

NATIONAL-CULTURAL CHARACTERISTICS OF THE CONCEPT "PATIENCE" / "SABR" IN ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

The article covers the issue of national and cultural features of the concept of "Patience" / "Sabr" in English and Uzbek languages. The method of linguistic description, review and comparative analysis were used in the process of the research. The results of the author's personal investigation were combined with the results of similar works of Uzbek, English, Russian, and other researchers to approach to this problem from various viewpoints. The linguistic-semantic analysis of the concept "Patience" / "Sabr" in the English and Uzbek languages showed sizeable reflection of national, cultural and spiritual life of the peoples of both languages.

Keywords: Concept, Linguistics, English, Uzbek, "Patience" / "Sabr", Conceptual Field, Associative Field.

I. INTRODUCTION

Conceptual analysis is one of the modern comprehensive approaches in the study of social and humanities studies that enables the investigation of the concept in connection with its internal and extra-linguistic expressions. A concept is a unit of the conceptual sphere – an ordered set of mental units that includes all the mental characteristics of a phenomenon reflected in the linguistic consciousness. Among the linguocultural concepts, along with subject, event, parametric, ethical and other concepts, there are complex mental formations that record the social experience of people. Such concepts include "patience". Patience as the ability to steadfastly endure

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inconvenience, hardship, and suffering characterizes a very broad class of situations that are common in everyday experience. During the process of globalization at the present, countries, political groups, ethnic backgrounds, religious beliefs, the relationship between nations, internal relationships are reflected in different viewpoints. The concept “Patience” / “Sabr” plays a great role to create a win-win situation for both parties by giving an equal opportunity to be heard, and to solve the issues after understanding the deeper meaning. The concept of patience is always in the middle of the attention between opposing sides. Therefore, “Patience” / “Sabr” is the circle of balance that keeps the peaceful life of humanity in the balance that binds nations and people, religious views, and the contradictions of cultures. A human is always about the objective world. This leads to different connections with objects in the world. The human solves the issues with objects that are related to him, the news, situations, and various internal controversies in realms of the concept of “Patience” / “Sabr”. If the human doesn’t practice the concept of “patience” the conflicts that happen among various political groups, religious views, geographic locations, nations, countries cannot be prevented. The concept “patience” is associated with the settlement of military conflicts, conflicts between religious and racial and social groups, the settlement of disputes, the settlement of differences of interest for the benefit of all parties, and peaceful coexistence. At the same time, man is a living being, living in a relationship with society. This connection reflects the flow of various events, situations, views, the psychological impact on a person throughout his life. Finding the philosophical solution without being emotional and despite the psychological effects is the basis for the concept of “Patience” / “Sabr”. As a result, this is coming into action in the widespread use of “patience” as the scales of justice and it is symbolized in human intelligence. It turns out that a person's attitude to a renewed, violent, globalizing world, the expansion of the world of science and thought, the re-education in the world one understands, is associated with “patience”.

II. LITERATURE REVIEW

In the linguistic literature, the concept is considered as a universal entity, which is formed in consciousness on the basis of direct sensual experience, direct operations of a person with objects (Z. Popova, J. Sternin), as a logical category through which culture enters the mental world of a human being (Y. Stepanov, R. Pavilenis, etc.), as the primary expressive unit of national mentality (V. Kolesov), as a concept of practical philosophy (N. Arutyunova), as a multidimensional formation (V. Karasik, S. Lyapin), as a mental unit of operational consciousness and a global mental unit, representing the object of real or ideal world and verbally stored in the memory of native speakers (O. Kubryakova, Z. Popova, J. Sternin, O. Babushkin, O. Selivanova, L.

Lisichenko etc.), and as a precise expression of meaning carried out by the speakers in written and oral communication (Likhachev).

Although several scientific studies have been conducted in world linguistics, including Russian linguistics, the concept "Patience" in Turkish linguistics, especially in Uzbek linguistics, has not been studied in a monograph. Therefore, the study of this topic as a scientific study is important for Uzbek linguistics. In Russian linguistics A. A. Barilovskaya, V. V. Didenko, A. M. Volaev, E. M. Fomin, O. A. Mixaylova, S. G. Rastauyeva, A. A. Selyutin, I. N. Sternin, K. E. Nagaeva, E. V. Romanova, V. A. Yamshanova, E. Yu. Jmyrova and others' research papers have covered many aspects of this topic. Each researcher analyzed that the concepts "Терпение" / "Patience" and "Толерантность" / "Tolerance", promoting the idea that these concepts have one semantic field while being used in various theoretical perspectives.

III. ANALYSIS AND RESULTS

As man develops an objective being, he synthesizes from it in his thinking the relation of the universe to man. The generalized scene of the world is gathered in the sciences with the principles of generalization and personification. Therefore, the knowledge gained about the worldview is relevant to all disciplines and becomes the object of everyone's study. During the process of learning, analyzing every subject paints its scene about the world. That means that every subject gives a conclusion based on its observations and experiences. Thus, every single thing in the world is the object of learning for all the disciplines. In particular, the concept of "patience" is one of the most discussed topics in interdisciplinary research. Because the scope of study of the concept of "patience" is wide, the semantic field is infinite. We think that concept "patience" unites the following components together: 1. Humanity, nobility, honesty; 2. Ability to behave properly, keeping balance, ability to listen to others; 3. Ability to think freely, being careful in relationships; 4. Ability to be agreeable, attentive, striving for justice; 5. Consensus; 6. Generosity; 7. Mutual understanding, comprehension; 8. Equal rights, freedom of movement; 9. Mutual respect, ability to keep and preserve the respect; 10. Durability, strength; 11. Ability to live in difficult circumstances; 12. Adaptation to mental or physical challenges; 13. Compromise; 14. Nobility, kindness; 15. Calmness, tranquility.

Thus, the concepts of "sabr" and "qanoat" (patience and contentment) are valued in Uzbek as religious and secular values. The lexeme of "sabr" ("patience") has synonyms such as "bardosh", "toqat", "qanoat". These synonyms are paired in many places: "sabr-bardosh", "sabr-toqat", "sabr-qanoat". The lexeme of "sabr" ("patience") refers to a state of mind that can be

known through reason. Values have evolved from a level of materialization with explicit horses to a conceptual, sequential-based meaning toward concepts that have been explored through abstract horses. Values in a particular axiom vary depending on the level of expression. For example, the concepts of “patience” (“sabr”) and “contentment” (“qanoat”) are valued in Uzbek as religious and secular values. “The worldview created in the human mind is, of course, not a completely stable structure, it can change and improve in connection with the development of thinking, the development of society, the achievements of science, the perfection of methods of cognition”. (Махмудов, 2017). To date, the study of the world landscape has been analyzed in-depth by several science researchers, which has also had an impact on linguistics. Man's complex approach to knowing the universe is also reflected in language. Thus, the realization of the concept of "Patience" in language was manifested in linguistics and other disciplines and they are inextricably linked and inseparable. Therefore, the concept of "Patience", which is a product of the human mind, has become the object of study of linguistics, as well as philosophy, sociology, psychology, history, political science, literature.

From a linguistic point of view, a comparative study of the concepts “patience” clearly shows that it has many meanings. Studying and analyzing it from a different conceptual point of view requires a study based on the social norms of different languages with different cultures. When looking with the linguistic perspective the researchers took the lexical-semantic, linguacultural, communicative, synchronic and diachronic, cognitive viewpoints as the core. What’s important is that the viewpoints about the semantic field of the concept “Толерантность” / “Tolerance” fulfill each other in all the research that has been done. The conceptual field of “Толерантность” / “Tolerance” is actualized among dependent, interrelated lexemes. The semantic concept field of “Терпение” / “Patience” gathers patience, content, will, perseverance, endurance, toughness, grit, and determination in itself. The concept “Терпение” / “Patience” is at the heart of the semantic field that surrounds it with its breadth of content and is its core (Долгова, 2006). “According to humanities experts, “Терпение” / “Patience” is a concept that reflects the characteristics of the Russian national mentality. “Терпение” / “Patience” is a socio-cultural concept based on the Russian national mentality. It is a concept that reflects the modern worldview in Russian, as well as the specific features of the Russian language that reflect its sociolinguistic features” (Бариловская, 2008). As a result, the concept “Терпение” / “Patience” was divided into two semantic groups. Observations show that this concept is not only a semantic concept that represents a central place in Russian, but also a general concept that reflects the communicative, psychological content that is unique to other languages.

In explanation dictionaries of English the concept «patience» is defined as following: "Patience 1) the ability to continue waiting or doing something for a long time without becoming angry or anxious; 2) the annoying behavior without complaining or becoming angry" (LDCE, 2003); "the ability to wait, or continue doing something despite difficulties, or suffer without complaining or becoming annoyed" (CIDE, 2001); "a. (The capacity for) calm endurance of pain, trouble, inconvenience, etc. Formerly also followed by of pain etc. b. Forbearance under provocation, esp. tolerance of the faults or limitations of other people. c. (The capacity for) calm self-possessed waiting. d. Constancy in exertion or effort; perseverance" (SOED, 2002).

The above given dictionary definitions highlight the following features: 1) the ability, 2) to wait, 3) to do something unpleasant, 4) to experience suffering, 5) for a long time, 6) despite obstacles, 7) without complaints, 8) without loss of self-control (calmly), 9) making an effort.

Anglo-Saxons believe that patience is 1) wisdom: But the only wisdom was patience; 2) virtue: Patience is a virtue darling – you'll soon go up; 3) courage: In the meantime, it seems patience remains courage. We come across a new interpretation of patience in the consciousness of English people. They believe that patience is 1) a gift: Those who feel that patience, trust and ability to put up with uncertainty are gifts rather than skills – and gifts which not all adults share; 2) a need: Patience, that was the need; 3) an inspiration: The patience, care and steady hand of Charles was an inspiration, and all were impressed by his results; 4) a wealth: Her wealth was her patience.

So, in English the concept "Patience" is very often used in a large group of sayings that affirm the unconditional value of patience: - Patience is a plaster for all sores. - Patience is power. Patience is necessary to survive: - The patient soldier became an officer. It is noted that patience is not characteristic of everyone: - Patience is a plant that does not grow in every garden. Patience is associated with the situation of illness: - Patience is a plaster for all sores. Also treat your friends with care: - Have patience with a friend rather than lose him forever. The need for patience in difficult life situations is stated: - Patience is virtue of the poor. It talks about the limits of patience: - Constant dripping wears away the stone. Patience is always rewarded: - It's dogged that does it.

Based on the above, in English comprehension of the concept "patience" characterized as a virtue of few, necessary for survival, necessary for illness, having limits, leading to success and gain, more important than knowledge. Impatience has been criticized because it only causes experiences and comes into conflict with reality. In English this idea is expressed as follows: 1) Patience is the characteristics of a genius: "Genius is patience in the highest degree". (Buffon); 2)

Genius is patience to the highest degree; 3) Patience is the highest quality of a person: “Patience is a nobler motion than any deed”. (C.Bartol); 4) Patience is more effective than force: “Our patience will achieve more than our force”. (Burke); 5) We can achieve more with patience than with force.

Very often, with patience the British: 1) wait: “I’ll wait with patience till another Day”; 2) listen: “Time was suspended and the police heard my life story at least twice with patience”; 3) agree: “There were signs of inequalities and economic problems that people had to accept with patience”; 4) receive: “My lord, I thought, to give you what you wanted, and what you will never get by patience,” he protested defensively, but with resentment thick in his voice; 5) create: “With the patience and advice from my local vet we set up a recovery programme”; 6) learn: “These important studies, made at night with great patience”; 7) play: “She starts to realize that he is bound to win, he is playing her in with an eternity of patience, amused and confident”; 8) produce: “Although the drawing tools are limited to freehand pixel editing, lines and fills, with patience you can produce any symbol that you require”; 9) answer: “So that when his mouth closed on hers she reacted passionately, and a great wave of love and affection for him, and for his patience, engulfed her, and carried her away”; 10) say: “Instead, she said quietly, and with more patience than she felt”; 11) reach the highest level: “Only with patience, persistence and a willingness to approach the highest levels”.

However, whatever patience is, it has its limits: “But he added that patience had limits and he could wait a few days or two weeks”. Furthermore, worst of all, it can end: “We just ran out of patience with him”; become exhausted: “You are a fool,” Kirov spat, his patience suddenly exhausted; or lost: “He finally lost both patience and nervous and became the fourth player in the match”; run out: “He was at the end of his patience when a message came from Merymose”. That’s why we have to keep patience: “She could hardly keep her patience if the train was delayed and she arrived late”.

It is believed that the English do not have patience: Unfortunately, as Rowell mentioned later, the Englishmen lacked a little in patience. Therefore, they call for patience: More patience, less nerves.

The British themselves ask for patience: “Give me patience”, “Give me a little more patience”, because it is fast approaching to the end. After all, they are convinced that the one who has patience has faith: “Faith wouldn’t be, if there were no patience with it”.

The English language confirms and clarifies in detail the high assessment of "patience", impatience is critically assessed, excessive patience and imitation of "patience" are condemned, the patience of beggars is skeptically assessed, it is noted that patience is necessary in order to be happy, it is stated that patience comes to people too late, Attention is drawn to the fact that people's patience should not be tested.

In fact, the concepts are expressed in words. Therefore, a word is considered to be a sign consisting of a representative and an expressed unit, and the represented side of this sign is considered an understanding or concept. The word is conceptually connected with the members of the objective universe, that is, with the denotation. It can be seen that, being ready to accept any kind of opinion of others, being attentive to the basis of their opinion, understanding each other, making an agreement and mutual respect are the core of the concept of "Sabr" / "Patience". It is clear from the data that the concept of "Sabr" / "Patience" as a phenomenon is associated with mutual trust between different social groups, currents, states within a particular society. When the word patience is approached psychologically, it is a person's spiritual perfection, one's ability to comprehend, one's generosity, and one's ability to control oneself in any situation. Therefore, logically, the concept of "Sabr" / "Patience" has risen to the level of discussion issues. At the same time, the concept "patience" as a polysemantic word has a semantic character and reflects social, moral norms. In the communicative approach to the concept of "Sabr" / "Patience", we can observe two cases. I and others or sender and receiver interrelation. Thus, in both situations, communication happens between sender and receiver. The semantic concept of patience takes an active part in the communicative process. Therefore, during the process of communication, patience comes to action in the interrelations between me and others or sender and receiver. The sender expresses his attitude towards the receiver about the word patience and its semantic field. Or if the connection between sender and receiver has the spirit of consensus, mutual benefit in views, one can achieve equality and stability. It is understood that the lexeme of patience means equality, mutual respect in human relations with others.

Koreneva points out that the origin of this phenomenon dates back to ancient times. According to him, this concept can be defined as follows: "All this is for the person, that is, to recognize and respect the legal freedom of the person, to treat everyone equally, to stay away from other attitudes" (Коренева, 2012).

Scientific research and observations have shown that the expression of the semantic concept of understanding the national language and culture has a unique expression of each nation. If we look closely at the languages and peoples of the world, their culture, it can be seen that in any

language the concept that enters the semantic field of patience, which determines its spirituality, is not the same, semantically different. Because the concept of “Sabr” / “Patience” has a unique meaning in the spirituality of each people and nation.

This is demonstrated by the process of comparative analysis in the linguistic approach, where Turaeva and Akhmadova state: The concept “Толерантность” / “Tolerance” in Russian as a lingua-cultural discourse is characterized by its specific conceptuality, as well as the fact that this concept consists of a comprehensive system of Russian semantics (Туроева & Ахмадова, 2021). It is understood that patience comes from the basis of each nation and people’s national character, norms of thinking, spirituality.

The semantic field of the concept of “Sabr” / “Patience” consists of lexemes, which are uniquely used by the Uzbek mentality, embodying a wide range of features that mean that the Uzbek people are heavy, calm, strong-willed, contented. In the materials of the Uzbek language, it is revealed through the characteristic features of the Uzbek people that can express the lexeme “Sabr” / “Patience”. For example, divine patience, motherly patience, family patience, religious patience, ethnic patience, and others. The concept of patience in the examples given has been relevant to the Uzbek people for centuries.

In language, word semantics is realized by the name of the concept. “Sabr” / “Patience” as a conceptual field consists of the following characteristics: uncomfortable, awkward, bad, change in mood. The conceptual field of “Sabr” / “Patience” refers to positive qualities such as endurance, grit, will, perseverance, contentment, behavior, patience, perseverance, stamina as a self-sufficient, interdependent unit. It also reflects negative traits such as mental anguish, tension, suffering, calamity, pain, torture. It also refers to the qualities that characterize a person's spiritual, moral upbringing: meekness, piety, peace, conciliation, and so on. “Sabr” / “Patience” is the core of such a meaningful field, and it stays in the center as the nucleus.

In the Uzbek language, the concept of “Sabr” / “Patience” represents a unique color unit in the lexical-semantic space. The following meanings of the lexeme “Sabr” are given in the Explanatory dictionary of the Uzbek language. “Sabr” [endurance, grit, will, perseverance]. 1. To wait patiently for a situation or event, to be satisfied; behaving well. 2. Grief – trouble, enduring pain, being patient, endurance. Sabr kosasi to‘lmoq (to be impatient), ortiqcha chidash yoki kutishga toqati qolmaslik (enduring more than you can take or losing patience to wait), toqati toq bo‘lmoq (to have enough of something). Sabr-bardosh, sabru-bardosh (patience and stamina).

Sabrli (patient): 1. Calm – natured, balanced, restrained, contented, resilient, durable, enduring. 2. Fulfilled, content (ЎТИЛ, 2006-2008).

The semantic level of the value of "sabr-qanoat" reflected in the proverbs can be expressed on an axiological scale as follows:

1. Sabr – yutuq kaliti (Patience is the key to success). In this proverb, patience is like a simple thing. The lexeme kalit (key) includes the semantics "hardness", "certain shape", "made of iron", "opening". In the proverb, the value of patience is expressed through the semantic "opening" of the key. Patience has been shown to lead the way to success and open the door to success.

2. Qanoat – qizil oltin (Contentment - red gold). The analogy of contentment with red gold reflects the semantics of "value", "rarity" and "scarcity" in "red gold". The inequality of contentment, the pricelessness, is measured by the value of red gold. In this proverb, the value of "contentment" is assessed using items that play an important role in human life and are signs of rarity and value.

3. Poklik sog'likni, aql sabrni saqlar (Purity keeps the mind healthy and patient). At the bottom of the axiological scale are the meaning based on abstract concepts. In this proverb, purity as a means of realizing health, intelligence as a means of realizing patience are at the center of the axiom. The comparison is based on purity → health, intelligence → patience. The value of patience is equal to the value of health. Purity and health are promoted as essential human qualities. Purity for health, the intelligence is required to be patient. In this article, the value of patience is explained by comparing the intelligence, which is manifested through the sign of its existence, to the positive sign of human activity - the quality of purity as a factor of health.

4. Asl boylik – qanoat, Jahl dushmani – sabr (True wealth is contentment; the enemy of anger is patience). In this proverb, the value of "contentment" is directly materialized by an abstract concept. The value of "patience" is embodied as the enemy of ignorance. The article expresses the press resistance "Patience is a sign of wisdom." This implies that patience is a virtue of the wise.

5. Sabr tagi – Rahmon, Shoshgan ishi – shayton (The root of patience is the Most Merciful, and the cause of haste is the devil). In this proverb, patience is seen as a sign of faith, confidence, and spirituality. Patience is rated as a "Merciful Blessing." That is, "Only one who knows Allah, understands Him, and adheres to religious beliefs can be patient." There is another acknowledgment in this wisdom: "Patience is a blessing that is considered and rewarded by the Most Gracious. The phrase "hasty action" in the second part of the proverb expresses the concept

of “impatience”. Impatience is condemned as a behavior typical of those who succumb to satanic feelings. The terms “merciful” and “satan” are used interchangeably in religious beliefs, meaning “patience” and “impatience.”

6. Kamoli iymon – sabr (Perfect faith – patience). This proverb shows the high value of patience and contentment in the popular axiom. In this case, the value of patience is expressed through the highest sign - “mature faith.”

The definition of the lexeme “Sabr” / “Patience” in the dictionary also shows that the semantic field of this lexeme is wide in content. The concept of “Sabr” / “Patience” as a polysemous word also varies depending on the form, type, measurement of degree. Firstly, patience is the carrier of the patient’s individual, inner psychological experience, his interactions with those associated with him, his commitment to various influences, and his attitude. In the Uzbek language, the lexemes of patience, contentment, determination, endurance, will have the following meanings: the various characteristics of a person, i.e., factors that are unfavorable to him during his actions, states of inner mental change and physical pain, give rise to the constant control of his behavior. For example: Ammo hozir vaziyat tahlikali, yumshoqlik qilsak, ichki parokandalik avjlangay, tashqi dushmanlar oldida zaiflashib halok bo‘lgaymiz. Shuning uchun sizdan ham qat’iyat lozim. (But now the times are perilous, being soft-hearted will lead to inner segregation, and we will be weak and die in front of the enemies. That’s why you need determination!) (P. Qodirov).

The lexeme of “determination” (“qat’iyat”) in the text implicitly expresses the meanings of patience, perseverance, and will. The “need” (“lozim”) lexeme, on the other hand, reinforces the meaning of the emphasis. In the relationship between the speaker and the listener, special emphasis is placed on the importance of “qat’iyat” (“determination”) for the listener than ever before. This is because the lexeme of “qat’iyat” (“determination”) is reflected in the text in associative semantics such as reason, weight, equality, tension, surrounded by the conceptual field of “patience”. The lexeme of “Qat’iyat” (“determination”) conveys the meaning of the listener as the protector of the family’s honor, future, the destiny of the throne, and the lives of others. It is well known that the semantics of semantic units in language are, of course, revealed through contiguous meanings (close, contradictory, similar meanings). (Искандарова, 2007) It is understood that the lexeme of the word “determination” also has its associations in the conceptual field of “Sabr” / “Patience”, the semantic circle being a broad lexeme. In some research papers, words connected to “Sabr” / “Patience” are given as doublets (Galal, 2014), synonyms (Grills, 2020). Meyer &

Riesel points out that every word has a semantic function, that word is considered a member of the system by having closely related and differentiating factors in this or that system (Meyer & Riesel, 1985).

In the verbal and nonverbal situations involved, the two opposing parties are always in an interdependent relationship when the word «Sabr» / «Patience» (in a general sense) is used.

Which means, subject and object. The subject is the force that decides the underlying situation, and the object is the one who creates the physical or mental state or the one who manages and controls the particular situation. In such a situation, it is important for the subject to be "patient" in any situation, to be careful in dealing with an awkward situation, or, if such a situation arises, to be able to get out of it, to feel the responsibility, perseverance, concentration in his spirit. For example, Hamida begim talpinib Akbarning oldiga bordi-yu, uning yelkasidan quchdi: — Bolajonim, botirlar avlodidansiz, sizning sherdil yigit bo‘lishingizga ishonchim komil! Faqat endi o‘n oltiga kirdingiz. Shoshilmang, bir-ikki yil kuch yig‘ing. Hech bo‘lmasa o‘n sakkizga kiring, davlatni o‘zingiz boshqaradigan bo‘ling. Biz buni sabr-bardosh bilan kutgaymiz! (Hamidabegim got nearby Akbar fast and hugged him on his shoulder: — My dear child, you are from the ancestors of the warriors, so I’m sure you will be a lion-hearted man! You're only sixteen now. Take your time and gather strength for a year or two. At least become eighteen and run the country yourself. We will wait for it with patience!) (P. Qodirov).

The word “sabr-bardosh” (“patience”) means: To wait patiently for a situation or event, to be satisfied; restraint [12]. The implicit statement of the expression, the meaning of the sentence, is inextricably linked with the thinking activity of the participants in the communication, and their perceptions of the world. The wider the speaker’s perception of the external world, the faster he or she will understand the level of the speech situation. Therefore, the explicit or implicit expression of information views in the semantic structure of an expression is related to the intrinsic purpose of the speaker to give the appearance of information that cannot be expressed explicitly in the form of a metaphor (Grills, 2020). It is clear that in the text, the speaker, particularly, the subject, emphasizes the importance of vigilance by focusing his or her primary goal on the dangerous situation associated with the situation. The choice of a path of reconciliation with internal enemies is expressed in the spiritual support of the object, the necessity of the situation, the importance of “self-restraint” (“tiyish”) to achieve the goal. At the heart of Hamidabonu’s advice to her son is an expression of hidden meaning. Because of the strength of the family and the state, the preservation of the throne required Akbar to be calm, heavy-mannered, and gritty in the face of his internal enemies. Besides, Hamidabonu’s usage of the phrase “sabr-bardosh”

(“patience”) means “the crisis” that will decide the faith of the Baburid family empire. It can be seen that if there is no patience the faith of the whole family will be doomed. As Sh. Safarov points out: "A person who uses linguistic symbols is in a certain emotional state, his social background and culture are reflected in his actions" [14] It turns out that a person relies on “sabr” (“patience”) in showing his positive or negative attitudes to social groups, friendship, solidarity, as well as in resolving their conflicting aspects. This is reflected at the level of the individual’s thinking. It should be noted that in the conversation between Hamidabegim and Akbar, the mental state of the two people, their experiences, getting out of a sad situation, and the condemnation of temporary restraint are revealed through a combination of “Sabr” / “Patience”.

In the semantic field of the lexeme, “Sabr” / “Patience” the lexeme of “qanoat” (“contentment”) is also characterized by the fact that it carries several signs.

In Uzbek linguistics: Word’s semantic structure consists of lexical meaning and this meaning’s additional tones^{||} is mentioned, the additional tones in semantic structure include the tone of meaning, emotional-expressive tone, and stylistic tone^{||} is also stated (ЎТНЛ, 2006-2008). Therefore, the semantic structure of the lexeme “qanoat” (“contentment”) is expressed via a collection of semas that have multiple meanings. Thus, "Explanatory dictionary of the Uzbek language" describes the lexeme of “qanoat” (“contentment”) as the following: “contentment, being grateful to what you have; gratefulness, agreeing for less, agreeing for less or what you have, the feeling of motivation to gain more by not being too greedy, feeling of satisfaction, being content” (ЎТНЛ, 2006-2008). As the famous Uzbek linguist, Nurmonov points out: “Linguistic units, in addition to the speech process, are grouped in memory based on some common feature. For example, the word school is associated with several words in the mind, such as school, book, teacher” (Nurmonov, 2009).

Thus, when the lexeme “qanoat” / “contentment” is associated the above-mentioned lexemes come to our minds. Indeed, the linguist D. Lutfullayeva notes: “Because the external world is reflected in the human mind in the form of various interconnected objects, events, they associatively recall each other. Not only objects in the external world but also different experiences of a person together and at the same time remind each other on the principle of connection” (Lutfullayeva, 2017).

In many literary works written in Uzbek, the lexeme “qanoat” / “contentment” unites in the semantic field of self-respect of a human among various events and incidents, opinions, looking right in the eyes of all kinds of injustice, being a leader and brave in the world of honesty and

piety. It can be understood that a human cannot be as big as an elephant physically and he or she cannot have its strength. However, he or she is stronger than an elephant from spiritual and moral perspectives. Thus, a human being can endure obstacles and painful incidents. Modesty and restraint will provide one with a constant strength. Every type of harsh life will collapse the elephant. The human is superior in this case. This is the national Uzbek mentality and the character of the Uzbek woman. It turns out that lingua-cultural concepts are grouped into a common character in terms of expression, expressing a common content, and occurring in a circle of specific meanings. Characters that represent one essence of the content consist of reference characters and form a conceptual field.

IV. CONCLUSION

In conclusion, it can be said that the article focuses on some aspects of the Uzbek mentality's unique and versatile connection to the word "sabr" / "patience". In the vocabulary of the Uzbek people, the semantic field of words expressed by the concept of patience is wide and important because they do not repeat each other. It is clear that the concept of "sabr" / "patience" as a core of national, social and individual consciousness is firmly rooted in the consciousness of the Uzbek language. Uzbek speakers have a broad understanding of the linguistic semantic field of the concept of "sabr" / "patience" and give it a unique definition. Evaluation of patience by language users is vividly reflected in the following associations: a patient person, a resilient person, a person who is not in a hurry, a heavy-handed person, a calm, resilient person. It seems that Uzbek speakers are positive about the concept of "sabr" / "patience". This situation shows that patience is one of the most positive and national qualities of the Uzbek people. Moreover, a comparison of English and Uzbek characteristics the concept of "patience" indicates that to a large extent these characteristics coincide regarding the need for patience and the requirement to control oneself.

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