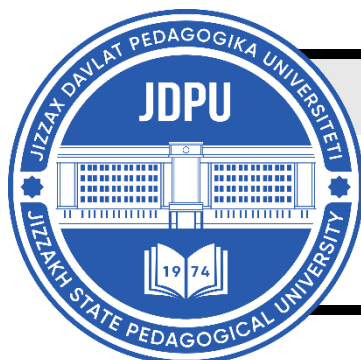


**MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –  
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THE CONCEPT OF FATHERLAND AND ITS SEMANTIC  
COVERAGE****Shokhida I. Shodieva***Lecturer**Jizzakh state pedagogical university**Jizzakh, Uzbekistan**E-mail: [shodiyevashohida226@gmail.com](mailto:shodiyevashohida226@gmail.com)***ABOUT ARTICLE**

**Key words:** ethnic attitude, emotionality, ethnic commonality, semantic field, semanticization, conceptosphere, component, nuclear meaning, periphery, context.

**Received:** 01.04.23**Accepted:** 03.04.23**Published:** 05.04.23

**Abstract:** In the conceptual sphere related to Uzbek national-spiritual values, the concept of "Motherland" occupies the main place. This article discusses the fact that there are linguistic tools united around this concept in the landscape of the linguistic world and forming the concept of "Motherland" in general.

**INTRODUCTION**

Currently, the attention of representatives of world linguistics is focused on the problems of the relationship between language and ethnicity. Mentality represents national symbols, national values, traditions, and is becoming a widely used concept that signifies the ethnic identity of a nation. Ethnic commonality refers to cultural language commonality, which depends on economic and social relations among people in a certain area [1]. Researcher I. Sandomirskaya, in describing the concept of the Motherland, approaches from the point of view of the national-cultural values of the Russian people and writes: "In linguistics, the theoretical interest in the concept of types of the Motherland is accidental not. It is noun-meaning-thought; It is dictated by the internal logic of lexical-semantic description based on the "semantic triangle" noun-denotate-significate.", "The homeland can be included not among the constants of full-fledged Russian culture, but among the most stable devices of modern Russian culture." , a beautiful feeling, striving for mutual compatibility through - Homeland, land and land devices are connected to politics with a broad understanding of this word. These devices are attractive not in themselves as a means of political influence, but because of their aesthetic interpretation. As a result, we identified three topics, and the scope of each of them has the following history: I. Love for the Motherland. "Common ground (important word: small Motherland,

country, motherland/ the other side); "To marry for a long time" (important word: motherland, foreign country); II. Duty to the country. "Sons and daughters of the Motherland" (key word: Motherland, country); "Defender of the Motherland" (key word: Motherland, country); "Traitor of the Motherland" (key word: Motherland); III. The greatness of the country. "Family of nations" (key word: Motherland); "Military potential of the Motherland" (key word: Motherland, country); "Happy childhood" (important word: Homeland, country) [2,51]. It is felt that the scientist approached the subject from a historical point of view and summarized the views put forward in the lexical-semantic studies created in this regard in the description of the subjects. If we rely on the views of the scientist, in order to fully understand the essence of the concept of the Motherland, it is important to determine the highest meaning - core semanticization, which stands in the center of this semantic field, around which the components of meaning are located, and to analyze the relationship of all components to the semantic core. In the above definition of the researcher, it is more emphasized that the main themes are love, duty and glory in showing the essence of the concept of Motherland. It should also be noted that if we summarize the opinions expressed in studies of the concept of the Motherland in world linguistics, the common feature for all of them is that the main themes representing the concept of the Motherland are unchanging from the point of view of time, and changes in periods or the social system affect the functional-semantic nature of these themes. does not affect. These symbols will remain the main ones in all periods.

### **MATERIALS AND METHODS**

For example, in the works of Russian artists S. Yesenin, A. Blok, the unique features of the concept of "Motherland" are revealed. According to him, in S. Yesenin's poems dedicated to the image of the homeland, green forests, blooming nasturtiums, blue sky, spring decorated with vegetables are combined and form a unity as poetically impressive tools. In the poem "Letter to my sister", he writes: "I remember the holiday, That sunny May, The vegetables were decorated, The flowers were blooming.//I was drunker than the blooming white birch without stopping.

In general, the image of the Motherland has its own artistic image in the favorite images and colors of poets. In the poem "Vatan" by S. Esenin, "O homeland, you are a new home, the roofs are golden.// You throw your arms, you whine, the world hears. It achieves poetic impressiveness by evoking an image such as "homeland and a slave". In the poem "Thug" he uses his favorite adjectives "bottomless" and "green" to describe his homeland.

And A. Blok in his poem "Scythians" used similes to describe the homeland: Russia is a sphinx. Happy and unhappy, a body covered in dark blood. R. Tojimatov's comments in his article entitled "The concept of "Motherland" in the poems of Muhammad Yusuf" indicate that the individual style of the creator plays an important role in the image of the Motherland: "None of the poets who wrote about the Motherland have yet compared the Motherland to a mother or a sister, or only this artist

described the beginning of the Motherland as a willow cradle. used for the first time in his work. There are many people who glorified the country's gardens and sunny corners. But no one has ever sung about the motherland as "the olympanohi of my heart". And we can see the allusions of "navvot under my tongue - you are my treasure, you are my only prophet" only in the poetry of Muhammad Yusuf. As we mentioned above, in most of his poems about the Motherland, the poet compares the Motherland to his mother, sister and sister [3,423]."

Undoubtedly, revealing the finer aspects of the concept of the Motherland in artistic works, especially in poetic texts, depends on the poets' knowledge of the possibilities of the literary language and the creativity of words. "Especially for the scientific and consistent study of the vocabulary of each of the creators who have the status of the state language, who freely create in the Uzbek language, i.e. in their mother tongue, from the point of view of the laws of word formation, the issue of occasional word formation and word creation, the functional and methodological aspects of their use. it is necessary to illuminate the peculiarities from the point of view of text methodology, principles of communicative linguistics, and on this basis to study the aspects related to speech skills and sophistication of cases of creative deviation from general literary and methodological norms. In this regard, linguistic and stylistic analysis of poetic texts, poetic perception of unusual words and expressions born in the process of inspiration, listening in the structure of the clear text and enjoying the emotional and spiritual world of word sophistication, and the national vocabulary of these poetic creatures and unusual uses. Instead, it is up to the linguists of the time to evaluate [4]". Great researcher of intercultural relations S.G. Ter-Minasova believes that the world surrounding a person is reflected in three forms: the landscape of the concrete, real world, the landscape of the cultural world, and the landscape of the linguistic world. The landscape of the real world is an objective entity that does not depend on a person, this world surrounds a person. The landscape of the cultural world is a reflection of the landscape of the real world through the prism of the concepts formed on the basis of the perceptions of a person through his senses. The landscape of the cultural world is determined by a number of factors: geographical, climate, natural conditions, history, social structure, faith, traditions, lifestyle [5,47]. The linguistic landscape is part of the cultural conceptual landscape. Language binds a person to a certain way of seeing the world. Concepts also differ in that their semantic scope is different. The landscape of the linguistic world is related to the psychology, geographical location, history, and culture of the people. With the disappearance of a nation, its language and culture disappear.

According to dictionaries, culture is a certain level of historical development of society, human creative power and abilities. It is expressed in various forms of people's life and activities, as well as in the material and spiritual wealth they create. The concept of "culture" is used to describe a specific historical period (ancient culture), concrete society, nation and nation (Uzbek culture), as well as

specific areas of human activity or life (for example, labor culture, artistic culture, life culture). In a narrow sense, the term "culture" is used only in the sphere of the spiritual life of people [6]. Culture is the world of ideas. Thoughts are embedded in words. Each word was pronounced differently, graphically, and had different meanings in different languages, but languages were as close in meaning as they were in grammatical construction. For example, in ancient Indian tribes, people expressed their respect for others by spitting in their faces. In other nations, spitting in the face is a sign of strong hatred and insult. Each nation expresses its attitude to nature, animals and plants, and people in its own way. If we take zoonyms as an expression of this. Zoonyms exist in the lexicon of every national language, which can be explained by the fact that there is a close connection between humans and the animal world, and that animals play an important role in human life. For example, an elephant is a sacred animal for Indians, but it is an ordinary animal for Uzbeks. In Uzbeks it is accepted to caress children as "my lamb", and in Russians as "chochchacham". And it can be seen as characteristic of our national mentality. But calling an Uzbek child a "pig" and a Russian child a "lamb" is considered an insult.

Since ancient times, people have noticed similarities between humans and animals. This caused people to call each other animal names based on the speech situation in the process of interaction.

In the conceptual sphere related to Uzbek national-spiritual values, the concept of "Motherland" occupies the main place. In the landscape of the linguistic world, there are linguistic tools that are united around this concept and generally form the concept of "Motherland". From the linguistic and cultural point of view, in the concept of "Motherland", the Motherland constant is considered as a sacred image, one of the components of the base of Uzbek culture. The use of the word "motherland" together with the lexeme "mother" semantically summarizes the meanings of nation and descendant.

The meaningful structure of the concept is activated in such nuclear meanings as "Motherland", "motherland", "fatherland", "birthplace", "birthplace". During the diachronic study of the linguistic manifestation of the concept of "Motherland", its development from the content side is observed. The process of development is the accumulation of conceptual signs based on history, religion, language and literature, on the basis of national identity ideas about the concept of the homeland through the natural-broad side of the concept, religious-ethical stages and citizenship concepts. The lexemes included in the trinity of patriotism - homeland, land, land are considered from a diachronic point of view. In modern Uzbek linguistics, the manifestation of the concept of "Motherland" is wide and diverse, creating polyphonism of value, and its content is interpreted in different ways.

"National image of the country" is a multifaceted and multilevel concept. It can be viewed in philosophical-cultural, historical-cultural, ethnopsychological and sociopsychological directions. Because "the national image, which forms a stable understanding of the nature of typical aspects of a certain nation, is reflected in verbal and non-verbal forms" [7,4]. It is logical to approach the analysis

of this phenomenon from the linguistic and cultural point of view, which aims to determine its conceptual features in the semantics of one or another language. The national view of the world is based on general philosophical worldviews such as memory, destiny, nation, homeland. Despite all the typological similarities, each nation has different aspects in the perception of these concepts, we repeat that each conceptsphere of the nation is formed by individuals and individuals over the centuries. Therefore, when thinking about the Motherland-Uzbekistan, the names of ancestors such as Koshgari, Yugnaki, Amir Temur, Navoi, Babur are mentioned. Therefore, it is appropriate to talk about the conceptsphere of the person.

## RESULTS AND DISCUSSION

Independence in Arabic is freedom, independence, being free, that is, a concept that expresses the possibility of a person, nation, and state to develop freely. The word "independence" is the core of the word "independence" and acts as a primary basis for it. These words, which came from the Arabic language, have been used for centuries and have been absorbed into the thinking of the Uzbek people. Achieving independence means that independence has become a reality in the full sense, that is, the principles of living on one's own will, self-governance, and self-determination are fully realized. Independence basically means to be politically free, and independence is the achievement of full freedom in all spheres, and it means having one's own free will [8]. The concept is not only the word that is the core of the concept, but, as D.S. Likhachyov noted, "is the collision of the personal experience of a person with the dictionary meaning of the word" and in the construction of the human conceptual system, it is manifested through the medium of words in individual unique contexts that enrich the periphery of the concept. When studying the concept of personality, it is therefore important to determine the author's individual world, the lexical environment that characterizes its lexical richness and non-repeatability [9,4].

In order to fully understand the essence of the concept of the Motherland, it is necessary to get acquainted with the explanation of the words related to the concept of the Motherland in dictionaries and encyclopedias.

As defined from the Islamic point of view, the concept of Watan is a very broad concept that cannot be expressed in a single word. Homeland is a place that embraces us. Homeland is such a place where souls rest. It is a vast land, in which we are born, live in, build a family, strive for a goal, and die in it and are buried in it. He says that if we travel from him, we will miss him. When we return from the trip, we will show its soil with excitement and pleasure out of nostalgia. If the country is peaceful, we will be peaceful. Yes, the concept of the Motherland is not just a word, as we mentioned, but it is a feeling felt with heart and love [10].

Homeland - 1) place of birth, country, country of people; a territory historically belonging to a specific nation and its nature, population, unique development, language, culture, life and traditions.

Motherland is one, sacred like a mother. A sense of duty and responsibility towards the motherland is characteristic of every mature person. Love of the country is manifested in patriotism; 2) the place of origin of something, for example, a plant [11].

In the "Annotated Dictionary of the Uzbek Language" the word "Motherland" has four meanings: "1. The country, city or village where a person was born and raised; country, country; 2. The country where a person was born and grew up and considers himself a citizen; motherland; 3. Residence, shelter, abode, house; 4. It means the land of origin of plants and the like" [12,444].

"Independence. In the explanatory scientific-popular dictionary, when defining the concept of the Motherland, attention is mainly paid to two aspects - external environment and internal experiences, and it is described accordingly. The definition in the dictionary is as follows: Homeland (Arabic "homeland" - motherland) - the place, territory, social environment, country where people live, where their ancestors and descendants were born and raised. Homeland includes external environments and internal experiences and concepts that require each other. From the point of view of the external environment, the Motherland is the place, land, country where a person or generations were born and grew up. It is not for nothing that our people say that the homeland begins at the threshold. However, as a person grows up, his understanding of the Motherland also expands. As a result, the geographical environment in which the generations with the same language, beliefs and customs and national qualities lived and live represents the Motherland. Considering internal concepts and experiences, the Motherland is a socio-spiritual feeling that emerged in the process of historical development, formed and changed under the influence of the external environment and times [13,33].

In our language, there are terms that are considered within the concept of "Motherland" and although all of them are united by the meaning of "place of residence", they differ from each other to a certain extent according to their specific meaning. For example, the State (Arabic - country) used in this sense is an independent country with a system of authorities and political organizations that protect the social and political rights of its citizens and break the stranglehold of opposing forces [14]. The word "country" is close to this word, which has the color of officiality and politics. "Country is a political-geographical term that means a territory (colony, territory under administration) that has certain borders and state sovereignty or is under the rule of another state [15].

## CONCLUSION

The semantic field of the word "home" with an artistic color is narrow, and it is located on the edge of the main semantic core - the Motherland. Its meaning limit is limited to residential meaning. It is given in the dictionaries: Maskan (Arabic - residence, place) kt. 1. Residence, living place, space; 2. In general, place, space [16]. The lexeme "diyor" which is close to it, is located close to the main semantic core - Homeland, and expands the scope of meaning to include the content of the country, country, country. land, country; 2. Place of residence, abode; 3. mobile A place where there is a lot

of something, where a lot is grown; 4. movable Universe, existence; hug, bosom; 5. Diyar (men's name) [17]. Although the origin of the word "country" considered in the framework of the concept of homeland dates back to distant times, this term has undergone semantic changes over time. Dictionaries provide the following information about it: Yurt is a term used in medieval Eastern sources to mean property, residence, country, homeland, land. Until the second half of the 14th century, the term "homeland" was usually used in the sense of the territory where the Turkic tribes moved. At the end of the 14th and the beginning of the 15th century, the place of a nobleman in the residence of a khan or the land where the residence of a nobleman or a khan was located was called a yurt. In the works of historians Rashiduddin and Wassof, Yurt meant not only the territory of the ulus, but also the place where the soldiers were located in the general ranks of the army, the place where the camp (army) was located, and the place where the tent was placed in the camp. In the sources of the last period, the importance of the term "country" meaning house, residence, address has increased. In Russian sources, the country means the territory of the Mongol state and the states that emerged after the breakup of the Golden Horde (Siberia, Crimea, etc.) [18].

#### REFERENCES

- [1]. <https://kutuphane.karabuk.edu.tr/yuklenen/dosyalar/126912020102453.pdf>
- [2]. Sandomirskaya, I. Kniga o Rodine. Experience in the analysis of discursive practices [Text] / I. Sandomirska [Text] / I. Sandomirskaya. – Wien: Wiener Slawistischer Almanach, 2001. – Sonderband.S.51.
- [3]. R. Tojimatov. The concept of homeland in Muhammad Yusuf's poems // Oriental Renaissance: Innovative, educational, natural and social sciences VOLUME 1 | ISSUE 8 ISSN 2181-1784 Scientific Journal Impact Factor SJIF 2021: 5.423.
- [4]. Mahmudova S. Some considerations on word creativity
- [5]. Ter-Minasova, S.G. Language and cultural communication / S.G. Ter-Minasova. - M.: Slovo, 2000.S.47.
- [6]. <https://qomus.info/encyclopedia/cat-m/madaniyat-uz/>
- [7]. Borisenko I.V. National image of Russia: philosophical and cultural analysis: autoref. dis. ... candy. philosophy science Rostov-on-Don, 2008.S.4.
- [8]. <https://qomus.info/encyclopedia/cat-i/istiqlol-uz/>
- [9]. Likhachev, D.S. Conceptosphere of the Russian language [Text] / D.S. Likhachev. // Izvestia RAN. Literary and literary series. T. 52. – 1993. – No. 1. – S.4
- [10]. <http://old.muslim.uz/index.php/maqolalar/item/18322-islamda-vatan-va-uni-imayasi>
- [11]. <https://qomus.info/encyclopedia/cat-v/vatan-uz/>
- [12]. Explanatory dictionary of the Uzbek language. Tashkent: "Uzbekistan national encyclopedia" state scientific publishing house, B.444.

- [13]. Independence. Explanatory scientific popular dictionary. Tashkent: "Sharq", 1998. B.33.
- [14]. [ziyouz.com/books/uzbek\\_tiling\\_izohli\\_lugati/Annotated dictionary of the Uzbek language D.pdf](http://ziyouz.com/books/uzbek_tiling_izohli_lugati/Annotated_dictionary_of_the_Uzbek_language_D.pdf)
- [15]. <https://qomus.info/encyclopedia/cat-m/mamlakat-uz/>
- [16]. [ziyouz.com/books/uzbek\\_tilining\\_izohli\\_lug'ati/Uzbek language explanatory dictionary M.pdf](http://ziyouz.com/books/uzbek_tilining_izohli_lug'ati/Uzbek_language_explanatory_dictionary_M.pdf)
- [17]. [ziyouz.com/books/uzbek\\_tiling\\_izohli\\_lugati/Annotated dictionary of the Uzbek language D.pdf](http://ziyouz.com/books/uzbek_tiling_izohli_lugati/Annotated_dictionary_of_the_Uzbek_language_D.pdf)
- [18]. <https://qomus.info/encyclopedia/cat-yu/yurt-uz/>