

Religious, Scientific and Cultural Interpretation of the Concept "Mother"

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ABSTRACT

The article is a religious, scientific and cultural interpretation of the concept of "mother", that is, the concept "mother" has different interpretations depending on culture and history.

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In modern science, the concept of "Mother" has been enriched with various interpretations over time. The category of "mother" has been considered within the framework of many scientific humanities paradigms, such as psychology, sociology, philosophy, mythology, genealogy, linguistics, and others.

In many parts of the world, motherhood has always been an important part of a woman's life. The famous writer and philosopher Simon de Bouar's book "The Second Gender" analyzes popular views, opinions and teachings about women. The author argues with physiological, psychological, and social evidence that men have been the absolute dominant sex throughout history. Simone de Bouair writes that a woman acquires the status of a woman only after she becomes a mother, and at the same time motherhood plays an important role in her life, the birth of a child and the continuation of the human race play a key role in her life. This process is considered a natural and reproductive phenomenon and an important function of the woman [Beauvoir, 2010]. De Beauvoir explains the reasons for the problem: "Even in the early days of farming, when motherhood was high, women could not take the lead, because childbearing was a natural process, not an activity."

Historians teach us that in the early stages of society's development, the human community lived in a period of matriarchy, that is, the dominance of the mother seed. But since the values, norms, and moral rules of humanity that have survived to the present day were later established at a time when men were absolutely superior, we cannot draw a definite conclusion about the way of life at that time.

For the first time, the concept of "Mother" was embraced in the paradigms of the humanities, particularly in anthropology and sociology, raising the question of how important it was to society and people. Anthropologist and sociologist Johann Jacob Bachoven, while studying the myths, symbols, and religions of ancient societies, noted that patriarchy is the key to social development. He realized that it was only the second stage and that the rule of women and, most importantly, the law of "motherhood" prevailed. [Bachofen, 2006]. L. G. Morgan calls primitive society into two stages, the first stage being the "primitive tribal community" and the second the "stage of military democracy". The "primitive tribal community"

phase was the first community to develop a living bud. This budding took place around the mothers who formed the tribal community. That is why this first phase of the tribal community - was called matriarchy. In the first stage of commercial development of tribe production, the relations of production are entirely in the interests of the tribes, and production dominates in the community. Now, in the second phase of the primitive tribe community, the relations of production gradually begin to go beyond the interests of the tribe. Such socio-economic changes were associated with the development of the origins of agriculture and animal husbandry in the primitive community economy, the emergence of surplus production in the community, and the formation of market relations. These processes were, of course, due to the increasing demand for male labor in production and the breakdown of inter-tribal marriages and the establishment of patriarchal couples outside the tribal community. These changes, which took place during the time of the primitive tribal community, led the matriarchal tribal community to relinquish its place to the patriarchal tribal community.

However, almost all the myths, fairy tales, laws, religions and teachings of mankind were created during the time when men ruled. As a result, the role of women in men's lives has become ambiguous.

The concept of the psychological archetype of motherhood, discovered by Carl Gustav Jung, the founder of analytical psychology, can explain many problems.

Carl Jung described the archetype as "the usual universal repetitive image, model, or experience that reflects the human experience." The mother of everyone there is, the whole life of humanity is spent around the mother or her successors. The mother archetype is one of the earliest images embedded in the human psyche. Mother's care, kindness, motherly love, protection are above all light, rational thought, law and order. (Jung, 1959, p 4)

The 'mother' archetype, like many other archetypes, takes many different forms. The first is the human mother, the grandmother, the stepmother, the mother-in-law, and then any woman in a relationship with a man, such as a nurse, a female boss, and so on.

The next line is the ones that can only be used as a "mother" in a figurative sense. This category includes Bibi Maryam, Sofiya ona, (mother Sofiya) Aisha ona (mother Oisha). In addition, in different cultures, the word "mother" is symbolically equated with "heaven, earth, sky, sea and moon."

The mother archetype is often associated with fertility and fertility: these include fertile fields, fertile meadows, as well as sources that perform the function of protection, shelter, food supply, such as caves, wells, rock and others.

Motherhood has many meanings in many cultures. The birth of a human being, breastfeeding, combined the meanings of "woman" and "mother," and he was portrayed as a saint in various religious and cultural perspectives.

In all cultures of the world, the image of the mother has been one of the central themes in art, myth and drama. Religious writings and myths also promote motherhood. (Freud, (1913) 2000 Googrich, 1989)

In Islam, the last Prophet of Humanity, Muhammad (peace be upon him), has been an example not only to the Islamic people but also to human society in glorifying the name of the woman, glorifying her, and defining the rights of women. Remember the hadith narrated from him: "Those who are kind to their wives are the best of you." The Prophet (peace and blessings of Allah be upon him) was asked, "What do you like?" When asked, they replied, "A woman, perfumes and prayers." God created the first woman, Eve, from a man, Adam's rib. I feel a divine wisdom in this situation as well. Just as the human body cannot be separated from the ribs, so it is very difficult to separate a man from a woman! Allah has given a woman the happiness of motherhood, an opportunity to continue the dynasty of humanity. For a man, a woman has become a symbol of a pleasant life, comfort and tranquility.

In the religious views of Christians, Jews, and Indians, motherhood is idealized. Thus, in the Christian tradition, both fatherhood and motherhood were considered to belong to Jesus. In the Middle Ages, monks wrote of Jesus as both a father and a mother. Anselm Canterbury described Jesus as a loving father and mother.

There are many goddesses in Hindu tradition, which represent different qualities (Durga / Kali: power,

Lakshmi: prosperity, Saraswati: knowledge, etc.). Among the Slavs, the goddess Mokosh represented MOTHER-EARTH. It was believed that in his hands were the sacred threads of destiny, which commanded the life and death of mankind. Mokosh is also considered the mother of fertility, the goddess of agriculture, the goddess of wealth and female power. She is the only female idol on the to Armenian mythological sources refer to the mother goddess Anait as a positive image, as well as the goddess of love and fertility. She was called the "Great Mother," the "Mother of Wisdom," and the "Great Princess." [Mercantante & Dow 2009, p 68, Hacikyan et al., 2005]. Mother of the goddess Aramazda and goddess of wisdom Nanie are recognized as the "Great Mother". [Semenov, 1903; Abayev, 1945]

In Turkish mythology, the legend of Altai's creation has a lot of different information. According to this legend, there are only two beings in the creation of the whole universe. These gods are Ulgen and Erlik. Ulgen is a symbol of goodness Ulger is a symbol of evil. The power of creation is given to Ulgen by the mother, the Mother, the female spirit was given. In addition, information about the goddess Umayyad is taken from the Gokturk inscriptions and she is described as a goddess who protects women, children, and nature, and makes the earth fertile. It is also called Mother Nature. [<https://uz.turktoyu.com>> discussion]

In European, African, and Asian religious mythologies and local folklore, the mother goddesses are revered as creators and educators, while on the other hand, they are considered not only protectors but also destroyers.

The concept of "mother" was formed as a sacred image of a woman expecting a child, which in ancient human thought was formed as a seed that sprouted from the ground. The semantic triad of "woman, birth, earth" is based on the mythological concept of "gene". Therefore, it is not surprising that in the Turkic, Indo-European languages, man look at the earth and nature as a mother: Mother Earth, Mother Lend, and Mother Nature. Based on this idea, the child is viewed as a human seed and the child grows as a plant. The phyto-morphic classification of the metaphor states the archaic combination of "seed and child," plant and man. When a person dies, he returns to his mother's womb.

In ancient times, people of different cultures, based on their family experiences, emphasized the value of the concept of "motherhood" on earth. The concept of "mother" has become a major force in the development of human culture. Creative, nourishing, nurturing ideas are one of the most important factors in survival. Mother Nature provides spiritual and spiritual support to those who come in contact with her, such as Mother Nature, Motherland, and Mother Earth.

Mother Earth is a fruit, a symbol of fertility. The concept of "Mother Earth" originated in Greece. In the 7th century BC, the poet Gezioid named the fertile motherland Geya.

Nature reflects the concept of mother, woman. "Mother Nature" is an anthropomorphic being, meaning "Mother Nature" is a term given to all the forces of nature. The concept of "Mother Nature" means fertility, like Demetra, the goddess of agriculture in Greece. It goes without saying that nature has a motherly and feminine nature, which is the annual renewal of plants and animals and the warm climate. It is not surprising that nature is called "MOTHER" in English, Uzbek, Russian, as well as in other languages of the world, because nature is characterized by creativity. At the same time, there is a notion that MOTHER NATURE creates and destroys. From Instead of squabbling, there was a perception that rainy days were needed to win the love of Mother Nature in various ways in order for the hunt to succeed. From this came the religion of worship and sacrifice. this came the religion of worship and sacrifice. The concept of the Great Mother was widespread in Middle Eastern culture and religion, and later began to permeate European and Asian cultures as well. As a religious symbol of the fertility of the earth, it is known by many names. Sibylla, the white goddess, is known as the ancient European goddess Magna Mater (Great Mother), the goddess of nature, the "female goddess of birth, love, and death," the three-tiered goddess. .

Thus, the image of motherhood in different cultures is a symbol of protection and abundance, a woman who breastfeeds her child. Madonna is a metaphor that is deeply rooted in the human knowledge system. The metaphor of motherhood has penetrated so deeply into human life that the characteristics of motherhood have been compared to other objects.

Motherhood is understood in a different sense in different cultures In ancient mythological systems,

motherhood was a praiseworthy and prolific individual, regardless of country, region, or class. The concept of MOTHER has different interpretations based on culture and history. The study of this concept is based on history, culture and myths. The symbols associated with the concept of motherhood can be said to be the same and chronologically unsustainable in the world of cultural practices.

MOTHERLAND. In modern society, the concept of motherhood is a symbol of the state. This unites the concepts of "love for the mother" and "love for the motherland." In Uzbekistan, the phrase "MOTHERLAND" is used in patriotic speeches and evokes a sense of devotion to the motherland.

In conclusion, the concept of "MOTHER" has a metaphor of nature, land, and country in cultural, social, and religious terms, and affirms cognitive continuity despite social and cultural changes.

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