

AXIOLINGUISTIC ANALYSIS ON THE BASIS OF THE TEXT OF THE WORK OF UTKIR HASHIMOV

Shaxnoza Suvanovna Xudayqulova
University of World Economy and Diplomacy
ShXudaykulova@uwed.uz

ANNOTATION

This article examines the axiological lexicon, its features of national character and the importance of Uzbek folk poetry, prose, drama in the reflection of axiological lexicon, in particular, the role of axiological lexicon in Uzbek prose and its role in our language scientific generalizations are given. The analysis of axiology's that make up the axiological lexicon at the level of certain archetypes or conceptual research, any axiological pair can form semantic fields around which gather several thousand words.

Keywords: Axiolinguistic, semantic, archetype, conceptual research, scientific generalization, lexicon.

INTRODUCTION

The national characteristics of the Uzbek people, its achievements in the field of national culture, science, art and literature, family life, methods and measures used in the upbringing of children are valued. The values that exist in society, in turn, have their own contradictions, which are called anti-values. It is this pair of antiquities and values that forms the axiological lexicon in linguistics. The poetic thinking of our people, the linguopoetic skills of our creature play an important role in reflecting the axiological lexicon. Uzbek folk poetry, prose and drama play an important role in this. It is only in the process of studying works of art that we can solve such questions as the role of axiological vocabulary in our language, what linguistic means they are used, what linguistic phenomena they reveal. In particular, such generalizations can be made by studying the axiological vocabulary reflected in Uzbek poetry and prose. Below we would like to draw your attention to the skill of using the axiological vocabulary based on the work of the famous Uzbek writer O'tkir Hoshimov "**Daftar hoshiyasidagi bitiklar**" Initially, observations on the axiological pair of mind and insanity, wisdom and ignorance:

The smartest animal in the world is a fish! First, the dumb. Second, it constantly wags its tail! These thoughts reflect the author's attitude to lazy, sly, hypocritical, hypocritical people through sharp pitching, and the writer compares such people to a fish. The sharpness of the pen of the writer O'tkir Hoshimov can be clearly seen in the following verses: Man is smart. Man is a wise man... so wise that he invented a plow without literacy... He invented the wheel. Ladder... Then floated in the water. He flew in the sky. He created the "Mirror World" and was cured of many chronic diseases. Step to the Moon... Man is smart. Man is wise... So "wise" that he invented the atomic bomb that would turn the whole city into a cult with one blow. He was so "wise" that he created a hydrogen bomb that could destroy an entire country in one fell swoop. He is so "wise" that he can destroy millions of people, property, insects in one fell swoop, and create a "smart" neutron bomb that does not damage "inanimate" resources - housing, property,

gold, silver, and iron ore. ... So "wise" that he invented a poison called "YX" that would kill seventy people without a word if a drop was thrown into the air, and... that poison accumulated fifteen thousand tons of the killer... seven hundred billion people could be wiped out with a gun! However, there are five billion people on Earth... .. Human is smart. **Human** is wise. **Human** - crazy! On the basis of these thoughts, we can also come across the bitter truth of the author's sharp cut. That is, the author's excessive wisdom and intellect can harm man and nature. Worst of all, if a person becomes a slave to his own mind, he will become strange. There are many great examples from the history of the world. The author goes on to say the following: Human is so great that measuring his qualities is like climbing the highest mountain in the world. Human is so low that measuring his faults is like the labor of crawling down the highest peak in the world. Here the concepts of mind and insanity form a series of synonyms with the lexemes of greatness and lowliness. As a result, the author's point is that the mind can always serve creativity and goodness, and insanity, on the contrary, can lead to destruction and destruction. At the heart of greatness lies reason and labor, and at the root of lowliness lies madness and madness. In addition, the axiological pair of mind and insanity has a spiritual affinity with the axiological diad of wisdom and ignorance. And we can observe the cases when the author uses them in place of each other, where necessary. Axiological pairs are always side-by-side concepts, processes. For example, wisdom and ignorance. Wisdom and ignorance are so close that the more a person claims wisdom, the more ignorant he becomes! Wise people never give up their wisdom. On the contrary, only ignorant people claim wisdom and expect respect and attention from people with dignity. When we study proverbs, idioms, or literary texts that reflect axiological diodes of wisdom and ignorance, reason and insanity, we are convinced of the breadth of the associative field of these concepts. For example, we have found that such concepts as humility, knowledge, intelligence, prudence, purity, faith, and perfection go hand in hand with wisdom and ignorance, and such concepts as stupidity, ignorance, impurity, dishonesty, ignorance, and ignorance go hand in hand with ignorance and ignorance. It has been found that these same concepts can occupy a certain semantic field for the axiological diad of insanity. Or we can say that the mind gathers around itself the lexemes of wealth, attention, profession, career, prestige. Because only smart people can gain prestige in society and confidently rise up the ladder of life. The author O'. Hoshimov says about it: It is possible to achieve a career with the mind. It is impossible to achieve wisdom with a career. Or again: **The mind is not old. I don't know if a weird person can grow old and become "weird" in his youth, but if a "weird" person grows old in his youth and becomes "weird", they say... I don't know.** The author uses very beautiful comparisons to describe the contradiction between reason and insanity. In particular, the fact that the willow in the short thesis "Willow and reed" reflects the image of intelligent and wise people, and the cane reflects the image of ignorant and arrogant people is a bright proof of our opinion. However, in most cases, such people often fall side by side in life. It is safe to say that this has become a common occurrence in the daily life of our people. The comparison of the coexistence of the wise and the ignorant with the growth of reeds and willows shows how rich the author's linguistic abilities are. It is from the wisdom and grace of Majnuntal to bow his head and remain silent. The ignorance and fragility of the reeds is interesting..., the two often grow side by side...

Another such comparison is about swallows: Did you notice that swallows never build a house without interest? Sometimes I wonder if a swallow is smarter than a man. Wherever you are, our people have always attached great importance to finding food in a place of prosperity, religion and devotion. It is safe to say that the above points are a sign of this fact. The writer O'tkir Hoshimov in his work "**Daftar hoshiyasida bitiklar**" skillfully thought not only about what he saw, but also about what he heard and learned, as well as about the bitter lessons he learned from life. a person who can... Especially the author's thoughts on the truth are commendable. Here they are: The truth is so sweet that you want to taste it. It is so bitter that it burns your tongue! True and false. He who fears the truth hides himself from falsehood. In our language, the use of words in connotative senses serves to expand the possibilities of meaning they express. It is clear from the meaning of the text that the most commonly used sweet and bitter qualities in relation to the concepts of truth and falsehood are used here in a figurative sense, not in their own sense. In our people, bitter truths, sweet lies are found as almost frozen compounds. Both in the structure of proverbs and in the components of phraseology, these compounds often coincide. For example, a bitter truth is good, but a sweet lie is like a bad one. None of the writer O'tkir Hoshimov's views on the truth is far from the truth and is significant in that it is based on practical experience that has proven itself in the daily lives of our people. It is a mistake to say that half the truth lies between truth and falsehood. The half-truth is always closer to the lie than the truth. There is a group of people who like to distort, exaggerate and exaggerate the truth. The words of such people may not be false, but they cannot be completely true. The author considers it necessary to apply the axiome of falsehood to such truths. According to the author, the truth can be distorted, but not killed! When it comes to the qualities of truth, the poetic skill of the writer further demonstrates his skill: Truth is like air. You do not see the color. You will not hear his voice. You don't know the smell... But if you are out of breath for a moment, you will suffocate. So is the book. The reader who is deceived suffocates. Or: Ancient chemists used mahogany to determine whether gold was pure or counterfeit. **The writer's word is like a the stone of mohak. One mouth receives the blessing of thousands for the Truth. One mouth is cursed by thousands for a lie... this is the great happiness and great unhappiness of the writer.** O'tkir Hoshimov is one of the most popular writers with his sharp pen, eloquence and, most importantly, honesty. The ideas expressed in both of the above texts were ideas that had become part of the writer's creative beliefs. Indeed, there are people in the public eye, especially any creative person with a pen in his hand, who must feel a sense of responsibility for every word he says, every sentence he utters. It has not always been easy to tell the truth. And this task is often entrusted to people whom the people trust - the people of writers and poets. With this in mind, the author not only betrayed this truth in his work, but also called on others to always remain true to the truth. The author's next small thesis, "**Reverse Truth**" ("**Teskari haqiqat**") is significant in that it reveals another bitter truth of life. In it the writer: The more a person is interested, the more he reads. The more he reads, the more he knows. The more he knows, the harder it will be to live, "he said. We understand this fact very well in the example of the lives of our Jadid ancestors. Because the truth is so valuable that he had to sacrifice thousands and millions for it. The life of a lie is short, but its power is infinite. When the time came, a single lie saved

thousands and millions of lives. In life we all lie. At least we tried to deceive the babies: of course, for good. Either to comfort the baby, or to not break his heart and dreams with the truth. However, the author O'tkir Hoshimov has a different opinion: We are all liars. Tell me, which of you can say that I have never lied to a baby? Cheating on a baby is the biggest lie! Laughter and tears are facial expressions that express a person's feelings, inner experiences, processes reflected in the world of the soul. It is a great happiness to be able to cry and laugh when the time comes. There are people who have achieved everything in life, but do not know how to cry and laugh sincerely. Just like the next hero of O'tkir Hoshimov: He is a well-educated, well-educated, well-educated man. There is only one "minor" flaw: he can't laugh sincerely, he can't cry sincerely - the author calls such people miserable, unhappy people. Crying and laughing is one of the great blessings of Allah to His servants. A person who does not know how to laugh is an unhappy person. A person who does not know how to cry is unhappy. Women! Give thanks to the **Allah** for the blessing of weeping and relaxing your heart! In the second text, we can understand from the author's address to women that the axiological diad of crying and laughing has gender characteristics. After all, open crying is a more feminine habit, as well as laughing out loud and laughing out loud. Not for men. A man is ashamed to cry in front of people. That's why they are different from women in that they absorb grief more and more. The author's reflections on happiness and unhappiness are also valuable for understanding the essence of this axiological pair. For example, a happy person is selfish: he does not feel sorry for the unhappy. The unhappy person is also selfish: the happy ones are jealous. Human life has always consisted of opposite poles. Good and evil, good and evil, truth and falsehood, laughter and tears, childhood and old age are the timeless, eternal values that make up these poles. When we hear a baby crying in our apartment, when we are fed up with the worries of the world, we look to him for comfort. After all, life is eternal. Our children will see better days than we have ever seen. And, conversely, if we have an old man or a disabled person in our house, then we are happy: we know that life is not eternal and we are comforted. It is no coincidence that the writer O'tkir Hoshimov calls these two groups of people "angels". Babies and the elderly, who have helped us to forget the worries of life, who have no place in their hearts for dust, are truly the angels of our lives. Is there an elderly person in your apartment? You are lucky! If you are fed up with the worries of the world, visit: you will find solace in the thought that life is not eternal. Do you have a baby in your room? You are happy too... When you are fed up with the worries of the world, hold the baby in your arms: you will be comforted by the thought that life is eternal... In the work "Inscriptions in the margins of the notebook" a special place is given to axiologies of religious-mythological type. For example, the axiological pair of hell and heaven, the market and the grave, the living and the dead. There is an ancient Turkish legend. Apparently, Allah's Throne fell to the ground. He saw a lump of hair lying on a deserted island. "All right," said the generous Allah. "I can give it my all." He immediately took on the appearance of a lifeless man. If a person looks at it this way, the power of Allah is incomparable: If he wants, he can destroy the soul, and if he wants, he can give life to the soul. The man thought. Why is Allah able to do what He wants, but I can't? What is lacking in him?!... Thus, a dark intention called envy appeared in Adam's heart. The wrath of Allah came and he said: "Mankind is jealous of me and will not spare each other. Let the jealous one go to hell every

day!'. The same hell is burning. The market and the tomb have long been among the sacred values that serve as a mirror of the national culture of the peoples of the world. After all, a person is born and does not live without calculations and trade. After all, this world is a market world. Our wise people say that they have something to eat and something to eat. In order to test the faith of a man of strong faith, he must be observed in the marketplace and in the grave. After all, everyone's practical faith is determined by how he behaves in the market and in the grave: the market and the grave. Life boils in the market, and the grave is the place of the dead. In the tomb, the king and the **gado**(slave) are equal. The grave is a place of silence... How far the market and the grave are from each other... But... A strange person will never break the market. A strange person will never destroy a grave... A strange person will go around the market wherever he goes. Wherever a strange person goes, he goes to the grave. Entering the market, he sees the material wealth of this country. He enters the tomb and assesses his spiritual wealth... How far apart the market and the tomb are. How close the **bazar** and the tomb are to each other! If the axiological pair of market and grave belongs to the type of religious values, now we want to turn to the axiological diad of wealth and poverty, which fall into the category of material values. Wealth and poverty have long been attributes of people's prestige in society. There were systems in which a person's worth was measured by his wealth. There were systems in which a person's existence in the world was calculated by the amount of gold he collected. Writer O'tkir Hoshimov's views on the lives of the rich and the poor of such a system are as follows:

If he is rich, he is strong. If the poor bow, it is flattery.

If the rich speak, it is wisdom; if the poor keep silent, it is ignorance.

If a rich man gets a Mercedes, it is humility, and if a poor man gets a bicycle, it is pride. If a rich man commits a crime, it is "fun." It is a crime for a poor person to have fun. When a rich man dies, he mourns. When the poor die - "slavery"...

Folk poetry, prose, and drama play an important role in the expression of axiological vocabulary. Such generalizations can be made by studying the axiological vocabulary reflected in Uzbek poetry and prose. Axiology's that make up the axiological lexicon are large linguistic phenomena that require study at the level of certain archetypes, or conceptual research. Any axiological pair can create semantic fields around itself that combine several thousand words.

REFERENCES

1. Hoshimov O'. Daftar hoshiyasidagi bitiklar. www.ziyo.uz.com -2008.
2. Hakimov M. O'zbek tilida matnning pragmatik talqini. Filol.fan.dokt...diss. avtoref. Toshkent – 2001.
3. Xudoyqulova Sh.S. Nasriy asarlar matnida aksiologik birliklar talqini// Ilm sarchashmalari” jurnali //2021-yil, 6-son.-138-142.