

REPUBLIC OF AZERBAIJAN

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE LINGUOCULTURAL ASPECTS OF CONCEPTS OF
LIFE AND DEATH
(Based on Materials of the English and Azerbaijani Languages)**

Speciality: 5704.01 - Language Theory

Field of science: Philology

Applicant: **Ramila Babir Ahshova**

Baku – 2024

The dissertation work was performed at the Department of Linguoculturology of the Azerbaijan University of Languages.

Scientific supervisor: Doctor of Philological Sciences,
Professor

Fikrat Fatish Jahangirov

Official opponents: Doctor of Philological Sciences,
Professor

İlham Mikayil Tahirov

Doctor of Philological Sciences,
Associate professor

Gunel Muhammad Bayramova

Doctor of Philosophy in Philology,
Associate Professor

Javanshir Khankishi Muradov

Dissertation council ED 1.06 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Azerbaijan National Academy of Sciences (ANAS) Institute of Linguistics named after I. Nasimi.

Chairman of the Dissertation council: Doctor of Philological Sciences,
Professor

Nadir Balaoghlan Mammadli

Scientific secretary of the Dissertation council: Doctor of Philosophy in Philology,
Associate Professor

Sevinj Yusif Mammadova

Chairman of the scientific seminar: Doctor of Philological Sciences,
Associate Professor

Gulsum Israfil Huseynova



GENERAL CHARACTERISTICS OF THE WORK

The relevance and scope of the subject. Urgency of the theme and the degree of research. In anthropocentric cognitive linguistics, language is studied not as a unique isolated object, but as a means of penetrating all mental processes occurring in the human mind. Modern linguoculturology, which sees language and cultural relations interpreted as two mutual social phenomena, pays special attention to the mechanisms of verbalisation of cultural knowledge in lexical units. It is therefore of scientific and theoretical importance to study the mentioned issues as a whole in a connected and systematic way.

Until recently, the human factor was not the focus of linguistic research, and language theory had a purely formal descriptive character. Today, the approach to language as a special cultural code occupies an important space in linguistic sources. In the linguocognitive approach, the identity of the language speaker therefore comes to the fore in language learning. A person does not just understand the world, but also lives in it, and as a result, not only the objective reality is reflected in the language they choose to use, but also the way they subjectively understand the world.

It is known that people's knowledge of objective reality is developed in the form of concepts – abstract mental structures covering various areas of human activity. Rich folk heritage, unique customs and traditions, lifestyle and so on become stored in the language, conversational etiquettes, and stable communication formulas. As Wilhelm von Humboldt poignantly states, *“every language contains the core of the people's worldview ... every language embraces the people to which it belongs, and it is possible to go beyond its borders only if you step into another circle.”*¹

The anthropocentric and cultural approach to language has recently gained special importance in modern linguistics. The main reason for this is to reveal the interaction and influence of language

¹ Humboldt, V. On the differences in the structure of human languages and its influence on the spiritual development of mankind // Selected works on linguistics, - Moscow: Progress, - 1984. - p.324.

and culture; the connection between the means of expression formed by the worldview, behaviour, lifestyle, and traditions of the ethnos that the language serves in the process of historical development with the communicative intention and purpose of the speakers of said language. Language is not only a means of expression of culture but also a means of influencing, shaping and transforming the current culture, meaning that the linguistic and cultural relations of any linguocultural group are distinguished by their complexity. All this creates new directions of language and culture research based on the language-ethno-culture triad.

Linguoculturological studies also take into account the way of life and traditions of the people. The language of any nation reflects its spirit, spirituality, history, development, everyday life, social relations, morals, behaviour, world outlook and so on. Language reflects in itself, playing a decisive role in the formation of these concepts. Noting the indispensable role of language in human life, von Humboldt succinctly states that: *“Language is the external manifestation of the soul of the people, the language of the people is its soul, and the soul of the people is its language – it is difficult to imagine something more identical.”*² According to him, *“language is one of the phenomena that expresses the character of the people, ... it determines the moral characteristics of the people and languages.”*³

Part of linguoculturology are likewise studies related to the extralinguistic field and the search for cognitive, cultural and social explanations of language facts. Reference to extralinguistic realities is essential to create a complete picture of language structure and a comprehensive picture of the language. Clarification of elements, elements and units that carry cultural information, as well as their connection characteristics, requires various aspects of research. Considering this breadth of research topics, it is then no surprise that the orientation of linguoculturological research is quite diverse. The definition of methods of approach to the issue posed in

² Humboldt, V. On the differences in the structure of human languages and its influence on the spiritual development of mankind // Selected works on linguistics, - Moscow: Progress, - 1984. - p.325.

³ Ibid., p.325.

linguoculturological research is also distinguished by its relevance in modern linguistics. This study focuses on the role of pragmalinguistic, cognitive and semantic aspects, as well as the factor of subjectivity in language. Such a wide orientation in linguistic research increases the possibility of revealing linguoculturological features.

Life and death are the eternal themes of the spiritual culture of mankind. Prophets, philosophers, linguists, and figures of art and literature that have thought out and put forward ideas around these concepts. Questions of life and death are reflected in practically all spheres of human activity and, of course, also in language.

Realising the end of one's existence on Earth and asking oneself questions about the meaning of life, humans began to create their own concept of life and death, affirming the inextricable connection between life and death: there can be no immortal life, but always new life begins after death, therefore, this topic is considered one of the most important problems not only in linguistics but also in world literature, for each individual and for all humankind. The history of world culture is filled with the search for the meaning of life and the discovery of the secret of existence and non-existence – our age-old attempts to live forever and overcome death (if not materially, at least spiritually).

From the point of view of self-representation in language, the cultural concepts of “life” and “death” are presented mostly by lexemes and phraseological units. Therefore, defining what is meant by the terms “lexeme” and “phraseological unit” is one of the important issues for this research work. The relevance of the topic and problems of the dissertation are determined by the importance of studying the maximum range and semantics of language units. The selection of the concepts of “life” and “death” have been chosen not only because of their universality and significance for people of different cultures but also for the world community in general. The relevance of these concepts confirms the fact that the concepts of “life” and “death”, which are important for the English and Azerbaijani linguistic picture, are involved in the study from a new, linguocultural aspect in Azerbaijani linguistics. Special attention is

therefore paid to revealing the features of individual views of particular authors. That is, the relevance of the topic is strengthened by the increasing attention of modern linguistics to the individual stylistic features of individual poets and writers. In linguistic studies, the individual style of wordsmiths has been increasingly studied in recent years, taking into account the relationship between language and thinking, ways of expressing extra-linguistic reality in language, and the laws of organisation of knowledge about the world – in other words, the so-called “linguistic picture of the world.” Although the concepts of “life” and “death” are considered to be the most necessary elements in the worldview of many peoples, this issue has not yet been fully and systematically studied from the linguistic point of view.

Among the leading linguists in the field of cognitive linguistics, the following scientists have researched this question: J. Lakoff, E. Sepir, F. Sharifan, C. B. Palmer, B. L. Whorf, V. I. Karasik, Y. S. Kubryakovan, Z. D. Popov, I. A. Sternina, L. B. Babina, L. I. Borisova, V. N. Telia, and Y. D. Soloduban. Further, in the field of linguistic and cultural studies, this question has been researched by scientists such as A. Vejbitskaya, R. M. Kising, R. Langaker, V. Maslova, S. Vorkachev, V. Shakli, F. Vorobyov, J. Stepanov, E. Levchenko, V. Kononenko, K. Abdullah, F. Veysalli, A. Abdullayev, A. Mammadov, F. Jahangirov and others.

The object and subject of the research. The object of the research are the concepts of “life” and “death” expressed by lexemes and phraseological units of Azerbaijani and English languages in the works of writers and poets of both languages.

The subject of the research is the study of the concepts of “life and death” from the linguistic and cultural aspects based on literature material in both languages.

Purpose and objectives of the research. The purpose of the research work is to analyse the concepts of “life” and “death” in English and Azerbaijani languages from the linguistic and cultural aspect of different phraseological combinations, to determine their lexical-semantic features and to reveal the possibilities of word formation.

To achieve this goal, the following tasks need to be executed:

- to consider issues related to the interpretation of the concept of “language and conceptual picture of the world” in modern linguistics;
- to comment on the concept of linguocultural concept in linguistics;
- to reveal the language means that embody the content of the concepts of “life” and “death”;
- to characterise the national-cultural components typical for the English and Azerbaijani languages in the content and structural features of the concepts “life” and “death”;
- to analyse the cultural essence of the concepts of “life” and “death” expressed by lexemes and phraseological units from the point of view of Azerbaijani and English mentality;
- to determine the wording possibilities of the considered concepts;
- to characterise the universal aspects of the formation of the concepts of “life” and “death”;
- to consider the characteristics of English and Azerbaijani writers and poets in the individual-author picture.

Methods of the study. In the research process, the method of conceptual analysis (when applying this method, the methods of realising the concept by means of language by modelling the structure are considered), the descriptive method, the method of component analysis (revealing the content of the concepts “life” and “death”), the method of semantic identification (English and Azerbaijani revealing the content semantics of the concepts of “life” and “death” expressed by the lexemes and phraseological units of their languages), the lexicographic method and the comparative-contrast method were used, as appropriate, in accordance with the analysed material.

Main provisions put out for defense:

- It is necessary to take into account the study and presentation of any concept in the language, as well as the degree of their actualisation in the thinking of the speakers of the language, which,

in turn, implies the use of linguistic methods as well as linguistic cultural data.

- The concepts of “life” and “death” are complex abstract concepts included in the English and Azerbaijani conceptual spheres. It is a multifaceted and multilevel field structure with nuclear, perinuclear and extensive near-nuclear zones in word form. The macro field of the concept consists of a set of micro fields formed from keywords.

- The concepts of “life” and “death” have cognitive, figurative and valuable components. The core of the cognitive component is lexemes. The figurative components of life and death in Azerbaijani and life and death in English appear at different language levels (lexical, morphological, phraseological, syntactic). The value component consists of elements that make up the concept’s importance, relevance, cultural mechanism, and the value of events in the ethnic picture of the world.

- The analysis of the expression of the concepts of “life” and “death” through language makes it possible to reveal their content and structurally similar and different parameters in the conceptual fields of the English and Azerbaijani languages.

- Joint analysis of linguocultural and lexicographic sources reveals that the concepts of “life” and “death” have intra-linguistic and extra-linguistic features. If the linguistic signs for the concept of “life” in the Azerbaijani language are “carefree, meaningless life”, the main signs of this concept in English are “success and wealth”, “living freely according to one’s own convictions”. If the intra-linguistic sign of the concept of “death” is considered “fear of death” in Azerbaijani, it is “death ceremonies” in English.

- Mutual comparison of the concepts of “life” and “death” based on the materials of both languages is explained by the universality of these concepts.

- The conceptual analysis of the mentioned concepts in phraseological units completes the national picture of the world in language units.

- The expression of the concepts of “life” and “death” through words in the works of Azerbaijani and English writers and poets

reflects the features of the artistic thinking and outlook of the wordsmiths, creating an idea of the value system of the world view.

The scientific novelty of the research. First, the mentioned concepts are new in Azerbaijani linguistics, especially in the field of cognitive linguistics research. Language units are combined with the concepts of “life” and “death” and are involved in the analysis based on lexemes and phraseological units of both languages in the linguistic aspect. Here, the concepts of “life” and “death,” consisting of macro and micro fields (with nuclear and perinuclear features), are seen as a field structure.

Secondly, both word-correction and form-correction features of the mentioned concepts are analysed from the linguocultural point of view, with the axiological component of the studied concepts considered within the framework of the English and Azerbaijani mentality.

In the research work, two different language systems related to inflexion and agglutinateness are compared, with the two cultures and histories not only contrasted but also compared.

Theoretical and practical significance of the study is that the concepts of “life” and “death” expressed by lexemes and phraseological units of both languages have different characteristics from the point of view of presenting and reflecting the culture of the Azerbaijani and English peoples. This dissertation work is focused on solving the issue of learning cultural concepts, especially their implementation in the language of a certain mental community. As a result of the conducted research, the knowledge about the structure of the conceptual field of “life” and “death” in both languages was defined as a part of linguistic cultural knowledge.

The practical significance of the study is that the obtained scientific results and materials can be used in translation theory and practice, intercultural communication research, text interpretation, comparative and cognitive linguistics, future research in linguoculturology, phraseology, and teaching experience in educational institutions (within special courses).

Approbation and application of the research. The main results of the dissertation were published in the form of articles and

theses and presented at scientific events (conferences and symposiums).

Name of the organization in which the dissertation work is performed. The dissertation was carried out at the Department of Linguoculturology of the Azerbaijan University of Languages.

The structure and volume of the dissertation, in signs, indicating the volume of each structural unit separately. The research consists of an introduction, three chapters, a conclusion and a bibliography. The introductory part of the dissertation is 7 pages, 12984 characters, chapter I is 57 pages, 106413 characters, chapter II is 39 pages, 70450 characters, chapter III is 32 pages, 58421 characters. Conclusion is 3 pages, 4652 characters, the list of used literature is 13 pages. The total volume of the dissertation is 158 pages 252920 characters, excluding the list of used literature.

THE MAIN CONTENT OF THE WORK

In the **“Introduction”**, the relevance of the topic is justified, the goals and objectives of the research determined, its scientific novelty interpreted, and its theoretical and practical significance highlighted, as well as methods and sources of research, defense provisions, approbation and structure of the work.

In first chapter of the dissertation, entitled **“Theoretical foundations of the study of concepts in the linguocultural aspect,”** the two concepts of “life” and “death are studied from the linguocultural point of view. In cognitive science, the main focus is on human cognition, not only the observed actions, but also their mental (mental) representation (internal manifestation model), symbol (symbol), human strategy are also studied, all of which give rise to action based on knowledge; that is, the cognitive world of a person is studied based on his behavior and activity.

The first paragraph of the chapter is entitled **“Concept as a central theme of cognitive linguistics.”** This paragraph provides background information about the concept. In modern times, the

system-structural and statistical paradigm, which used to dominate linguistics, gave way to an anthropocentric and cognitive paradigm. The anthropocentric paradigm gives special importance to the analysis of language-human relations. Since the 20th century, the activity of language in the cognitive process of a person comes to the center of attention, changing the direction of the anthropocentric paradigm. In such studies, the focus is shifted from the object of cognition to its subject. The system of meanings related to a person's world knowledge, way of thinking and ideas is considered to be realised as a result of cognitive activity. The use of symbols during man's understanding of the world and at the same time self-awareness was combined with other sciences that study man and society and created cognitive linguistics.

Cognitive linguistics is based on cognitivism. *"Cognitivism – the object of research in science is the tendency to study human consciousness, thinking and the mental processes and states connected with them. It is the science of knowledge and understanding of the world in the process of human activity."*⁴

Currently, the term "cognitivism" refers to:

- human "cognitive mechanism" research program;
- study of the processing process of information coming to a person through various channels;
- the structure of the mental model of the world;
- the structure of systems that provide different types of cognitive acts;
- understanding and correcting ideas controlled by either a human and a computer in natural language; developing a computer program model capable of understanding and interpreting text;
- a wide range of mental processes that serve acts of thought.⁵

N. Chomsky writes the following about the innovation brought by cognitivism to linguistics: *"Cognitivism calls for a consistent, if necessary, industrial method for solving issues about human*

⁴ Abdullayev, A.A. Actual membership, text and discourse / A.A.Abdullayev. - Baku: Zardabi-LTD, MMC, - 2011, p.191.

⁵ Ibid., p.38.

thinking."⁶ Before the cognitivists, scientists strove to discover general logical laws that could "work" in all areas of scientific practice.

In cognitive studies, the issues studied so far are studied at a new level. For example, it is known that the different nature of reality (things, events) determines their different reflections (descriptions) in the mind. Some are given in the form of visual images, others in the form of simple concepts, while yet others are given in the form of symbols.

In cognitive science, the main focus is on human cognition, not only the observed actions but also their mental representation (internal manifestation model), the symbolism connected thereto as well as human strategies, all of which give rise to action based on knowledge; that is, the cognitive world of a person is studied based on their behaviour and activity.

These given explanations and considerations once again confirm that a person and their mental processes are taken as the (cognitive) research object of modern linguistics. Determining the status of any language unit is impossible without taking into account the mental activity of a person. That is, only native speakers or those who know this language can determine that any given words and pairs of words have two different forms. For example, *life - lives; death - dead; ana - analar*. This means that the language sign is used by man and man understands it. According to the general consensus, the conceptosphere of a nation is organically connected with semantics on the one hand and cognitive process on the other hand.

Cognitive linguistics can be linked to three traditional approaches central to anthropological linguistics: Boazian linguistics, ethnosemantics (ethnoscience), and speech ethnography.⁷

From a broader perspective, within the framework of anthropological linguistics, Palmer refers to the three traditions that language should be taught within its socio-cultural context. F.

⁶ Chomsky, N. Form and the Meaning in natural language / N.Chomsky. – New York: – 1969, p.19.

⁷ Palmer, F.R. Semantics / F.R.Palmer. – Cambridge: Cambridge University Press, – 1981, p.5.

Sharifan emphasises the exact nature of the relationship between language and culture, a number of widespread scientific ideas, that is, those who claim the role of language and culture in the formation of human thoughts and those who perceive language as a mere cultural activity, cover a wide field.⁸

The historical background of cognitive linguistics is found in cognitive psychology, which is based on the knowledge of psycholinguistics, although this was broader in terms of its purpose and integration with other sciences. Cognitive linguistics borrows the concept of conceptual and cognitive models from cognitive psychology. The point is that the activity of language is really based on psychological mechanisms, because language is the most important point in the collection and storage of categorised experience of human interaction with knowledge and with the world.

Another source of cognitive linguistics is linguistic semantics. Some linguists define cognitive linguistics as “deep semantics” and see it as a natural development of semantic ideas. They see behind the semantics of language more generally clear categories that can be imagined as the result of the world being mastered by human cognition.

The following are also of great importance in the formation of cognitive linguistics:

- a) information about the typology of linguistics, which allows a better understanding of what is universal in the structure of the language;

- b) neurolinguistics, which studies language as the basis of cognition as a whole in the mental activity of the human brain;

- c) culturology, which allows determining the role of culture in the formation and functioning of concepts.

The main terms of cognitive linguistics are mind, knowledge, conceptualisation, conceptual system, cognition, linguistic picture of

⁸ Sharifian, F. Cultural conceptualizations and Language: Theoretical Framework and Applications / F.Sharifian. – John Benjamins Publishing Company, – 2011. – p.79.

the world, cognitive base, mental representation, model, categorisation, verbalisation, mentality, cultural constants, concept, conceptosphere and national cultural space among others. All these determine the cognitive activity of a person.

We will also use several terms that are important to us in our research work, one of which is concept.

*"A concept - is a product of an ecstatic soul, a mind that creatively reproduces or collects ideas that act as universal, providing a connection between objects and speech."*⁹

A concept is not the same as an understanding because it is spoken speech. The concept is formed through speech. Speech takes place in the mental space, and the concept is extremely subjective. It transforms the soul of man as a thinking body, forming it into a concept, imagining it as another subject, and at the same time actualizing the questions in his thoughts, which creates a dispute.

In order to combine two concepts, it is necessary to determine their conceptual relationship with each other in the word order. For example, an object concept may be associated with secondary concepts such as sign or position, location, or displacement. It is clear that such concepts condition each other. For example, an object can be a determiner, and a sign, in turn, can refer to an object.

Concepts represent ideal, abstract units that a person uses in the process of thinking. They are the results of all human activity and his understanding of the world. As "quanta" of knowledge, they reflect the content of acquired knowledge.

There is no unified interpretation of the term "concept" in linguistics. Different definitions of the concept emphasise this or that aspect, which creates different views.

A concept is loaded with culture. It has emotionality, connotation, it is axiological by nature and has a name in the

⁹Neroznak V.P. From concept to word: to the problem of philological conceptualism // Questions of philology and methods of teaching foreign languages: interuniversity. Sat. scientific works / under. total ed. L.N. Shelontseva, Omsk: Omsk State Pedagogical University Publishing House, -1998, p.43.

language.¹⁰ In our opinion, this kind of approach to the concept is more correct, and in recent years, this kind of approach to the concept has prevailed in linguistics.

The second paragraph of chapter I, entitled “**Linguocultural Concept in Linguistics**”, provides information about the concept of linguistic concept. It is noted that from the terminological point of view, the concept has been used in different ways in different periods. Back in the 1840s, while studying Russian folk tales, the connection between the etymological concept and the cultural event was determined. Later, in the 1920s and 30s, this issue became relevant again in Soviet linguistics. M. M. Bakhtin clarified the ideas about the concept by mentioning the unique aesthetic form while talking about the theoretical problems of literary studies. According to Bakhtin, *“the aesthetic component is an image, not a concept, not a word, not what we see with the eye, but a unique aesthetic has emerged. This is done with words in poetry, and with visible material in art (which never coincides with other materials and their combination),” thus bringing a new term to philology – the term “concept.”*¹¹

Linguoculturology is an independent field that first appeared in the 1970s. As E. Benvenist commented, linguoculturology is based on three main components that are related to each other: *language, culture and human personality*.¹² Its purpose is to activate the facts about the language and culture of the studied country with the help of philological methods of research. At the same time, linguoculturology is related to both cultural and linguistic sciences. It represents the national-cultural characteristics of the nation and the body of knowledge about its reflection in the language.

“The term linguistic concept was first studied in the logic that understands it as a whole set of properties of an object, in meta-

¹⁰ Rajabli A. Cognitive linguistics / A. Rajabli. - Baku: Science and education, - 2021, p.88.

¹¹ Bakhtin, M.M. The problem of the content of material and form in verbal artistic creativity / M.M. Bakhtin. – Moscow: – 2004. – p.53.

¹² Benveniste, E. General linguistics / E. Benveniste. – Moscow: Editorial URSS, – 2002. – p.138.

logic, meaning is identified with denotation, and concept is identified with meaning or significance."¹³

The definition of the term *linguocultural concept* can be found in philosophy and psychology. *"Philosophy explains a concept as a summary, as a 'mental image, general idea', as an outline or configuration of a future event. In psychology, the concept is understood as a derivative that performs a substitute function – changing the meaning of the word".*¹⁴

*"The term linguocultural concept is also considered a base in cognitology, and all cognitive activity of a person is aimed at the development of the ability to find direction in the world. There are concepts for ensuring such operations."*¹⁵

For linguoculturology, the term *linguocultural concept* is also considered as the basis: *"Concept - as if culture is a clot in a person's mind"*¹⁶ as B. H. Telia writes. On the one hand, it is a form whose culture enters the mental world of a person, on the other hand, it is a form in which a person himself enters the culture, and in some cases, it is called a tool that affects it. According to Telia, *"linguocultural concepts are semantic derivatives marked with cultural specificity, which in one way or another characterise the carriers of a certain ethnoculture."*¹⁷

Thus, in accordance with the above-mentioned approaches, we can conclude that the concept is the basic unit of culture. In other words, it is the unit of the mental and psychic resources of our

¹³ Pavlovich, T. Semantics of words with the root "-zhi(v)-" and "mer/mor-" in Russian and Serbo-Croatian languages against the background of cultural concepts "life" and "death": / abstract of dissertation. ... candidate of philological sciences / - Moscow, 1996. - p.18.

¹⁴ Rosenthal, D.E. Dictionary-reference book of linguistic terms / D.E. Rosenthal, M.A. Telenkova. – Moscow: Enlightenment, – 1976. – p.274.

¹⁵ Maslova, V.A. Linguoculturology: manual for students higher schools, institutions / V.A.Maslova. – Moscow: Publishing house. Academy center. – 2001, p.95.

¹⁶ Telia, V.N. Russian phraseology. Semantic, pragmatic and linguocultural aspects / V.N.Teliya. – Moscow: School "Languages of Russian Culture", – 1996. – p.23-24.

¹⁷ Ibid., 23-24.

consciousness, the information structure that reflects human knowledge and experience; it is an operative, complete unit of the world view reflected in the human psyche, the brain's conceptual system and language, mental lexicon, and memory. All analyzed approaches have some value. Thus, they show different means of explaining the form of material expression of concepts in language and present ways of their research.

The third paragraph of chapter I, entitled *“The Concepts of Life and Death in the Linguistic Picture of the World”*, the concepts of life and death in the linguistic picture of the world are extensively explored.

The idea of a worldview arose at the beginning of the 20th century. This term was first used by O. Spengler in his work *The Fall of Europe*, and stands for a collection of knowledge about the world, a set of visual ideas acquired by a person. It arises from the need of a person to have a visual image of the world. It is assumed that the worldview is a synthetic panoramic view of concrete reality and the concrete place of each person in it.¹⁸

V. A. Maslova defines the term as follows: *“Language picture of the world means the formation of an orderly set of knowledge about reality in social consciousness (individual and collective consciousness).”*¹⁹

The language picture of the world is understood in linguistics as the perception of the surrounding world and reality in our consciousness. In this sense, this concept is close to the concept of the worldview. However, these concepts cannot be seen as the same: if the worldview is a *method* of understanding, then the linguistic view of the world is already *the result* of the understanding.

The description of the linguistic picture of the world is of linguistic importance, because in this way it is possible to reveal the system of means of expression in the language. However, if this description includes cognitive structures, if it also covers the

¹⁸ Jahangirov, F.F. Language and culture / F.F. Jahangirov. - Baku: Science and education, - 2014, p. 28.

¹⁹ Maslova, V.A. Introduction to cognitive linguistics / V.A. Maslova. – Moscow: FLINTA, – 2016, p.60.

description of the world's linguistic picture, conceptsphere, and concepts, then this kind of description becomes a linguocognitive description; it gives access to a person's information base. At this time, it is very important to compare the language with other languages as the national-semantic space requires the description of the cognitive and national conceptsphere from the national language picture. For this, it is necessary to define an inventory that objectifies concepts, the totality of which constitutes the so-called namespace of the concept, a collection of nominative units. The namesphere covers all of them, differing from the complex of lexical-semantic, lexical-phraseological, synonymous lines and associative fields grouped by traditional linguistics. In general, concepts are expressed in three ways: 1) reporting, 2) expression and 3) description.²⁰

Thus, concepts are first of all realised with the help of lexemes, thereby forming a linguistic picture of the world is formed. This language picture of the world is based on the people's experience gathered over the centuries in its structure and understanding of everything around us, individually and collectively – human's material and spiritual life activity, and the description of everything that surrounds us – space and time, animate and inanimate nature – created and transmitted by means of linguistic nominations.

Two main components can be distinguished in the concept: universal and individual components. It is this point that makes it possible to reveal the features of the author's image of the world. For D.S. Likhachov, such a consideration is valuable that the concept consists of the collision of empiricism with the lexical meaning of the word. In the practice of individual speech, the lexical meaning acquires new component meanings, these meanings are both the actualisation of internal meanings in the word itself and individual characteristics, that is, the content of these concepts is the same in different languages, but the expression in the language is different.²¹

²⁰ Veysalli, F.Y. The basics of linguistics / F.Y. Veysalli. - Baku: Mutarjim, - 2015, - p.73.

²¹ Likhachev, D.S. Conceptsphere of the Russian language // – Moscow: News of the Russian Academy of Sciences. Series of literature and language, – 1993. T.52, №1, – p.3.

For example, *həyat* and *ölüm* in Azerbaijani; life and *death* in English; *жизнь* and *смерть* in Russian; *leben* and *tod* in German, and so on. The mentioned concepts are expressed in different ways by the imagination of each individual writer and poet. This will be greatly helped by the research of various concepts based on the materials of unrelated languages. In general, the ideas of the nations discussed about the concept are related to each other to some extent. Let us exemplify this with examples:

*Birdən xan bağırdı: "İtil burdan. Sənin halvanı çaldırram," deyib, üstümə çığırdı.*²²

Suddenly the khan shouted: Hence with him. I will make your halva," he said and shouted at me.

In this sentence, the author has given the concept of "death" with the phrase "make your halva."

Or in B. Vahabzade's poem "*Yaşamaq istəyirəm - I want to live*":

Bir rəngi yox, göylərin min rəngini sevirəm,

Bir gülü yox, güllərin çələngini sevirəm.

Mən çıxmağa təpə yox, uca dağ istəyirəm,

*Həyatı həyat kimi yaşamaq istəyirəm.*²³

Indeed, if a person experiences these feelings and aspires to rise, then he lives. Despite all the difficulties of life, to accept life as it is, to explain how it is a wonderful feeling to feel both its joy and sadness in your life, to hear it, to approach what is happening not as a spectator, but to be creative, in short, to love life, to live, to create according to the author's imagination in the poem is given very nicely as:

Səyyah olub həyata seyrçi bir nəzərlə

baxmağı istəmirəm.

Çağlamaq istəyirəm dağda şalalə kimi,

Səpilmək istəyirəm çöllərə lalə kimi,

*Dərya olub, nəhr olub, çalxalanmaq istəyirəm.*²⁴

²² Chamanzaminli, Y.V. Between two fires / Y.V.Chamanzaminli. - Baku: Hadaf publications, - 2013, p.169.

²³ kayzen.az/.../I-want-to-live-bakhtiyar-vahabzade.ht..

Likewise, in “A kiss before dying” by İra Levin , the content of which is based on conflicting concepts such as “life” and “death”, we see Leo Kingship, the president of the “Kingship Copper” corporation, who does not hesitate to kill the two daughters who love him, in order to live a beautiful, luxurious life. we witness the inhumane actions of Bad Colis, who resorted to all kinds of tricks to carry out his dirty deeds, very masterfully described by the author. Thus, the author describes Dorothy’s murder by Bad (by throwing her from the City Hall):

“With cobra speed he ducked-hands streaking down to catch her heels-stepped back, and straightened up, lifting her legs high. For one frozen instant, as his hands shifted from cupping her heels to a flat grip on the soles of her shoes, their eyes met, stupefied terror bursting in hers, a cry rising in her throat. Then, with all his strength, he pushed against her fear – rigid legs.

*Her shriek of petrified anguish trailed down into the shaft like a burning wire. He closed his eyes. The scream died. Silence, then a god-awful deafening crash. Wincing, he remembered the cans and crates piled far below”.*²⁵

Oğlan gürzə kimi qıvrılıb açıldı, qızın dabanlarından yapışdı, bir addım geri çəkilib, qamətini düzəltdi və qızın ayaqlarını yuxarı qaldırdı. Oğlan onun ayaqlarını qaldırıb mayallaq aşıranda bircə anlığa baxışları qarşılaşdı, qızın baxışlarından lal bir qorxu alovlanırdı, boğazından qışqırtı qalxırdı. Sonra oğlan var gücüylə qızın qorxudan sustalmış ayaqlarını çevirdi.

*Qız var gücüylə qışqıra-qışqıra, yanan naqıl kimi üzü aşağı getdi. Oğlan gözlərini yumdu. Qışqırtı kəsildi. Sükut çökdü, sonra düşən əşyaların səsi gəldi. Oğlan zibil qablarını və taxta şabəkələri yada saldı.*²⁶

²⁴ Vahabzadeh, B. Selected works: [in 2 volumes] / B. Vahabzadeh. - Baku: Öndar publishing house, - c. 1. – 2004, p. 154.

²⁵ Levin, I.A. Kiss Before Dying / I.A.Levin. – Moscow: Iris Press, – 200, p.89.

²⁶ Levin, A. Kiss Before Dying / Translated into Azerbaijani by Z. Agayev. - Baku: Military publishing house, - 1998, p. 67.

In general, it should be noted that both concepts have a philosophical meaning and life is explained as the first characteristic of living things.

*The main provisions derived from this chapter are highlighted in the following articles and conference materials published by the author.*²⁷

Chapter II is devoted to the study of the problem of **“Lexical-semantic representation of the concepts of “life” and “death” in English and Azerbaijani languages.”** The first paragraph of the chapter is entitled **“Semantic field of the concepts of “life” and “death” in English and Azerbaijani languages.”**

One of the main issues of interest to 21st-century linguists is semantics. How the abstract words meaning “life” and “death” are connected with the idea, whether the idea arises from the concept, or the word itself that expresses it, is the responsibility of semantics. B. L. Whorf writes: *“If an agreement or agreement is reached in human activity... this agreement is either reached through the linguistic process or it is not reached at all.”*²⁸

The concepts of life and death are among the most basic cultural concepts. In every language, “life” means “living, living” or “related to life”, “death” means the permanent cessation of the vital activity of the organism and its destruction, the cessation of metabolism in the organism or a part of it. words are available. “The

²⁷ Alishova, R.B. The cultural concept // theses of the international scientific conference "actual problems of cognitive and Applied Linguistics", – Baku: – October 20-21, – 2016, - p.143-145; Expression of the concepts of "life" and "death by metaphor // - Baku: Tadqiqclar, - 2018. № 3, - p.115-122; Life motives in the semantic features of the concept “happiness” // Current problems of linguistics and linguodidactics in the context of intercultural communication. XI International Scientific and Practical Conference, Federal State Budgetary Educational Institution of Higher Education "Armavir State Pedagogical University", Belarusian State Pedagogical University named after Maxim Tank, Minsk, Novosibirsk State Pedagogical University, Institute of Russian and Foreign Philology, Department of Foreign Languages and Methods of Teaching, - Armavir: - May 30, 2023, - p.4-10.

²⁸ Veysalli, F.Y. The basics of linguistics / F.Y. Veysalli. - Baku: Mutarjim, - 2015. - p. 203

concepts of “life” associated with happiness, continuity, goodness, development, peace, tranquility, love, beauty and “death” associated with unhappiness, war, tears, diseases are broad concepts. As we know, the difference between these two contradictory concepts is inseparable. It is very difficult to describe the concept of “life” without the opposite concept of “death” or vice versa.

In the linguistic-cultural approach to the concept, above all, the spiritual value is revealed. While filling the word with the content of the concept, a new frame is formed by adding individual thought elements to the invariant, i.e. metaphor, metonymy, hyperbolic approach. According to V. T. Telia, *“the concept is a unity of frames loaded with information.”*²⁹

For example, the frames of the life concept might be beauty, love, freedom, goodness, wedding, holidays, greenery, and so on, and the frames of the concept of death – war, illness, unhappiness.

In modern times, the semantic field of the language is synonymous with the concept of the language picture of the world. The semantic field of the language, as we know, is expressed by the nominative units of the language, the functional means of the language, and the figurative means of the language. General and special aspects of national culture, while studying the concepts, special attention is given to the etymology of the words denoting any concept, the synonymy and homonymy in the structure of word combinations, the context of their development, the semantic field and metaphor, phraseology. An individual language based on a certain concept is connected with the essence of the concept, it provides a basis for determining its place in the human mind.

When analyzing the concepts of life-wedding, death-mourning ceremonies, we witness how rich the culture and national values of the Azerbaijani and British peoples are, and at the same time, how faithful both peoples are to their traditions.

²⁹ Telia, V.N. On the specifics of displaying the world of the psyche and knowledge in language // - Essence, development and functions of language, - Moscow: Science, - 1987. - p. 70.

The second paragraph of Chapter II is entitled **“Possibility of word formation of the concepts of “life” and “death” in English and Azerbaijani languages.”**

This paragraph investigates the question what the words “life” and “death” mean. Research shows that the word is not as simple as it is written and heard. Since ancient times, thinkers have thought about the answer to this question. O. Musayev explains the word as follows: *“The word is a multifaceted and complex social event.”*³⁰ If we examine the word from a functional point of view, it becomes clear that the word names the concepts arising from the material and spiritual world, abstract thinking, existing in the surrounding world.

F. R. Palmer writes: *“Although the word is the basis of the vocabulary of the language, we should remove from our minds the idea that the word is considered a natural unit of semantics.”*³¹

According to C. Lyons, finding the answer to the question of what is a word is not as easy as the form of the question. One of the reasons for this is that “word” creates ambiguity. The polysemy of the word refers to both the words we use in our daily life and the terms used by linguists. Lyons calls the word he intended as a term, that is, the word that makes up the dictionary, a lexeme. He writes: *“The Lexeme is considered a lexical unit: a unit of the lexicon. The lexical structure of the language is reflected in its lexicon.”*³²

The meaning of the sentence is determined based on the meanings of the words that make it up. Lexical and grammatical meanings of words differ from language to language.

Aristotle, who studied the relationship between words and the objects they belong to, claimed that *“the world should be observed with real, real feelings, and knowledge about the surrounding objects should be learned deductively based on its original source.”*³³

³⁰ Musayev, O.I. English grammar / O.I. Musayev. - Baku: Gismet, - 2007. - p.4.

³¹ Palmer, F.R. Semantics / F.R.Palmer. - Cambridge: Cambridge University Press, - 1981. - p.37.

³² Lyons, J. Linguistic Semantics. An Introduction / J.Lyons. - Cambridge: Cambridge University Press, - 1995. - p.69.

³³ Richards, I.A. The Philosophy of Rhetoric / I.A.Richards. - Oxford: Oxford University Press, - 1936. - p.13.

In every modern language, new words and expressions appear to express this or that concept, developing the vocabulary of the language. One of the ways to enrich the vocabulary is to create a new word in the language. Almost the majority of the words in the language were formed through word formation. The study of the process of word formation in the language has special scientific and practical importance in several ways. According to scientists, *“the structure of every rootless and, at the same time, words with a specific root in modern times is the logical result of such a process.”*³⁴

Furthermore, according to E. S. Kubryakova, *“the main essence of the process of creating words is the emergence of new names, newly formed units, and soon such names turn into words. The term ‘word creation’ literally means naming the process of word creation”*.³⁵

Word creation in English, as in other languages, has been in constant development since the time of the emergence of language, manifested itself more clearly during the transition of people from one historical structure to another as a process, and provided the need for the formation of new words to express new concepts.

New words in the language are formed in different ways:

1. *At the expense of borrowed words.*
2. *At the expense of acquiring a new meaning.*
3. *On account of dialects and dialects.*
4. *At the expense of the language’s own internal capabilities.*³⁶
5. *By adding various suffixes to the word root (morphological method).*
6. *By adding a word to the root (syntactic method).*³⁷

³⁴ Stepanova, M.D. Aspects of synchronous word formation // - Moscow: Foreign languages in the school, - 1972. №3, - c. 4.

³⁵ Kubryakova, E.S. Returning to the definition of a sign (in memory of R. Yakobson) // - Moscow: Questions of Linguistics, - 1993. №. 4, - pp. 25.

³⁶ Bayramov, H.A. Some phraseological units of "Dada Gorgud" epics // - Baku: Scientific works, language and literature series of ASU named after S.M. Kirov, - 1969. - p. 50.

³⁷ Akhundov, A.A. General linguistics / A.A. Akhundov. - Baku: Maarif, - 1988. - p. 154.

The modern literary language of Azerbaijan has very wide possibilities for creating words both morphologically and syntactically. Currently, more than a hundred suffixes are used to create new words. Of these, approximately forty are noun-forming suffixes. Currently, morphological and syntactic word creation has a special role in enriching the vocabulary.

The main provisions derived from this chapter are highlighted in the following articles and conference materials published by the author.³⁸

The third chapter is entitled **“Analysis of the concepts of “life” and “death” in the phraseological combinations of English and Azerbaijani languages in terms of language, religion and cultural connection.”** The first paragraph of this chapter deals with the expression of the concepts of “life” and “death” in language with phraseological combinations.

Starting from the second half of the 20th century, phraseology is one of the fields of science that is of special interest to linguistics. Phraseology is one of the independent branches of linguistics, studying the phraseological system of the language.

Phraseology is not a product of a short time, but of many years, and there are many problems in its development that are yet to be solved.

Today, the most important of the areas where the need to use phraseology can be felt is fiction. Literature requires artistry, and one of the important providers of this art, as we mentioned, is

³⁸ Alishova, R.B. Expression of the concept of "death" with taboos and euphemisms // - Baku: Actual problems of the study of humanities, - 2013. № 4, - p.11-16; Means of artistic expression created by the words "life" and "death" // - Baku: Actual problems of the study of humanities, - 2014. № 4, - p. 17-21; The semantic field of the words "life" and "death" in the English and Azerbaijani languages // "Language and Culture". Materials of the Republican Scientific-Practical Conference, - Baku: - October 8-9, - 2015, - p.300-302; The Scopes of Word Semantics // – Canada: International Journal of English Linguistics, – 2015.Vol.5, No.6 December, – p.169-175; Word formation possibilities of the word "Life" // - Baku: Language and Literature (BSU), - 2017. №.1 (101), - p.126-128; Morphological and semantic features of the word "Death" // - Baku: Actual problems of the study of humanities, - 2017. No. 3, - pp. 11-15.

phraseology. The phraseological innovation of writers and poets is directly related to the development of the national language. Every writer and poet creatively uses phraseological combinations in the enrichment and development of speech tools. Therefore, they are able to contribute to the treasury of the common language by creating successful expressions and compositions while looking for new ways of using known phraseology.

Phraseological combinations are used in literary works mainly in two forms: with the same word and in a modified form. Phraseological combinations used as they make the speech of the author and characters fuller, more lively, and more effective. In order to prove our point, we will analyse the concepts of life and death, which are the basis of our research, in phraseological combinations on the works of both English and Azerbaijani writers and poets. For example:

1. To live in a dream – *xəyallarla yaşamaq*

*He lived in a dream and the reality meant nothing to him - O, xəyallarla yaşayırdı və ətrafda baş verənlər onun üçün heç bir əhəmiyyət kəsb etmirdi.*³⁹

2. To live on a loaf of bread - *kasıb yaşamaq.*

3. To live by one's hands - *özünə gün ağlamaq.*

4. *I have the courage to put an end to myself with the rope from my box - Tess Said angrily.*⁴⁰

5. *It is better to die on your feet than live on your knees.*⁴¹

As can be seen from the examples, the concepts of “dying” and “living” are expressed both by words and by fixed combinations that form a unity. Expressions that form a stable combination to express this or that meaning exist in the language in many different forms and contents. For example, the phrase *to put an end* given in the fourth sentence is used as a synonym for the verb *to die*. These

³⁹ Somerset, W.M. *The Moon and Sixpence* / W.M.Somerset. – London: William Heinemann, – 1919. – p.90.

⁴⁰ Thomas, H. *Tess of the d'Urbervilles* / H.Thomas. – Oxford Bookworms, – 1989. – p.76.

⁴¹ Hemingway, M.E. *For Whom the Bell Tolls* / M.E.Hemingway. – New York: Charles Scribner's Sons, – 1940. – p.35.

expressions differ according to the degree of conjugation and structure.

A large number of phraseological units in English and Azerbaijani languages play an important role in the expressiveness and expressiveness of the language, and they reflect the cultural and national outlook of the peoples who speak both languages.

The second paragraph of the third chapter is entitled **“Analysis of the concepts of life and death from the point of view of religion and culture.”**

Man is considered the most conscious and the most perfect of all living beings. He is capable of understanding the world, as well as creating and even changing the world. This power, this skill was given to humans by God, and since the day of human creation, we have strived to connect with our creator – God. When this connection, this attempt at communication, is lost, it ceases to develop harmoniously, the spirit is deformed and, finally, it rolls towards destruction. *“Man, without a doubt, is beautiful and perfect in communication with his creator – God. The name of this communication, this bridge is religion. This is what the major religions that people find inculcate. Despite the differences between them, they call us to be kind and compassionate. Therefore, religion is the greatest and most powerful moral school in all times, both in the past and today.”*⁴²

It is an undeniable fact that the concepts of life and death are directly related to religion. From the time mankind was created and took the path of self-awareness to this day, the research object of many sciences has been life, death, man and his creator.

All religions have similar ideas about death and life after death, albeit indirectly.

Of course, it should not be surprising that the words expressing the meaning of life and death are overused in religious sources. The birth of a person is expressed in the meaning of life, and his

⁴² Christopher, D. Death and burial in Medieval England / D.Christopher. – New York: – 1997. – p.192.

departure from the world is reflected in the meaning of death. For example, the words meaning life and death are expressed in this way in our holy book “Holy Quran”.

*“Dünya həyatı kafirlər üçün gözəlləşdirildi. Onlar iman gətirənləri məsxərəyə qoyurdular. Halbuki müttəqilər qiyamət günü (Ölüm günü) onlardan üstün olacaqlar. Allah istədiyi kəsə hesabsız ruzi verər”.*⁴³

*“Hər bir kəs ölümü dadacaqdır. Lakin Qiyamət günü mükafatlarınız sizə tam veriləcəkdir. Kim Oddan uzaqlaşdırılıb, Cənnətə daxil edilərsə, o, uğur qazanmış olar. Dünya həyatı isə aldadıcı ləzzətdən başqa bir şey deyildir”.*⁴⁴

“Worldly life has been made beautiful for the disbelievers. They mocked the believers. However, the righteous will be superior to them on the Day of Resurrection (the Day of Death). God gives sustenance to whom He wills without account.”

“Everyone will taste death. But your rewards will be given to you in full on the Day of Judgment. Whoever is removed from the Fire and admitted to Paradise will be successful. The life of the world is nothing but a deceptive pleasure.”

We show examples of several verses in the “Holy Quran” that each verse contains words that express the meaning of life and death, and both are used side by side. Because human creation begins with life and ends with this world with death and continues with the hereafter.

As it can be seen, the use of the concepts of “life” and “death” in religious sources increases their pragmatic, semantic, and linguistic values. Historical facts show that for many centuries, religion played an important role in the formation of ancient, ancient, and medieval culture. *“Since religion is the basis of culture, it is important to strengthen the religious foundations of ideology. The*

⁴³ Meaningful translation of the Holy Quran into Azerbaijani language / Translated by Z.M. Bunyadov, V.M. Mammadaliyev. - Baku: East-West, - 2013. - p.2:12.

⁴⁴ Ibid., p.3:185.

*important elements of cultures are language, science, profession, craft, art, family relations, religion and state”.*⁴⁵

In his book *Phenomenology of the Spirit*, G. V. Hegel evaluates culture as the legitimate development of the “human intelligence” brought forth by God to reveal creative forces independent of man.⁴⁶

Religion is manifested in language in different ways as an element and component of culture. Thus, it can be said that English and Azerbaijani languages, like many other languages, are closely related to religions and beliefs. Language is used in many communicative aspects. For example, what to say, how to say, when to say it, how many times to say it, to whom to say it and what not to say it is determined in relation to a certain belief and religion.

People of Azerbaijan and Great Britain attach special importance to traditions. Some of these traditions and beliefs have lost their relevance, while some of them continue today, changing their form and content. The scientific study of the rituals performed in mourning and wedding ceremonies is of great importance in terms of studying the outlook of both peoples.

*The main provisions derived from this chapter are highlighted in the following articles and conference materials published by the author.*⁴⁷

⁴⁵ Marín-Arrese, J.I. To Die, To Sleep: A contrastive study of metaphors for death and dying in English and Spanish // In *Language Sciences*, – 1996. – p. 47.

⁴⁶ Pratchett, T. The folklore of discworld: legends, myths and customs from the discworld with helpful hints from planet Earth / T.Pratchett, J.Simpson. – London: Corgi Books, – 2009. – p.312.

⁴⁷ Alishova, R.B. The place of words related to the concepts of "life" and "death" in phraseological synonyms // - Baku: AUL, Scientific news, - 2012. № 3, - p.92-97; The place of words related to the concepts of "life" and "death" in phraseological combinations // Materials of the XVII Republican scientific conference of doctoral students and young researchers, - Baku: - November 18-19, - v.2. - 2012, - p. 4-6; Comparative analysis of proverbs and idioms expressing the concepts of “life” and “death” // “Modern issues of linguistics, translation studies, pedagogy and psychology: traditions and innovations”. International scientific and practical conference of the department “Foreign languages”, dedicated to the 90th anniversary of BSTU, Collection of scientific articles, - Bryansk: - June 28 - 2019, - p.11-13; Linguistic analysis of words with the meaning of "curse" expressing the concept of "death" // - Baku: AUL, Scientific news, - 2016. No. 4, - p.83-89;

The study of the linguocultural aspects of the concepts of life and death (Based on Materials of the English and Azerbaijani Languages) allows us to come to the following final **Conclusions**:

1. In the modern era, the system-structural and statistical paradigm, which used to dominate in linguistics, has given way to the anthropocentric and cognitive paradigm. The anthropocentric paradigm gives special importance to the analysis of language-human relations. Since the end of the 20th century, the activity of language in the cognitive process of a person comes into the center of attention and the direction of the anthropocentric paradigm changes. In such studies, the focus is shifted from the object of cognition to its subject. It is known that the system of meanings related to a person's world knowledge, way of thinking and ideas is realized as a result of cognitive activity. The use of symbols during man's understanding of the world and at the same time self-awareness was combined with other sciences that study man and society and created cognitive linguistics.

2. As a result of the analysis of the semantic field of the concept of "life", it was concluded that the following meaning changes of the concept of "life" can be indicated as the main, field-creating formulas of the manifestation of life, characteristic of the Azerbaijani mentality: "The period of time from birth to death, the duration of existence of a certain living creature"; "Subject and everything surrounding it, everyone"; "Death"; "A certain mode of existence of an object that differs from others in any way". The analysis of the semantics of groups from the main part of the studied semantic fields showed that the concept of "life" in the cultural tradition of both nations has both a universal meaning and is a manifestation of the attention specific to the Azerbaijani mentality to the social side of reality, everyday life, and the impossibility of an individual's existence outside of society. The concept of "death", which is an

Linguocultural analysis of the concepts of "life" and "death" in proverbs and idioms // - Baku: Language and Literature (BSU), - 2019. No. 3(111), - p.179-182; Analysis of the concepts of "life" and "death" from the point of view of language and religion // - Baku: Language and Literature (BSU), - 2021. № 3(117), p.112-116.

antonym of the concept of “life”, is presented in the form of allusions through lexemes and phraseologisms in both languages. These embody the concept of “life”, which stems from the tradition of not talking about death in the culture of many peoples.

3.The area of the semantic field of the concept of “death” determined during the research showed that the diversity of this language field is less in terms of meaning, so that since ancient times, death has been a forbidden concept, people did not talk about it in order to avoid harm to themselves and their descendants.

4.The analysis of the fullness of meaning of the linguoculturological concept of “death” in the linguistic culture of both nations showed that often this concept means “stopping the life of a living creature (human being), destruction presented as an actual fact; “Risk, danger”; It creates the image of “something very dangerous, cruel”.

5.The meanings of the concept of “death” can be called universal, universal, as such ideas about death belong to many nations and are considered basic. The basis of this phenomenon is irreversibility, danger, tragedy, life and death, existence and nonexistence.

6.Phraseological combinations expressing the meaning of life and death almost do not belong to a specific period. These combinations belong to all periods in terms of the meaning they express. In contrast to proverbs, life and death are more clearly reflected in phraseologisms as a physiological process, that is, in the structure of the concepts “life” and “death” the empirical component of meaning is more explicit (it is one step of death, it is the last breath, to give birth, to build life), and in mythology (it see you in the world) the semantic structure of the concept is implicit (unexpressed, implied).In phraseology, the meaning of life is explicitly aligned with life - theater, which is the cultural field of human activity: (going from the stage of life, singing, playing with life). Metaphorical structuring of the concept of “death” in phraseological units is more complex than the concept of “life”.

7.The acceptance of death is less reflected in the phraseological semantic field and is defined metaphorically through the funeral realis.

8.The concepts of “life” and “death” are semantically complex. Behind them is a rich and complex content. The language picture of the world is created from various, sometimes contradictory fragments of human experience and its understanding.

9. Linguoculturology is a model for considering the cultural concept that emphasizes the linguistic decisions of various language acts. These models provide the basic basis of semantic and pragmatic meaning in interactional linguistic activity.

10.Linguistic similarity and cultural linguistics focus on examining the relationship between language and cultural concepts, offering a theoretical as well as an analytical framework.

11.The path that a person walks on earth, the end of this path is the beginning of a new life, the transition to this life is made through a bridge. The time of earthly life is opposed to the time of eternal life. When a person is alive, he prepares for death by taking care of his soul, while others take care of the dead person’s body. In general, the phraseological units reflect that a person does not care about the material values of life and that spiritual life is important for him.

12.The selection of phraseologisms as research material once again proved that the role of phraseological units of the language in reconstructing the linguistic picture of the world is great. Phraseological units reflect the historical experience of the people, and in relation to the basic concepts, they provide information about the knowledge that culture possesses, which lies behind the fragments of the “invisible world.”

The main provisions of the research are reflected in the following published scientific works of the author:

1. “Həyat” və “ölüm” konseptləri ilə bağlı sözlərin frazeoloji sinonimlərdə yeri // – Bakı: ADU, Elmi xəbərlər, – 2012. № 3, – s.92-97
2. “Həyat” və “ölüm” konseptləri ilə bağlı sözlərin frazeoloji birləşmələrdə yeri // Doktorantların və gənc tədqiqatçıların XVII

- Respublika elmi konfransının materialları, – Bakı: – 18-19 noyabr, – c.2. – 2012, – s.4-6
3. “Ölüm” konseptinin tabu və evfemizmlərlə ifadəsi // – Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2013. № 4, – s.11-16
 4. “Həyat” və “ölüm” sözləri ilə yaranmış bədii ifadə vasitələri // – Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2014. № 4, – s.17-21
 5. İngilis və Azərbaycan dillərində “həyat” və “ölüm” sözlərinin semantik sahəsi // “Dil və Mədəniyyət”. Respublika Elmi-Praktiki Konfransının materialları, – Bakı: – 8-9 oktyabr, – 2015, – s.300-302
 6. The Scopes of Word Semantics // – Canada: International Journal of English Linguistics, – 2015. Vol.5, No.6 December, – p.169-175
 7. Mədəni konsept anlayışı // “Koqnitiv və Tətbiqi Dilçiliyin aktual problemləri” Beynəlxalq Elmi konfransın tezisləri, – Bakı: – 20-21 oktyabr, – 2016, – s.143-145
 8. “Ölüm” konseptini ifadə edən “qarğış” mənalı sözlərin linqvistik təhlili // – Bakı: ADU, Elmi xəbərlər, – 2016. № 4, – s.83-89
 9. “Həyat” sözünün sözyaratma imkanları // – Bakı: Dil və Ədəbiyyat (BDU), – 2017. № 1 (101), – s.126-128
 10. “Death” sözünün morfoloji və semantik xüsusiyyətləri // – Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2017. № 3, – s.11-15
 11. “Həyat” və “ölüm” konseptlərinin metafora ilə ifadəsi // – Bakı: Tədqiqlər, – 2018. № 3, – s.115-122
 12. Сравнительный анализ пословиц и идиом, выражающих концепции «жизни» и «смерти» // «Современные вопросы лингвистики, переводоведения, педагогики и психологии: традиции и инновации». Международная научно-практическая конференция кафедры «Иностранные языки», посвященная 90-летию БГТУ, Сборник научных статей, – Брянск: – 28 июня – 2019, – с.11-13
 13. Atalar sözü və idiomlarda “həyat” və “ölüm” konseptlərinin linqvokulturoloji təhlili // – Bakı: Dil və Ədəbiyyat (BDU), –

2019. № 3(111), – s.179-182

14. “Həyat” və “ölüm” konseptlərinin dil və din baxımından təhlili // – Bakı: Dil və Ədəbiyyat (BDU), – 2021. № 3(117), s.112-116
15. Жизненные мотивы в семантических особенностях концепта «счастье»// Актуальные проблемы лингвистики и лингводидактики в контексте межкультурной коммуникации XI Международной научно-практической конференции, Федеральное государственное бюджетное образовательное учреждение высшего образования «Армавирский государственный педагогический университет»
Белорусский государственный педагогический университет имени Максима Танка г. Минск, Республика Беларусь
Новосибирский государственный педагогический университет г. Новосибирск, Россия Институт русской и иностранной филологии. Кафедра иностранных языков и методики их преподавания , -Армавир: -30 мая -2023 , - с.4-10

The defense will be held on 29 October at 11⁰⁰ at the meeting of the Dissertation council – ED 1.06 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan National Academy of Sciences, the Institute of Linguistics named after Nasimi.

Address: Baku, AZ 1143, The avenue H.Javid 115, V floor, ANAS, The Institute of Linguistics named after Nasimi.

Dissertation is accessible at the Library of Azerbaijan National Academy of Sciences, The Institute of Linguistics named after Nasimi.

Electronic versions of dissertation and its abstract are available on the official website of the Institute of Linguistics named after Nasimi, Azerbaijan National Academy of Sciences.

Abstract was sent to the required addresses on 24 September in 2024.

Signed for print: 12.09.2024
Paper format: 60x84 16¹
Volume: 46 952
Number of hard copies: 20