

Pragmatic, Cognitive Study of the Concept of "Motherland" in Uzbek (on the Example of Muhammad Yusuf)

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ANNOTATION: This article discusses the importance of the concept of homeland in the poetry of Muhammad Yusuf, its application, specificity. The article provides and analyzes examples of the poet's poems about the homeland.

KEYWORD: Concept, content, method of expression, art, rhythm, metaphor, methodology, phonetic style, "Vatan", linguistic unity, "Vatanim".

INTRODUCTION

Much practical work has been done on the concept and the features that distinguish these two linguistic categories have been identified. In particular, a concept is an idea that reflects general and specific features of an object or event, while a concept is an idea that is not only abstract, but also includes specific-associative and emotionally-evaluative features. Concepts are usually aimed at molding certain concepts related to human lifestyle into linguistic and cultural contexts. Of course, there are many opinions and debates about the concept, and it is difficult to come to a definite conclusion on its definition.

MATERIALS AND METHODS

According to D. S. Likhachev, a concept is a process of individual comprehension and change of meaning in a certain context. A certain concept has its own formation in each linguoculture. Concepts, in turn, have a complex typological structure that can be interpreted broadly in relation to the meanings of words.

In philology, a concept is an integral part of a word sign that belongs to the intellectual, spiritual, or material realm of human life, has historical roots in the life of a people, and is based on one aspect of thought that has a social and subjective meaning. It often includes concepts that are related to or in many cases opposed to other concepts.

RESULTS AND DISCUSSION

Another important difference between the concept of art and the concept of knowledge is that researchers are "indifferent to emotions, desires, and the concept of science in general." An artistic concept is usually a combination of both, that is, concepts, ideas, emotions, and emotions sometimes even express higher qualities. "

From this, it is clear that the artistic concept represents the concepts that are able to create a certain "emotional and aesthetic tension" and at the same time form the concepts of perception. Perhaps in the structure of the artistic concept it is possible to express originality by distinguishing between general and individual spiritual meanings, that is, emotionally-evaluative things (negative and positive or coloring, etc.).

Therefore, the concept of homeland can be understood in a broad and narrow sense. In the narrow sense, a person's homeland means a territory belonging to a particular people, while in the broadest sense, for the representatives of a particular continent, their continent is a common homeland, the planet Earth is the only place for humanity. Therefore, it should not be taken in a narrow sense.

In addition, many scientists have addressed this issue in their work. It should be noted that the theme of homeland and patriotism, as the greatest need, has always been a necessary tool for humanity, a key factor in its spiritual maturity.

The theme of homeland occupies a special place in modern Uzbek poetry. This is a separate research topic. Understanding the concept of homeland in education and inculcating it in the minds of students will always be a topic that will not lose its relevance and relevance.

Modern Uzbek literature, in particular, poetry, has a significant impact on the spiritual and educational development of our society, and its place in the world literature series is unique and unique. Our people have a rich cultural and educational history, especially Uzbek literature. Literature has been viewed as the educator of the perfect faith, for literature is the primary means of shaping human spirituality. This process is reflected in the fact that the creative traditions created by the great figures of our literature continue in their own form today.

The maturity of any poet or artist depends, first of all, on his devotion to national ideas and values and his ability to apply them in his work. Muhammad Yusuf, who sang such nationalism and boundless love for the Motherland in his work, says in the poem "Vatan"¹ that this sacred feeling, which began in the cradle, is incomparable:

Ko'hna tol beshikdan boshlangan olam,
Senga iddaolar qilmay sevaman.
Bir kuni singlim deb, Bir kuni onam – Vatan,
Kimligingni bilmay sevaman.

We know that a newborn baby is placed in the first cradle by our great-grandmothers. His house is a cradle. In contrast, the poet suggests that the first world begins in the cradle.

Homeland - there is no artist who has not sung it. Because for a creator there is no greater joy and honor than to sing the place where he was born and grew up - his homeland. The works on the theme of the homeland have the same essence, but none of them is the same. At this point, we can say that the image of the homeland, which is one of the main themes in the work of Muhammad Yusuf, is bright and impressive, as it is located in a unique tone and unique verses.

The poet repeatedly addresses the theme of the Homeland. Because the poet did not give his homeland to anyone and did not exchange it for anything.

The poet does not just scold the paper with his mouth. The verses he wrote came to life from the heart, from the heart of the poet. That is why Muhammad Yusuf's poems are full of meaning and richness.

¹ M.Yusuf. You are great, my country. - Tashkent: O'zbekiston, 2010. - P. 9.

It is a sacred and great feeling, like love for the motherland, love for the mother. Allah can give man a Homeland in glaciers, deserts and forests. But the Creator has given us a land of gold called Uzbekistan, a land that never ceases to sing the hymns of the nightingales.

That is, in the poet's lyrics we see metaphors and analogies that no one could have imagined. We can say that such analogies are not found in any other poet's poetry, the unique artistic language of the poet's works. For example, none of the poets who wrote about the homeland has yet likened the homeland to a mother or a sister, or only this artist was the first to use the homeland from the cradle. There are many people who sing about the gardens and beautiful places of the homeland. But no one sang of his homeland as "the king of my heart," his "horn of a fat tree." We can see the metaphor of "tilimning ostida navvot – zarimsan, sen mening yagona payg'ambarimsan " (you are sweetness of under my tongue, you are my only prophet only in the poetry of Muhammad Yusuf. As mentioned above, in most of his poems about the Motherland, the poet refers to the Motherland as a mother, a sister and a brother. For example, in the poem "Vatanim"²:

Shodon kunim gul otgan sen,

Chechak otgan izimga,

Nolon kunim yupatgan sen,

Yuzing bosib yuzimga,

Singlim deymi,

Onam deymi,

Hamdard-u hamhonam deymi,

Oftobdan ham o'zing mehri,

Ilig'imsan Vatanim.

The poet sees the image of the Motherland in his sister and mother. The mother is the greatest of the great, the greatest of the great, the most beloved of the beloved. Sometimes you just can't seem to get the word out. The name may not end with the poems of our poets and writers, which they praised in their works, but with the mother, as much as possible. The poet sees the Motherland in the image of such a great person. Indeed, there is no greater joy for a mother who sees her baby's first steps. Like a mother, the Motherland rejoices in the achievements and happy days of its people. Its paths are covered with flowers and grass. She accompanies him in times of distress, like a sister. Apparently, the poet created verses based on simple life events with wonderful analogies and deep philosophical insights.

A true patriot loves the people of his homeland. The poet shows such love for the Motherland. He expresses the deepest feelings of his heart in his poems. He is revered as the only one.

The love of the poet in his native land is as warm as the love of a sister, a mother; always together in good and bad days, and likens his love to the sun.

Kinga dasht poshpana, kimgadir gulzor,

Har kiming sig'ingan sajdagohi bor.

Har hovuch tuprog'i ko'zga to'tiyo,

Biz uchun qarddon shu aziz diyor.

² M.Yusuf. Selection. - Tashkent: Sharq, 2005. - P. 275.

CONCLUSION

Everyone values their homeland. For the poet, every handful of his soil is a parrot's eye. The poet Muhammad Yusuf's poetic verses, dedicated to the Motherland, are burning in the eyes of the reader, in the image of the poet. The poet Muhammad Yusuf, who used the word as a weapon for the national anthem, spent days and nights worrying about the future of his people and homeland.

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