



**METAPHYSICAL REPRESENTATIONS REFLECTING THE HUMAN INNER
WORLD AND THEIR MANIFESTATION IN NATIONAL CONSCIOUSNESS
THROUGH EMOTIONAL UNITS IN UZBEK AND ENGLISH LANGUAGES.**

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Abstract: *This article examines metaphysical representations of the human inner world and their manifestation through emotional units in Uzbek and English languages. It discusses how linguistic expressions of emotions reflect cultural values, collective memory, and national cognition. By comparing conceptual metaphors, idioms, and culturally embedded emotional lexicon, the study demonstrates how each linguistic community conceptualizes psychological experience and how metaphysical thinking is encoded in language.*

1. Introduction

Human emotional experience is one of the most universal but at the same time culturally diverse aspects of cognition. Each language encodes specific metaphysical concepts, worldviews, and cultural values that shape how emotions are interpreted, expressed, and socially understood. Linguistic expressions related to emotions are not simply grammatical or lexical units; they are conceptual tools through which each culture understands the human soul (ruh), heart (yurak/ko‘ngil), inner states, and moral values.

In Uzbek and English languages, emotional units serve as important indicators of national mentality. Because emotions are closely tied to cognition, inner perceptions, and metaphysical beliefs, their linguistic representation becomes an effective means for studying cultural differences. This article focuses on how metaphysical ideas about human psychology are reflected through emotional expressions in Uzbek and English linguistic cultures and how these expressions contribute to the formation of national consciousness.

2. Metaphysical Representations of the Human Inner World

Metaphysical concepts related to human psychology include the notions of soul, heart, intuition, inner purity, and the spiritual foundations of emotional life. In many cultures, these concepts are used to explain internal states that go beyond rational observation.

2.1 The Uzbek Metaphysical Model

Uzbek metaphysical worldview is deeply influenced by Eastern philosophy, Islamic and Sufi traditions, and collective cultural memory. Core concepts such as ko‘ngil, ruh, taqdir, sabr, and baraka shape how emotional experiences are interpreted. The heart (yurak) and soul (ko‘ngil) are considered central metaphysical entities responsible not only for emotions but also for moral purity and spiritual balance.

2.2 The English Metaphysical Model





The English worldview is shaped by Western philosophical traditions, including rationalism, empiricism, and individual human agency. Compared to Uzbek culture, English metaphysical representations rely less on spiritual symbolism and more on psychological, physical, and cognitive interpretations. Concepts such as mind, self, emotion, and personal identity play a dominant role.

Thus, the metaphysical understanding of inner states differs considerably between the two cultures, and these differences are clearly reflected in emotional expressions.

3. Emotional Units as Indicators of National Cognition

Emotional units—words, idioms, metaphors—serve as linguistic tools for conceptualizing internal experiences. They reveal how each culture understands emotional states, inner balance, and human relationships.

3.1 Emotional Units in Uzbek

Uzbek emotional expressions emphasize spiritual depth, moral responsibility, and the significance of social harmony. Lexical items such as ko'ngil, ruh, yurak, and jon are central elements in describing internal states.

For example:

Ko'ngli yorishdi — emotional and spiritual relief

Yuragi orqaga tortdi — fear linked to intuitive hesitation

Ko'ngli ezildi — deep emotional burden

These expressions demonstrate that emotions are conceptualized as movements or changes within the ko'ngil, a metaphysical container associated with moral and spiritual values.

3.2 Emotional Units in English

English emotional expressions, by contrast, tend to frame emotions in terms of physical states, psychological processes, or metaphorical spatial orientation.

Examples include:

Heartbroken — severe emotional pain

Lose one's mind — psychological instability

Lift one's spirits — improvement of mood

Such expressions show that English culture often associates emotions with mental activity or bodily sensations, highlighting a more secular and individualistic mental model.

4. Comparative Conceptual Metaphors

Metaphors are powerful tools through which emotional and metaphysical concepts are linguistically materialized. Both languages use metaphors, but their conceptual foundations often differ.

4.1 Heart and Ko'ngil Metaphors

Uzbek: ko'ngli tog'dek ko'tarildi, yuragi ezildi, ko'ngli qoldi

English: heavy-hearted, follow your heart, heart sinks





In Uzbek, ko'ngil is a metaphysical, spiritual, and moral center. In English, the heart is a symbol of emotion, particularly love or personal feeling, but lacks the spiritual significance found in Uzbek.

4.2 Fear and Anxiety Metaphors

Uzbek: yuragi shuv etmoq, qonim qotdi

English: get cold feet, frozen with fear

Uzbek metaphors often portray sudden spiritual reactions, while English metaphors emphasize physical sensations or bodily responses.

4.3 Joy and Positivity Metaphors

Uzbek: ko'ngli osmonga ko'tarildi, ko'ngli yayradi

English: on cloud nine, feel uplifted

Both languages use vertical spatial metaphors to conceptualize positive emotion, though Uzbek expressions are more spiritually oriented.

5. Linguistic Reflections of National Consciousness

The emotional lexicon of a language illustrates how a nation perceives inner life and psychological realities.

Uzbek worldview through emotional units:

Emphasis on spiritual purity and moral responsibility

Strong connection between emotion and collective harmony

Deep metaphysical symbolism of the ko'ngil

Emotional subtlety and intuitive sensitivity

English worldview through emotional units:

Focus on individuality and personal experience

Secularized interpretation of emotions

Psychological and physical grounding of emotional metaphors

Emphasis on self-expression and mental processes

Thus, emotional units serve as linguistic evidence of different cultural models of the human soul and inner world.

6. Conclusion

The study shows that metaphysical representations of the human inner world vary significantly across cultures and languages. Uzbek emotional expressions encode a spiritually grounded, collectivist, and morally oriented worldview, whereas English expressions reflect a more individualistic, secular, and psychologically focused understanding of emotions. Emotional language thus becomes a key to understanding national cognition and cultural identity. The comparison reveals that metaphysical models are deeply intertwined with linguistic structures, and emotional units serve as powerful indicators of how each culture conceptualizes human psychology and inner reality.

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TANQIDIY NAZAR, TAHLILIY TAFAKKUR VA INNOVATSION G'OYALAR



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