat» is the lexeme «muhabbat» (love).

The object of our study is the concept «Muhabbat» in the Karakalpak language, and for the sake of analyzing the denotative meanings of the word, we used such dictionaries as follows: «Qaraqalpaq tiliniń túsindirme sózligi» (Explanatory Dictionary of the Karakalpak language), «Russian-Karakalpak Dictionary», «Turkiy tilleriniń etimologiyalıq sózligi» (Etymological dictionary of Turkic languages).

The «Explanatory Dictionary of the Karakalpak Language» (1982) contains the following synonyms for the noun-lexeme «Muhabbat» (Love): **Ashıq, súyiw, muhabbat** – For example: *Ǵarip aytar shın ashıqpan bil meni, Alar bolsań qul jayına al Sánem!* - *Garip said I fall in love with you, Otherwise make me your slave Sanem* (Garip ashik). *Sánem aytar, ómirim jeli, Keldi muhabbat joli* - *Sanem said life goes by, And love came in its way* (Garip ashik); **Ashıqlıq, súyiwshilik** – For example: *At shaptım tawdıń órine, Ashıqlıq tústi teńime,...* - *I rode a horse to the mountain top, I fell in love* (Alpamis). *Kem-kemnen súyiwshiligi arttı* - *His love increased gradually* (O.Aytjanov); **Súygilik** – 1) *loved one, beloved*; 2) *friend, lover*. For example: *Alma álle birewdiń súygiligi bolıp qalǵanba degen bir suwıq sezim júregime orala ketti* - *A cold feeling that Alma has become someone's lover entered my heart* (O. Aytjanov); **Súyiwshi** – 1) *liking, loving*; 2) *touch the lips in love, a kiss*; **Súyiwshilik** – *to fell in love, liking, wishing*. For example: *Kem-kemnen súyiwshiligi arttı* - *His love increased gradually* (O.Aytjanov); **Muhabbat** – *liking, to fell in love*. For example: *Xalıqtıń doslıq muhabbatın xoshlayıq, Kúsheytiw, kóbeytiw jolın durıslayıq* - *Let's love the friendship of the people, let's find ways to strengthen and increase it* (A.Dabilov). *Jalǵız júrsem júregime, Muhabbat qosıǵın aytqım keledi* - *When I walk alone, I want to sing the love bird to my heart* (R.Duysemuratova); **Íshqı** – *feeling of love to something*. For example: *Palwan, qızdıń bir sózli ekenin, óziniń aytqan sózinen shıǵaalatuǵın kórip, oǵan ishqı arttı* - *Pakhlavon, seeing that the girl is one-worded, that she comes out of what she says, fell in love with her* (O.Aytjanov). **Íshqı** awır dárt ekenin óz basım kórmesem de, basqadan kórgenim, esitkenim bar - *Although I have not seen it myself, I have seen and heard from others that love is a severe pain* (Q.Sultanov); **Íshqı-muhabbat** – *passion, regard for*. For example: *Abroylı baslanǵan gúrrińniń ayaǵı ishqı-muhabbat ertegisi menen pitedi* - *A story that begins with honor ends with love* (J.Aymurzaev); **Íshqı sezim** – *love, passion*. For example: «*Jamanniń tórinde bolǵansha, jaqsınıń górinde bol*» degen **ishqı** sezimi qız júreginde tuwlap, tolqıdı - «*Be in the net of good, instead of being in the net of evil*», *the girl's heart swelled and filled with love* (Q.Sultanov); **Íqlas** – 1) *Soul, devotion, attention, aspiration*. For example: *Rekomendaciya alıw ushin oqıwǵa jaqsı iqlas salıp, kolxozdıń jumısına da aktiv qatnasatuǵın boldı* - *He devoted himself to study to get a recommendation and actively participated in the work of the collective farm* (T. Kaypbergenov). 2) *Respect > honor*. 3) *Passion, desire*; **Háwes** – *to have a desire for something*,

passion. For example: Kórgen srziw sheker, kórmegen **háwes**, Kórgen jan ismińdi áyleydi qápes - *The dream you see is sugar, the **desire** you don't see, The soul you see turns my name into a cage* (Azhiniyaz); **Sadıq** – *Trust, loyalty, true*. Áwladları babasına sadıq bolğan - *His ancestors were loyal to his grandfather* (T. Kayipbergenov); **Sadıqlıq** – *Trustworthy, decent*; **Ġamxor** – 1) *kind, care*. For example: Húrmetlewge bizler bárhá tayarmız, óle-ólgenshe **Ġamxorıńız** bolamız - *We are ready to respect you, we will **take care of** you as long as we can* (A.Dabilov). 2) *refuge, support, trust, pillar, support*. For example: Partiya menen húkimetimiz jetim-jesirlerge Ġamxor boldı - *Our party and government took care of the young orphanage* (Qırq qız). 3) *something under one's control*. For example: Kúyewi ólgen hayaldıń bala-shaġasına marhumnıń tuwġan-tuwısqanları Ġamxor etiw túrk tuqımlas xalıqlardıń kópshiliginde burınnan kiyatırġan dástúrlerdıń birewi bolıp tabıladı - *Caring for the children of a woman whose husband has died is one of the long-standing traditions of most Turkic peoples*; **Ġamxorlıq** – *Symphathize, support*. For example: Ullı partiyanıń Ġamxorlıġında, kórkem keleshekke baratırıppan - *I am going to the bright future and to **support** of the freat party* (S.Nurumbetov); **Ġamxorshı** – 1) *Supporter, person who seeks for people*. For example: Palwan qashan da bolmasın usınday bir Ġamxorshını tabaman dep isenetuġın edi. - *Paluan believed that he will find someone who **supports** him* (Ó.Aytjanov); **Qızıġıwshı** – *desirous, zealous*; **Qızıġıwshılıq** – *interest, curiosity, aspiring, endeavoring*. For example: Mina ájayıp adam Palwanda qızıġıwshılıq tuwdırdı. - *This amazing man aroused **curiosity** in Palwan* (Ó.Aytjanov).

Also the verb-lexeme of the concept «muhabbat» (love) has poly synonymous series of words in the Karakalpak language, such as: **Jaqsı kóriw** - *to love, desire, to please*; **Íshqı otı lawlaw** – *strong love, blaze, burn*. For example: Esine alġan sayın ishqı otı lawlap, jigitti elitip biyhal etip baratır - *As he remembers, the fire of **love is burning**, melting the young man and making him uncomfortable* (Q.Sultanov); **Unaw** – *to love, will, sympathy*. For example: Onıń barlıq ádeti, minezi Jumashvqa unap qalġan edi - *Jumashov **liked** his good manners and character* (A.Bekimbetov); **Súydiriw** – *to kiss someone by somebody*; **Súyisiw** – *to kiss each other*. For example: Doktor ekewimiz súyisip xoshlastıq - *The doctor and I **kissed** goodbye* (Ó.Xojaniyazov); **Súyiw** – 1) *to love, will, sympathy*. For example: Súye bildiń óz elińdi, Óz jerińdi janınday – *Love your homeland, your land, like your soul* (T.Seytjanov). 2) *to touch lips, to kiss*. Klasskom degen ne? – dedi ol mańlayman súyip - *What is a Classkom? - he said **kissing** his forehead* (T.Qayıpbergenov); **Íshqı zarın shegiw** – *experiencing the pain and difficulties of love*. For example: Ishinen qızdıń ġapın tákirarladı, «Íshqı zarın shekpegen». – He whispered the girl's words “He has no experience of **love's pain**” (Q.Sultanov); **Íshqı ketiw** – *to fall in love, to love*. For example: Íshqı ketip mırandı, qardan appaq etine. – He **fell in love** and moaned («Qırq qız»); **Qálew** – 1) *to fall in love, to love, to like*. 2) *to love, to sympathize*. For example: Súyme bala, bolmaġıl hálek, Seni súygen bir jigít qálep. – Don't **fall in love** with him, There is someone who **likes** you (T.Seytjanov); **Jaratıw** – 1) *to like, to love* [12; 179];

Жақтырыў – 1) 1 form of the verb ‘жағзыў’ (to like); 2) liking, sympathy. For example: Amangeldi shashtárez bolıp, xızmetin sarayǵa jaqtırdı. – Amangeldi was **liked** by the palace because of his service (Q.Sultanov); **Íqlas tógiw** – to encourage, cheer up; **Íqlaslanıw** – excitement, interest, enjoy. For example: Shamurat duwtardı endi birotala ıqlaslanıp sherte basladı. – Shamurat just started playing his duwtar with **excitement** (K.Dosanov); **Háwesleniw** – wishing something, to desire; **Háwesleniw** – to have an interest in something, wishing or have a desire; **Zawıqlanıw** – cheering up, happiness. For example: Dáriya boyda olar shalqıp, Shın zawıqlanıw kúldi qattı. – By the river, they really **enjoyed** and laughed (I.Yusupov); **Qızıǵıw** – desire, want, interest. For example: Dúniya ushin qızıǵıp, Ózin-ózi qorlaydı. – His **desire** to be wealthy humiliated himself (Berdaq); **Qızıqsınıw** – interest, desire, wish. For example: Tariyxın bilip alıwǵa, Qızıqsınıp soraydı. – He is **interested** in knowing his own history («Alpamıs»).

Obviously, turned out that the adjective-lexeme of «Muhabbat» (Love) in the Karakalpak language also has many synonyms: **Háwesli** – cheerful; **Háweskerlik** – demanding, pleasant; **Háweslik** – pleasant, cheerful; **Háwessiz** – unpleasant, obnoxious; **Súyikli** – the person whom in love. For example: Súyikli yarım tek senseń, dúniyada, Ózgelerden bolasańda ziyada. – You are my **love**, the only one in the world, even if you are not better than others (X.Seytov).

As a result of the study of the lexical units of the «Explanatory Dictionary of the Karakalpak Language», the conceptual field of the concept «Muhabbat» (love) was created, and the words «Súyiw» (to love), «Háwes» (desire), «Íshqı» (love) are included in the center of this fields, and the other lexical units listed above form the periphery of the field (Fig. 1).

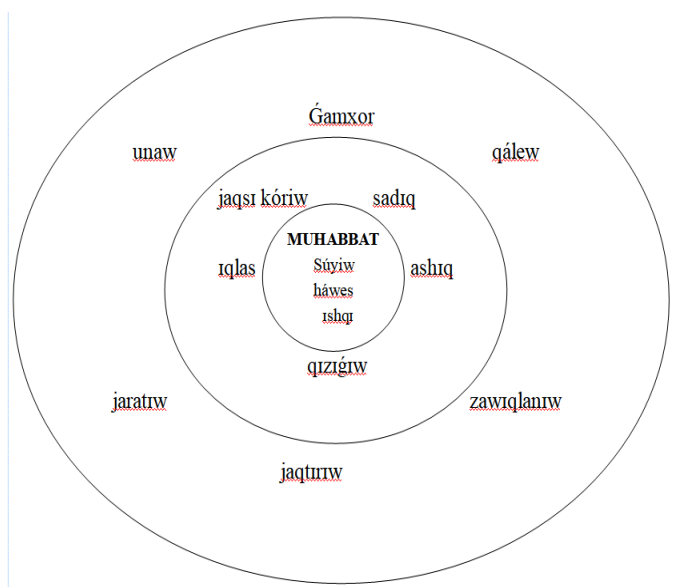


Figure 1. Conceptual field of the concept «Muhabbat» (love) in the Karakalpak language

CONCLUSION

Summarizing the information about the concept «Muhabbat» (love) from the dictionaries, we came to the following conclusion:

- The concept «Muhabbat» in the analyzed Karakalpak language is distinguished by its polysynonymous character: «*súydiriw*», «*háwesleniw*», «*súyiw*», «*zawıqlanıw*», «*ıshqı ketiw*», «*jaqsı kóriw*», «*ıqlaslanıw*», «*qálew*», «*jaratıw*», «*jaqtırıw*», «*súyikli*», «*unatıw*», «*ǵamxorlıq*», etc.; noun-lexeme – *ashıq*, *súyiw*, *muhabbat*, *súyiwshilik*, *ashıqlıq*, *ıshqı-muhabbat*, *sadıqlıq*; verb-lexeme – *jaqsı kóriw*, *súyip qalır*, *ashıq bolır*, *háwesleniw*, *jaqtırır*, *ıqlaslanır*, *qálew*, *jaratır*, etc.

- This concept has a very complex structure, and therefore it is not enough to be limited only by the study of its denotative meanings in dictionaries, and it is also necessary to study the connotative meanings of this lexeme.

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