



EXPRESSION OF THE CONCEPT OF "LOYALTY" THROUGH SYMBOLS

Uzakova Khilola

Uzbek language and literature teacher of the military-academic Lyceum
"Temurbeklar maktabi" of the State Security Service
<https://doi.org/10.5281/zenodo.10807795>

Abstract

Maqolada aksiolingvistik konseptlarning antroposentrik paradigma tahlillariga asoslanishi, kognitiv tilshunoslik, psixolingvistika bilan aloqadorligi yoritilgan. Dunyo tillarida "sadoqat" konseptining ifoda vositalari xilma-xilligi qayd etilgan. O'zbek tilida "sadoqat" konseptining lug'aviy birliklar – leksik vositalar va barqaror birikmalar hamda timsollar orqali ifodalanishi tahlil qilingan. "Sadoqat" konseptining timsollar orqali ifodalanishi, asosan, maqollar matnida kuzatilishi ta'kidlangan.

"Sadoqat" konseptining zoonimlar, o'simlik nomlari, tabiat hodisalari orqali ramziy tarzda aks ettirilishi misollar asosida tahlil etilgan. Maqollarda timsollar orqali ifodalangan "vatanga sadoqat", "yurtga sadoqat", "o'zlikka sadoqat", "elga sadoqat" kognitiv belgilari aks ettirilgan.

"Sadoqat" konseptining timsollar orqali ifodalanishi obrazlilikka, konsept mazmunini ta'sirchan yetkazishga, milliy-madaniy ramzlar orqali ifodalashga xizmat qilishi ko'rsatib berilgan.

Kalit so'zlar: aksiolingvistika, antroposentrik paradigma, kognitiv tilshunoslik, psixolingvistika, konsept, "sadoqat" konsepti, zoonim, o'simlik nomlari, tabiat hodisalari, timsol, ramz, obrazlilik, ta'sirchanlik.

Abstract

The article discusses the basis of axiolinguistic concepts for the analysis of the anthropocentric paradigm, their connection with cognitive linguistics and psycholinguistics. In world languages there are different expressions of the concept of "loyalty". The expression of the concept of "loyalty" in the Uzbek language is analyzed through lexical units - lexical means and stable compounds and symbols. It is emphasized that the expression of the concept of "loyalty" through symbols is mainly observed in the text of proverbs.

Based on examples, the symbolic representation of the concept "fidelity" through zoonyms, plant names, and natural phenomena is analyzed. "Loyalty to the homeland", "loyalty to the country", "loyalty to oneself", "loyalty to the soul", expressed in proverbs, are represented by symbols.

It is shown that the expression of the concept of "loyalty" through symbols serves to effectively convey the imagery, content of the concept, and express it through national and cultural symbols.

Key words: axiolinguistics, anthropocentric paradigm, cognitive linguistics, psycholinguistics, concept, concept "fidelity", zoonym, plant names, natural phenomena, emblem, symbol, imagery, metaphor.

Introduction. In world linguistics, the study of the linguistic landscape of the world from the point of view of the human factor and value is gaining practical importance. The

factors of the formation of human thinking, assessment and value, the level of reflection in the semantics of dictionary units have become the main subject of research in the direction of axiolinguistics. Information about being, participants in communication, the attitude of language owners are reflected in the semantics of dictionary units. The psycholinguistic, linguocultural, cognitive characteristics of value and Axiom, subjective assessment – attitude, experience of people's life, expression of axiological content of dictionary units are expressed in semantic content, in the development of Semas.

In linguistics, special attention is paid to the study of the semantic development of dictionary units, linguocultural features, the development of cultural SEMAS on the basis of values. Scientific research is carried out on the formation of concepts, conceptualization, categorization, mental and cognitive properties of concepts. Values, as a product of cultural and spiritual progress, reflect the spirit, capabilities of the time, the attitude of a person to being, reality, dreams, desires, requirements and needs.

In the semantics of lexical units, in addition to meaning, the attitude, assessment of a person to being, reality, social relations is expressed. Values are cognitive in nature and are an integral part of the process. In Uzbek linguistics, the valence properties of the semantics of dictionary units, the composition of SEMAS, are studied. Linguoculturological features have been studied in comparative and acquired aspect. But the semantics of dictionary units are not revealed from the point of view of assessment, value. It is important to shed light on the concept of value in the connection of the human factor and the collection task of dictionary units: to determine the categories of assessment in the semantics of the lexeme; to analyze value, expression of assessment, axiological assessment as a form of subjective attitude. "Today, when the struggle for the minds and hearts of the younger generation is going on all over the world, we must educate our young people, the future of Central Asia, in the spirit of patriotism, respect for national and universal values" [Mirziyoyev, 2022:369]. From this point of view, an axiolinguistic analysis of the semantics of dictionary units is of urgent importance.

Cognitive linguistics, which defines the theoretical basis of axiolinguistic analysis, also requires a direct psycholinguistic approach as an integrative field. The expression of language units in the landscape of the universe, the process of encoding the speaker's opinion, the acceptance of speech by the listener are revealed through psycholinguistic analysis.

Z.D.Popova, I.A.Sternins interpret the concept as a product of linguistic consciousness, contemplative activity. The orderly system of concepts in the human mind claims to bring the conceptosphere to the surface. Language is characterized by the conceptosphere of human consciousness as a means of access as well as understanding the conceptual content of consciousness in a certain way. They note that cognitive linguistics illuminates the semantics of linguistic units, materializing, verbalizing, covering the features of one concept or another, it is possible to access the content of concepts as a unit of thought by studying the semantics of linguistic units. Meaning is an element of linguistic consciousness in relation to thinking, and concept is defined as a cognitive unit. The product of concept and meaning– thinking in cognitive content is the unity of thought in which meaning is embedded in the linguistic signs of the concept for the purpose of communication [Popova, Sternin, 2007:13; Murotkhodjayeva, 2022:15].

Main part. In World linguistics, universal values, national-cultural concepts are conceptually analyzed, showing the role of concept research in the coverage of linguistic

processes, the relationship of language and thinking, linguistic consciousness, the importance of mental structure in the scientific justification of its features. One of the complex structures that summed up the signs of genetic progress, mental awareness and national culture, interpreted as value in world culture, is the concept of "loyalty".

The concept of "loyalty" is called differently in different languages, as are the means of expression. In Uzbek, the concept of "loyalty" is expressed using two different tools. The first is that lexical units, reflecting the important semantic characters of the concept of "loyalty", are represented by stable consonants, while another manifestation is manifested through emblems. The expression of the concept of "loyalty" through emblems is mainly observed in the text of Proverbs. In Proverbs, the concept of "loyalty" is reflected in the personifications of zoonyms, phytonyms, natural phenomena.

The concept of "loyalty" is reflected based on the attitude of zoonyms to personal nouns:

el > ot (nation > horse): *El – qo'ngan yerda, Ot – to'ygan yerda; El qo'ngan yerni bilar, Ot to'ygan yerda tinar* (nation – on the landing ground, horse – on the saturated ground; nation knew the land where he landed, the horse calmed down in the saturated ground) [Uzbek folk proverb,12] in this proverbs showed loyalty to the country, The symbol of "**er**" was contrasted with the symbol of the **horse**, which showed disloyalty, infidelity, and was evaluated as better than it.

el = ot (nation = horse): *Yaxshi odam qarisa ham so'zi aynimas, Yaxshi ot qarisa ham yurishi aynimas* (A good man does not change his words even when he gets old, A good horse does not change its gait even when it gets old)[Uzbek folk proverb,310] in this proverb, the concept of loyalty to the self is expressed through the means of the individual noun and zoonym.

The concept of "loyalty" is reflected through zoonyms.

In the Uzbek people, horse and dog are considered symbols of loyalty. This value is also reflected in artistic texts:

– *Ha-a, Ot odamni bosmaydi, nimaga shunday?*(Yes, a horse does not kick up on a person, why is this so?)

– *Boisi, ot odamzotni ulug'laydi. Odamzotga vafo qiladi. Hayvonlar ichida ot bilan it shunday* (The reason is, the horse glorifies humanity, they are loyal to people. Among the animals, the horse and the dog are like that) [Togay Murod, 76].

In the work "In the evening when the horse neighed" it is possible to observe that the concept of "loyalty" is expressed by means of gradual linguistic means. The hero expressed the loyalty of the horse through the logical chain of loyalty based on familiarity → brother loyalty → nephew loyalty → brotherly devotion:

knowledge-based loyalty:

Tarlon-ay, nima kunlarga qolding-a?... Tushda bo'lyaptimi, yo o'ngda bo'lyaptimi? Sen farqlamasang, men farqlay olmay qoldim, Tarlon... Haligilar qanday jonzot edi, Tarlon! Sin-simbati odamga kelbat beradi. Ust-boshlari-da bor. Odamga mayzab gapiradi, odamga mayzab kuladi... Bilmadim, Tarlon, bilmadim. Sen bilmasang, men bilmadim. Men seni bilaman, Tarlon. Ular men uchun begona, Tarlon...

The hero refers to the creature and calls his people "creature". He declares that he "does not know" them. He says that he "knows" the horse, that is, he embodies in one word that he does not doubt his friendship and loyalty;

Brother loyalty:

Ayo Tarlon, sen mening ukamsan, ukam.

Bo'ldi, men endi ularni ukam demayman. Mening ukam sensan. Sen mening ukamsan, Tarlon. O'zi menga o'xshaysan, Tarlon, menga... Ukasi akasiga o'xshaydi-da, Tarlon... Tarlon ukam-ov, endi nima qilamiz? Endi, bola-chaqaga borib nima deymiz? El so'rasa nima deymiz?..

The hero sees the creature as his brother. He expresses his rebellion against betrayal by saying that he does not call those who have done him harm "brother";
nephew loyalty:

Ayo Tarlon, sen mening jiyanimsan, jiyanim.

Bo'ldi, men endi ularni jiyanim demayman. Mening jiyanim sensan, Tarlon. Sen menga tortding, Tarlon. Jiyan tog'asiga tortmasa, kimga tortadi, Tarlon... Tarlon jiyanim-ov, yo yo'lda yiqildik, deymizmi? Ko'zlaring bor edi-ku, desalar-chi? Ariq loy ekan, toyib ketdik, deymiz. Binoyimi, Tarlon jiyanim? Bo'lmasa, elga ermak, xalqqa shaloq bo'lamiz...

Next time he describes the creature as his nephew. He admits that the creature has signs similar to him;

Brother loyalty:

Ayo Tarlon, sen mening akamsan, akam.

Bo'ldi, man endi ularni akam demayman. Mening akam sensan, Tarlon. Uka desa degulik, mendayin ukang bor, aka desa degulik, sendayin akam bor, nima g'amim bor, Tarlon...

The hero calls the creature "brother" and says that he relies on it.

brotherly devotion:

Ayo Tarlon, sen mening birodarimsan, birodarim.

Bo'ldi, men endi ularni birodarim demayman. Mening birodarim sensan, Tarlon...

Doomsday brotherly loyalty: Ayo Tarlon, sen mening qiyomatlik birodarimsan, qiyomatlik birodarim... [Togay Murod, 84].

The Hero calls the creature "brother". Brother is derived from the Persian-Tajik word, whose lexical meaning expresses the concept of "brother": *birodar* 1. Brother. 2. Close personality according to activity, views, attitude; empathetic, friendly. 3. Comrade, brother (in reference).

To fraternize from this word means "to become like brothers"; "get acquainted, make friends"; brotherhood; "friendship like brothers"; "loyalty, friendship"; fraternal "like brothers", "like close, dear people; expresses the meaning of "friendly". [An explanatory dictionary of the Uzbek language, I, 279]. *The word brother is not used in the Uzbek literary language, it is used in dialects in the sense of "friend".*

Har toycha o'zi suv ichgan bulog'ini maqtar (Every pony praises the spring in which it drank water) [Uzbek folk proverb, 15] in the proverb, the image of the pony horse served to express loyalty to the motherland.

it > bek (dog > bek): *Birovning yurtida bek bo'lguncha, o'z yurtingda it bo'l* (Be a dog in your land until you become a Bek in someone's land) [Uzbek folk proverb, 9]. The dog lexeme is opposed to the bek lexeme (based on the "high rank" and "long arms" themes) based on the themes of "inferiorness", "shortness of hand". The concept of "one's own land" was evaluated as an axiom to the concept of Station (on the basis of the concept of "other land").

er > it (man > dog): *Er tuqqan yeriga, it to'yg'an yeriga* (To the place where the man gives birth, to the place where the dog is satisfied) [Uzbek folk proverb, 310] in the proverb, the man is praised for his loyalty to his native land. The dog's inability to stay in one place is condemned.

The dog image in Proverbs serves to express value or reflection. The canine symbol, which serves for the expression of dignity, conveys such concepts as "patriotism", "fidelity", "hard work", "orality", "tidiness", "gratitude", "blessing", while as an accent, "inferiority", "greed", "ingratitude", "laganticity", "insanity", "immorality", "greed", "quarrels" means concepts.

In Uzbek folk proverbs, the image of a dog plays a special role in reflecting the concept of "loyalty". In the mind of the speaker, the dog is embodied as a symbol of faithfulness and loyalty: *Bevafo yordan vafodor it yaxshi, bevafo yordan osilgan dor yaxshi* (A faithful dog is better than an unfaithful person, and a gallows hanging from an unfaithful person is good). The SEMAS of "highness" (man) in sweetheart, "lowness" (animal) in a dog were manifested in harmony with the dishonest –unfaithful contradiction. The hanging gallows was used with the requirement of rhyme (saj'), effectively reflecting the concept of "death". It – vafod, xotin – jafo; It – cho'ponning qo'ldoshi, yolg'izlikda yo'ldoshi; It – egasi uchun, qush –tomog'i uchun; It egasiga hurmat (A dog is faithful, a wife is a victim; A dog is a helper of a shepherd, a companion in solitude; A dog is for its owner, a bird is for its throat; In proverbs about the dog's respect for its owner, the usual loyalty of the dog to its owner is discussed). It is understood that a person should always keep in mind those people who have supported him, extended a helping hand at the time of need, treated with affection, respond accordingly. [Tosheva, 2018:71].

It vafod-xotin jafo (A dog is faithful - a woman is unfaithful) [Uzbek folk proverb, 242] In the proverb, the dog is described as a symbol of loyalty. The concept of a dog in the hierarchical relationship of "animal" is prioritized over the concept of a woman in the hierarchical relationship of "human". "Loyalty" is defined as a measure of superiority.

Odami bo'lsa vafod andin yiroq,

It vafod bobida andin yaxshiroq [Lison ut-tayr, 6].

The zoonyms served to represent the concept of "loyalty to the country": *O'zga yurtning qozisi bo'lguncha, o'z elingning tozisi bo'l* [Uzbek folk proverb, 14] In the proverb, the concept of "loyalty" is expressed on the basis of the phenomenon of metonymy. The combination "Uzga yurt" is used in the sense of "another country". Because the judgeship is not in the place, in the country, but directly in the social relations of the nation. *Based on the concepts of Qazi and Tazi, the image of "loyal animal" is preferred over "disloyal person"*.

In the work of Togay Murad, there is a description of a custom related to the loyalty of a dog: *Kelinlar tong saharlab turadi!*

Kelin ayollar hamrohligida eshikni ochdi, tuynukni ochdi.

Shu xonadonga sodiq bo'lish ramzida it yalog'iga ovqat qo'ydi.

Idish-toboqlarga bir-bir ko'z soldi. Porillab yonmish olovga moy tomizdi.

Bu baxtli bo'lish ramzi bo'ldi (Brides wake up at dawn!

The bride, accompanied by women, opened the door and opened the hole.

As a symbol of loyalty to this family, she put food in the dog's lick.

She looked at the dishes one by one. Oil dripped on the glowing fire.

It became a symbol of happiness) [Togay Murod, 36]. The desire to be faithful is reflected in the value associated with dog licks.

qozi > ohu (lamb > gazelle): In the famous poem of Muhammad Yusuf, the lamb that grew up on the motherland is preferred to the Arab sheep, and through this symbol, patriotism and loyalty to the country is depicted:

Bahorda Baxmalda tug'ilgan qo'zing

Arab ohusidan go'zalroq menga...

Tovushqonga tug'ilgan tepasi aziz [Uzbek folk proverb,11] in the proverb, zoonim appears as a symbol of loyalty to the homeland, the place of birth. The top is a symbol of the dear space.

Fil tushida Hindistonni ko'rar (An elephant sees India in a dream) [Uzbek folk proverb,11] In the proverb, loyalty to the country is expressed through the image of an elephant.

The "concept of loyalty to the country" is expressed by means of zoonyms:

Bulbulga bog' yaxshi, Kaklikka tog' (A garden is good for a nightingale, a mountain is good for a partridge.) [Uzbek folk proverb,9] In the proverb, the lexemes "garden" and "mountain" express the concepts of "homeland", "own country", "mother earth".

In the famous poem of Abdulla Oripov, the nightingale is used as a symbol of loyalty to the language, and the parrot as a symbol of instability in the language:

Ming yillarkim, bulbul kalomi,

O'zgarmaydi- yaxlit hamisha.

Ammo sho'rlik to'tining holi-

O'zgalarga taqlid hamisha.

The sign of loyalty in the image of the nightingale is seen in the immutability of the word. The same singing ability of the nightingale is compared to the same, unchanging, integral word - word, language. Instability and inability to show loyalty in the image of a parrot is understood through the combination of "imitation of others". The image of the nightingale expresses the concept of "mother tongue" through presupposition, and the image of the parrot expresses the concept of "foreign language":

Ona tilim - sen borsan, shaksiz,

Bulbul kuyin she'rga solaman.

Sen yo'qolgan kuning, shubhasiz,

Men ham to'ti bo'lib qolaman.

Har kim - eliga, O'rdak ko'liga [Uzbek folk proverb,15] In the proverb, the concept of loyalty to one's self is compared to the desire of creatures for their own place.

Har qush o'z uyasiga qarab uchar [Uzbek folk proverb,15] In the proverb, the bird is shown as a symbol of loyalty.

Qush ham ketsa, keladi, o'z elini sevadi [Uzbek folk proverb, 150] Loyalty to the country is represented by the return of the bird.

Qush butaga sig'inar, odam vatanga [Uzbek folk proverb, 15] in the proverb, siginar is not a word meaning "prayer", but a word meaning "to worship", "to strive".

Zoonyms were actively used to express the concept of "loyalty to originality, identity": Bird species expressed the value and importance of "loyalty to originality, identity": *Kaptar bo'lib, tug'ilsang, qarg'a bo'lib o'lma* [Uzbek folk proverb, 309]. The identity is represented by the symbol of the dove. The value of "loyalty to originality, identity" is reflected in the characteristics of creatures: *Yaxshi ot qarisa ham yurishi aynimas* [Uzbek folk proverb, 310].

"Self-loyalty" is expressed by the characteristic of a part of a creature or a product made from it: *Qazisan, qartasan, Asl zotingga tortasan* [Uzbek folk proverb, 310].

Loyalty to the self in the image of creatures, staying in the self is negatively assessed as an axiom: *Suluv bo'lgan bilan yor bo'la olmas, Tuya bo'lgan bilan nor bo'la olmas* [Uzbek folk proverb, 245].

Plants and herbs are used to express the concept of "loyalty". The concept of "loyalty to the country" is expressed in Alisher Navoi's famous rubai through the symbol of a thorn:

*G'urbatda g'arib shodmon bo'lmas emish,
El anga shafiqu mehribon bo'lmas emish.
Oltin qafas ichra gar qizil gul butsa,
Bulbulg'a tikandek oshiyon bo'lmas emish.*

The thorn is a symbol of the motherland, bringing the thorn to the nightingale as an incomparable gift expresses the concept of "loyalty to the motherland". And the golden cage appeared as a symbol of a foreign country. In this Rubaiyat, the symbol of the thorn is contrasted with the golden cage, while below, the desert is contrasted with the flower as a symbol of the homeland:

cho'l >gul (desert >flower): *O'zga yurtning gulidan o'z yurtningning cho'li yaxshi [Uzbek folk proverb, 14]* In the proverb, the lexeme of a flower is contrasted with the lexeme of a desert (based on the symbols of "dryness", "dehydration") according to the symbols of "life", "expression of life". The desert of one's own country is considered better than the flower of another country.

In this text, the concept of "loyalty to the country" is figuratively expressed through the flower symbol:

U yovvoyi gul edi: dashtda tugildi.

...Qurg'oqchilik boshlanib, yer toshdek qotdi. Tamom! ... Ammo u tirik edi!

Steppe-the symbol of the motherland. Despite the drought, cattle rustling, winds, snow, the flower will survive:

Yana bahor keldi. Iliq-iliq yomg'irlar yog'di. U jamiki ko'rgiliklari evaziga qaytadan bosh ko'tardi. ...Shu qadar muattar bo'y tarata boshladiki, hamma hayratdan yoqa ushladi!... Shunda... Uni ko'chirib keltirdilar-da, qimmatbaho tuvakka solib, uyning to'riga keltirib qo'ydilar. Qandoq yaxshi! ... Negadir u endi muattar bo'y taratmay qo'ydi..... Uni uloqtirib yubordilar-da, qimmatbaho tuvakka boshqa gul keltirib o'tqazdilar... (Spring has come again. Warm rains fell. He raised his head again with all his looks. ... He began to sing so loudly that everyone was surprised!... Then... They brought him, put him in an expensive bag and brought him to the net of the house. How good! ... For some reason, it stopped blooming... They threw it away and planted another flower in the precious pot...) [Hoshimov].

Far from the homeland, the flower has lost its essence, it has lost its identity far from the homeland. As a result, he disappeared without a target. In the text, the power of the country and the practical importance of loyalty to it are clearly embodied in the image of a flower.

In the following verses, the concept of "loyalty" is expressed on the example of the nagdona tree:

Chaqmoqlar ko'klam chog'i, tug'donaga qasdlashar,

Qora bulutlar kelib, tepasida pastlashar.

Turaverar u mag'rur, Kuzda-yu yozin-qishin

Do'stlari archalardek, yashil-yashil, yam-yashil [Azim Suyun, Tugdona].

The root is depicted as a symbol of loyalty to oneself: *Qora bulutlar kelib, tepasida pastlashar.*

Turaverar u mag'rur, Kuzda-yu yozin-qishin

Do'stlari archalardek, yashil-yashil, yam-yashil [Azim Suyun, Tug'dona].

Ildiz o'zlikka sodiqlik ramzi sifatida tasvirlangan: *Nuqul o'tmishidan noliydigan odam kelajagini barbod qilishi mumkin. O'z ildizini inkor qilgan daraxt qurib qoladi...* (A person who laments his past can ruin his future. A tree that denies its roots will wither...)[Hoshimov]

The concept of "loyalty to a friend" is illustrated by means of tree leaves: *Do'st degani daraxt yaprog'iga o'xshaydi. Bahor chog'i – behisob. Kuz kelganda-sanoqli. Yoshlik chog'i – behisob. Keksayganda – sanoqli...* [Hoshimov].

Daraxt bir joyda ko'karar [Uzbek folk proverb, 308] In his proverb, loyalty to the land of his birth, to the place where his navel blood dripped, is figuratively expressed.

Joyidan qo'zg'algan daraxt kech avj olar [Uzbek folk proverb, 309] this content is also reflected in the proverb. In these texts, the place, the ground where the tree took root, was shown as a factor of nourishment, development, and life.

The persistent signs characteristic of plants served to express the concept of "loyalty to one's self": *Chinor chirimas, archa qurimas [Uzbek folk proverb, 310]. Changal ham o'z joyida gurillar [Uzbek folk proverb, 11]* In the proverb, the intensity of the burning of the forest is explained by its place.

Har ko'katning o'z suygan tuprog'i bor [Uzbek folk proverb, 15] In the proverb, loyalty to the motherland is reflected through the symbol of green.

O'sma ketar, qosh qolar, Begona ketar, o'z qolar [Uzbek folk proverb, 310] A plant and a person's name served as a means of expressing loyalty to oneself.

Zahiriddin Muhammad Babur's rich ghazals and rubai's, which reflect the longing for the homeland, have been praised everywhere, and are filled with heartstrings free from the world's injustices [Kholmanova, 2021]. One of the actively used symbols of "Boburnoma" is a melon, which served to figuratively express Babur's longing for the homeland. The image of melon appeared in about twenty places in the work and served to express different attitudes and moods of the author.

Babur describes Andijan melon as good: *Oshlig'i vofir, mevasi farovon, qovun va uzumi yaxshi bo'lur. Qovun mahalida poliz boshida qovun sotmoq rasm emas [BNm,57].* Instead of the locative plural of melon, the plural of melon ripe is actively used. In "Boburnoma" the figurative expression "melon pie" is also used: *Qovun pishig'i edi. Nasuxda bir nav' qovun bo'lurkim, «Ismoil shayxiy» derlar, terisi sariq, kemuxtluq, osuda qovun bo'lur, ta'mi olmacha, go'shti to'rt iliq ajab laziz qovundir. Oncha qovun ul navohida bo'lmas [BN,115].*

Akhsi notes the inequality of the melon, the lack of a similar one: *Axsi uchun aytibturlar. Qovuni yaxshi bo'lur. Bir nav' qovundurkim, «Mirtemuriy» derlar, andoq qovun ma'lum emaskim, olamda bo'lg'ay [BN,61].* He compares the frozen Bukhara melon with the Akhsi melon and writes about the advantage of the Akhsi melon: *Buxoro qovuni mashhurdur. Samarqandni olg'on mahalda Axsidin va Buxorodin qovun kelturub bir majlisda kesturdum, Axsi qovunining hech nisbati yo'q erdi [BN,61].*

He praises the melon of Bukhara: *Uzumi va qovuni va olmasi va anori, balki jami' mevasi xo'b bo'lur [BN,105]; Buxoroning ham necha tumonoti bor. Tavr shahre voqi' bo'lubtur. Mevasi ko'p bo'lur va xo'b bo'lur, qovuni bisyor yaxshi bo'lur, Movarounnahrda Buxoro qovunicha ko'b va xo'b qovun bo'lmas [BN,108].*

Jizzakh records the abundance of melons: *Dizakta ...chuchuk qovunlar va yaxshi uzumlar farovon [BN,155].*

He also describes the opposite melon: *Kamobroq yerdur, bahori xo'b bo'lur, ekini va qovuni yaxshi bo'lur* [BN,108]; He compares Ghazi melon to Kabul melon: *Qovuni ham Kobul qovunidin ortuqroqtur* [BNm,138].

Babur lived with homesickness all his life. He had this longing in his heart even when he was still in Fergana, when he lost power and wandered around. The traces of this longing can be felt in the description of Andijan's nature, fauna and flora in "Boburnoma". This longing grew stronger in Samarkand and Kabul, and turned into a painful longing and dream when he went to India: *Bizni ehtimomiz ul sorilar bormoqqa behad va beg'oyatdir. Ul viloyatlarning latofatini kishi nechuk unutmay...Bu fursatda bir qovun keltirib edilar, kesib yegach, g'arib ta'sir qildim, tamom yig'lab edi* [BN,430]. Babur's homesickness turned into agony and poured into his ghazals and rubai [Kholmanova. 2021:15].

He starts planting melons in India as well: *Balxiy polizkorni qovun ekkali qo'yulub edi. ...Hindustonda qovun, uzumning muncha bo'luridin filjumla xursandlig'ye bo'ldi* (BN,485). With this, he wants to feel the freshness of the homeland on Indian soil.

The concept of "loyalty" is expressed using natural phenomena and natural objects:

Begona tuproq – devona tuproq [Uzbek folk proverb,9] In the proverb, loyalty to the country is expressed in a hidden way, through presupposition. The superiority of the soil of one's own country is expressed by the denial of foreign soil;

O'z uyim – o'lan to'shagim; O'lsang o'l, vataningda bo'l [Uzbek folk proverb, 14]

In his proverbs, the concept of "loyalty to the country" is expressed without any ambiguity or contradiction.

Loyalty is depicted through nature and its parts. For example, represented by the symbol "water": *Suvni ming qaynatsa ham quyulmas* [Uzbek folk proverb, 309]. *Quyosh qoraymas, oltin zanglamas* [Uzbek folk proverb, 310]. *Oltin zanglamas, Sevgi qarimas* [Uzbek folk proverb, 243] In his proverbs, the concept of self-loyalty is reflected in the example of natural objects.

"Loyalty to oneself" is expressed through color signs and features: *Qorani yuvgan bilan oq bo'lmas* [Uzbek folk proverb, 311];

The concept of "loyalty to originality, identity" is expressed through the properties of grass and water. The President of the Republic of Uzbekistan, Shavkat Mirmonovich Mirziyoyev, emphasized the importance of knowledge and described it as "it does not burn in fire - it does not sink in water."

The concept of "Loyalty to the country" has been evaluated as a factor of longevity: *Yurtni dedim – yuzga kirdim* [Uzbek folk proverb, 14].

The counterculture of betrayal of the land was assessed as a sign of Armory: *Yurtdan ketgan, yurtmonda, O'tar hasrat armonda* [Uzbek folk proverb, 14]. *Yurtmonda* – a word meaning "one who left his land".

O'z yurtning – o'lan to'shaging,

O'zga yurt bo'lmas beshiging [Uzbek folk proverb, 14] the proverb shows that even when a person dies, he remains in the country, and loyalty is expressed through death.

Oltin chirimas, da'vo qarimas [Uzbek folk proverb, 309] in the proverb "loyalty to one's self" is explained by the immutable property of gold.

Et yaxshisi qartadir [Uzbek folk proverb, 310]; *Oxir asliga tortadir* [O'XM, 310] the preservation and non-disappearance of identity is also reflected in the proverb. *Qarib*

quyulmagan achib suyulmas [Uzbek folk proverb, 310] In the proverb, loyalty to one's self is expressed through presupposition.

Some lexical units are used figuratively and serve to express the concept of "loyalty": In the proverb "*Sevgi aynimas, asl chirimas*" [Uzbek folk proverb, 244] loyalty to one's self is reflected through the word "asl". In this proverb, the eternity of love in the speaker's conceptual sphere shows a sign of loyalty to oneself, compared to

Sevgining aslini bulbuldan so'ra,

Gulzor qadrini –guldan

Asking the nightingale the essence of love,

The value of a flower garden can also be cited) as a symbolic expression in the proverb "from a flower".

Yurt qo'ri, eling o'sar,

Qo'rimasang uying to'zar [Uzbek folk proverb, 13] In the proverb, loyalty is expressed through the verb.

Yurt qo'risang o'zarsan, Qo'rimasang, to'zarsan [Uzbek folk proverb, 14]

O'z yurtning – o'lan to'shaging,

O'zga yurt bo'lmas beshiging [Uzbek folk proverb, 14] In the proverb, the motherland remains in the country even when a person dies, and loyalty is expressed through death.

Yoridan ayrilgan yetti yil yig'lar,

Yurtidan ayrilgan o'lguncha yig'lar [Uzbek folk proverb, 10] In the proverb, the pain of being separated from the land is more important than the pain of being separated from the land.

Analyzing the concept of "loyalty" in an axiolinguistic aspect, we observe that our people express concepts, abstract realities, concepts through real things-objects, realities and processes. In the text of the proverbs mentioned above symbols such as, *gado ↔ shoh: sulton >cho'pon, sulton >ulton, it > bek, tosh >bosh, cho'l >gul, er > it, ot: tuproq, bulbul, kaklik, bog', tog', qozi, tozi, o'rdak, din, yor, quvvat, baliq, suv, chinor, archa, qazi, qarta* served as a means to realize the concept of "loyalty".

The phenomenon of realizing the concepts of the Turkic peoples, especially the Uzbek people, is also observed in the history of the military sphere. Amir Temur demanded to have a clear idea and knowledge about the weapons used in the battle, the army, army units, military equipment and supplies. At the same time, he realized the military tactics and combat activities that existed in his thinking. He likened the organization of an attack to a "hurricane", a psychological blow to the opponent, intimidating the opponent, putting pressure on the opponent to a "thunderstorm", and a closed attack by cavalry and infantry troops to a "flood". The predetermination of concepts, the implementation of Defense or the establishment of offensive tactics based on the content and essence of the objects, the procedure for performing rapid combat tasks was carried out on the basis of certain knowledge and experience.

During the study of the concept of "loyalty" and its manifestations, it can be seen that the value system based on the specific experience and evaluation of the people is expressed using various methods and tools. These analyzes testify to the systematic approach of our people to reality and events, the ability to form values based on attitudes and evaluations.

It is shown that the naming space of the concept structure is represented by 17 lexical representatives in English and 24 lexical representatives in Russian. Three cognitive signs related to the concept of "loyalty" are distinguished in two languages. In English:

1) devotion to someone based on love and duty; 2) binding to something based on an oath, duty and obedience to certain rules; 3) loyalty to friends, principles, country. Cognitive signs manifested in the Russian language:

1) loyalty to one's feelings, attachment to someone or something; loyalty; 2) loyalty to love and loyalty to someone or something; 3) expressing loyalty. While in English the dependence on Love, duty, oath, promise, commitment and principles is expressed, in Russian culture the feelings of love, fidelity, attachment are expressed [Abdulkodirova, 2022; 2972].

The concept of "loyalty" in the Uzbek language is expressed through 17 lexical means. 8 of the lexical tools are directly related to the lexeme "loyalty" both structurally and semantically, and serve as keys to the expression of the concept with lexical tools. The remaining 9 lexical tools are structurally and semantically unrelated to the lexeme "loyalty". These lexical tools acquire a symbolic meaning and serve to express the concept of "loyalty" as a symbol. The informative field of the concept of "loyalty" in the Uzbek language is "loyalty to the country", "loyalty to the soul", "loyalty to the originality, identity", "loyalty to the faith", "loyalty to the word", "loyalty to the people of Islam", " includes the cognitive signs of "loyalty to the profession", "loyalty to the pen", "loyalty to the witness", "loyalty to desire". In this place, the symbols "loyalty to authenticity, identity", "loyalty to the word", "loyalty to the people of Islam", "loyalty to witness", "loyalty to desire" can be evaluated as unique concepts of the Uzbek nation.

Field composition of the Uzbek concept "loyalty"

1. Naming field	<i>loyalty, loyal, faithful, Sincerely, faithfulness, unfailing, unerring.</i>
2. Informational field	information field: "loyalty to the country", "loyalty to authenticity, identity", "loyalty to the faith", "loyalty to the word", "loyalty to the people of Islam", "loyalty to the profession", "loyalty to the pen", "faithfulness to witness", "faithfulness to desire". special information field: "loyalty to authenticity, identity"
3. Interpretation field [Abdulkodirova, 2022; 2972].	
a) encyclopedic field	nationwide, universal
b) regulatory field	It is possible to have "loyalty", feel it, show it regularly, strengthen it with oaths, promises, vows, feel the need for it. This concept is considered as one of the important conditions of the socio-political situation of the state and society.
d) assessment field	"loyalty" in the Uzbek language has qualities such as sincere, tried, permanent, acquired.

e) utilitarian field	inspires, encourages in difficult situations.
----------------------	---

Conclusion. In World linguistics, these concepts are analyzed in detail: “стыд” (shame), “совесть” (conscience), “вина” (fault), “добро/благо” (nobility, goodness, diligence), “вера /доверие” (trust), “грех” (sin), “долг” (duty), “добро и зло” (goodness and evil), “правда и ложь” (true and false). However, the concept of “loyalty” has not been studied in a separate monographic plan. The antiquity of the concept of “loyalty” and the fact that it is one of the important conditions of socio-political reality in all periods requires research on a scientific basis.

In the process of analyzing the concept of “loyalty” in an axiolinguistic aspect, it turned out that the Uzbek people expressed the concept, abstract reality, concepts through the real thing-objects, realities and processes. In the text of the proverbs, the emblems were tasked with realising the concept of “loyalty”. Individual horses, along with zoonyms, served as emblems representing natural phenomena, the concept of plants “loyalty”.

Studies have analyzed linguistic units representing concepts, the possibility of lexical tools, structure, cognitive signs. On the example of languages in different systems, the content of the term concept is covered, the features of value and assessment are explained. In axiolinguistic orientation research, the psycholinguistic approach is based on ethnic characters, cultural characteristics, social lifestyle, and the subject's assessment attitude.

References:

1. Mirziyoyev Sh. Yangi O'zbekiston strategiyasi. – Toshkent, 2021. – B.369.
2. Абдулкадырова А.Б. Ценностный концепт loyalty/ преданность в английской и русской лингвокультурах (на материале современных медиатекстов)/ Филологические науки. Вопросы теории и практики. Philology. Theory & Practice. 2022. Том 15. Выпуск 9. C.2972-2978 / 2022. Volume 15. Issue 9. P.2972-2978.
3. Azim Suyun. Tug'dona. www.ziyouz.com.kutubxonasi.
4. Alisher Navoiy. Lison ut-tayr. www.ziyouz.com.kutubxonasi.
5. Баранская С.С. Проблема этимологии понятия «организационная лояльность»/ Вестник КГУ им. Н.А. Некрасова. –№2, 2010. –С.301-304.
6. Бобурнома. Нашрга тайёрловчи П.Шамсиев. –Тошкент: Фан, 1960.
7. Бобурнома. Нашрга тайёрловчи С. Ҳасанов. Масъул муҳаррир В. Раҳмонов. –Тошкент: Шарқ НМАК, 2002. –336 б.
8. Murotxodjayeva F. Ingliz va o'zbek tillarida so'z va so'z birikmalar ma'nolarining kognitiv-semantik tahlili va ularning tarjima muammolari. Filol.fan. fals. d-ri (PhD)...diss.- Toshkent, 2022.-Б.15.
9. Попова З.Д., Стернин И.А. Семантико-когнитивный анализ языка. – Воронеж: Научное издание, 2007. – С.13.
10. Тошева Д. Зооним компонентли мақолларнинг лингвокультурологик хусусиялари. Филол. фан. фалс. док.-ри (PhD) ...дисс.-Т., 2018.-Б.71
11. Тоғай Мурод. От кишнаган оқшом. www.ziyouz.com.kutubxonasi.
12. Тоғай Мурод. Отамдан қолган далалар. www.ziyouz.com.kutubxonasi.
13. Xolmanova Z. “Boburnoma” – til qomusi. – Toshkent: Akademnashr, 2021.
14. O'zbek xalq maqollari. –Toshkent, 2002.
15. Ҳошимов Ў. Дафтар ҳошиясидаги битиклар. www.ziyouz.com.kutubxonasi.

16. O'TIL – Ўзбек тилининг изоҳли луғати. I. –Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2006.

17.O'TIL – Ўзбек тилининг изоҳли луғати. IV. – Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2008. –608 б.