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## Specific Features Of Language Units Expressing National Value In The Works Of Uzbek Writers

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ABSTRACT

The following article gives brief information about the specific features of language units expressing national value in Uzbek writers' works

Keywords:

National values, literature, valuable, manner, behavior, concept of value, traditions, bring up, lexeme

Uzbek literary studies is not one of the recently developed literatures, but belongs to the series of fiction literatures, which includes several thousand years of history and is famous for its unforgettable works. In Uzbek literature, we can mention the famous writers of such valuable works as Navoi, Babur, Lutfi, Yusuf Khos Hajib, Muqimi, Ogahi, Qadiri, Avloni. Nowadays, thanks to the great attention to literary studies, our fiction literature is developing further, and as a result, Uzbek works of various genres are widely translated into world languages. In their works, Uzbek writers skillfully use various lexemes that express Uzbek national values along with artistic tools. One of the main reasons for referring to the words meaning national value is that these types of works reflect our nationality and demonstrate the manners, culture, and way of life of the Uzbek people.

While analyzing national values, here we try to analyze the work of Tahir Malik, one of the leading representatives of Uzbek literature, who made a significant contribution to the development of Uzbek literary studies, whose works are popular among the people, and the author of several detective works. One of the

main reasons for turning to the analysis of this work is that the writer skillfully used units that express the national value and traditions of the Uzbek people in this work. In the work, lexemes such as manners, morals, education, behavior, which mainly belong to the series of moral values, and the concept of value, which forms the basis of value, are emphasized. We will discuss this in detail below.

In the first chapter of the work "Odamiylik mulki", the lexeme "Qadr", which is considered important for our analysis and the object of our research, is used in 23 places. We met them both adjective and simple and compound verb forms of this lexeme.

In addition to the above, in the following passage we will be able to understand the content of the concept more deeply:

*"Улар қушларни тўйдириш учун эмас, тутиш учун дон сепадиган овчига ўхшайдилар. Дўсти учун жонини фидо этадиган одамларнинг қадр-қиммати*

молини фидо этувчидан жуда ва жуда юксақдир<sup>1</sup>”.

Translation:

*“They are like a hunter who sows grain to catch birds, not to feed them. The **value** of people who sacrifice their lives for their friends is much higher than those who sacrifice their wealth.*

Here is another example from this book:

*“Душман билан яқинлашган кишидан унинг дўстлари қочадилар. Сўрасаларким: “Номуносиб дўстдан қандай қутулмоқ мумкин?” Жавоб булдирким: “Зиёратига бормаслик ва бирон нарса сўрамаслик билан”. Сўрасаларким: “Жондин ҳам ширинроқ нарса надир?” Жавоб булдирким: “Беғараз дўст суҳбати”. Сўрасаларким: “Кимлар билан дўстлашмоқ мумкин?” Жавоб бундайдир:*

1. Қаноатли кишилар.
2. Ўз сўзидан қайтмайдиғанлар.
3. Олим ва хунар соҳибларини

**қадрлайдиғанлар.**

4. Хиёнат ва номардликдан нафрат этадиғанлар.

5. Яхши хулқли назокатли кишилар<sup>2</sup>.

Translation:

*“He who approaches the enemy is shunned by his friends. Those who ask: “How to get rid of an inappropriate friend?” Let me answer: “By not visiting him and not asking for anything.” If someone asks: “Is there anything sweeter than life?” Let me answer: “An impartial friend's conversation.” If they ask: “Who can be friends with?” The answer is:*

1. Patient people.
2. Those who do not go back on their word.
3. Those who **value** scientists and craftsmen.
4. Those who hate treachery and dishonesty.
5. Good-natured and well-behaved people.

As we can see from the above examples, the structure related to the

concept of value, valuable, is mentioned along with a number of related concepts that are different.

While studying the Uzbek national values, we should say that the lexeme “**миллат**” can be observed in 34 places in this novel. The concept of “**миллат**” is given in the following forms: **миллат саодати, миллатнинг равнақи, миллатимизни ҳимоя қилиш, миллат қайғуси, миллатларнинг кучи ва шавкати, миллатимизнинг шараф-у эътибори, миллат шаъни, миллат тақдири, миллат фожиаси, миллат фарзандлари, миллат ва дин**. Mainly two-component words are combined with a number of related concepts.

For example, in the following sentence, there is a fragment of the work in which one of the related concepts to the word nation mentioned above is combined.

*“Гарчи миллионлаб осиеликлар, африкаликлар ҳам шу мамлакат фуқароси ҳисоблансалар-да, айна шу **миллат шаънини** белгиламайдилар. Фикримизнинг исботи учун шу мамлакатлар футбол терма командаларига назар ташлайлик: асл инглизларга нисбатан келгинди халқлар вакилини қўпроқ учратамиз. Илгари бу мамлакатларнинг мустамлакачилари осиелик ва африкаликларни зўрлаб, қул қилиб ҳайдаб келган бўлсалар, эндиликда бу қитъалардан ёпирилиб келаётганлар йўлини тўсолмай гаранлар. Таъбир жоиз бўлса, қадим қулларнинг авлодлари бугунга келиб қулдорлар юртини забт этяптилар<sup>3</sup>.”*

Translation:

*“Although millions of Asians and Africans are considered citizens of this country, they do not define the **honor of this nation**. To prove our point, let's look at the national football teams of these countries: we meet more representatives of foreign nations than the original British. In the past, the colonists of these countries forced and enslaved Asians and Africans, but now they do not block the way of those coming from these*

<sup>1</sup> T. Malik “Одабийлик мулки” First book. “Istiqlol” publishing house. Tashkent – 2005, 117-page

<sup>2</sup> T. Malik “Одабийлик мулки” First book. “Istiqlol” publishing house. Tashkent – 2005, 136-page

<sup>3</sup> T. Malik “Одабийлик мулки” First book. “Istiqlol” publishing house. Tashkent – 2005, 87-page

*continents. So to speak, the descendants of the ancient slaves are conquering the land of the slave owners.*

As we understood from the above examples, the concept of national value does not acquire only one meaning, but also includes a number of lexemes in the lexical unit of the language, characteristic of the language, traditions, customs, and holidays of the people.

In conclusion from the above statements, we can say that, even if lexemes that clearly reflect our national values, such as pilaf, atlas, adras, or sumalak, are not used in this book, the words of education, morals, and manners, which signify our nationality and are inherited from our ancestors, are reflected in different places. The human concepts that are mentioned above are also the means of showing our nationality. Among the Uzbek people, special attention is paid to child education, manners, and morals, and to the development of a perfect person from a young age. It is even worthy of recognition that Uzbek women raise a child from the womb. At this point, we should comment on how to raise a child in the womb, which is shown in the following statements. These include the fact that a mother does not lie, speaks well, behaves well, respects elders, and does not steal someone else's property.

In conclusion, we can say that our national values are eternal. The reason is that if our people are brought up from the early ages, they will be polite and have good manners in the future, and such people will certainly pay attention to all national values with respect and keep traditions for future generation.

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