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LINGUISTIC AND CULTURAL ANALYSIS OF LEXICAL UNITS REPRESENTING UZBEK NATIONAL VALUES

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Abstract: The article talks about goodness and hospitality, which are the moral categories of the Uzbek people. Also, within the framework of the article, this concept is considered in Uzbek folk proverbs, narratives and works. Also, the influence of these values in the life of the Uzbek people, their place and history, their meaning, as well as the definitions given to them in the dictionaries are mentioned.

Keywords: hospitality, goodness, kindness, national values, lexical units, semantic framework, positive concepts.

INTRODUCTION

If we analyze the concept of kindness, which has become ingrained in the minds of the Uzbek people and has become our noble custom, it can be seen that it has very deep historical, national and religious roots. First of all, it is the harmonious living of man with man, neighbor with neighbor, relative with relative, family with family, individual with society, showing generosity to orphans, widows, widows, disabled people, strangers, it means to give sincere and unselfish help, and no one can deny that such a feature is embedded in the spiritual world of our people.

When talking about such signs and symptoms belonging to the people of the East and the people of our country, I think that special attention should be paid to their historical and social background. lives on the banks of rivers. The conditions of the region, surrounded by deserts and deserts, with extremely complex nature and climate, these peoples and nations have adapted to each other for thousands of years, become close friends He insists that his wife should live lightly.

METHODS AND ANALYSIS

People who live on this earth cannot live in isolation, nature itself, life itself has brought them up in this spirit. These age-old concepts, which have become an integral part of our way of life and thinking, have also found their bright expression in the priceless legacy of the great scholars and thinkers who lived in our region. For example, whether it is our grandfather Alisher Navoi, it is no coincidence that all of them with their creativity encouraged not only the peoples between the two rivers, but also the children of all humanity to always live in a kind and brotherly relationship. of course [Karimov, 2008, p.7-8].

It can be seen from these words that kindness is a concept that has been embedded in the minds and consciousness of our people since time immemorial. It is distinguished by the fact that it is enriched and developed from language to language in keeping with the times:

1. Sing a song to your friend,
Add your love.
2. The boy's love is in sight.
3. If it is visible
Affection will be aroused.
4. Love flower
A thorn.
5. Loving person.
6. Kindness is the trap of love.
7. Love has magic.
8. From an unloving relative,
It is good to be kind.
9. If the eye does not see
The heart does not love.
10. A man takes a man's hand.
11. If you don't have money to pay
Have a slice.

12. The neighbor's food does not fill the stomach
Increases compassion.

13. Face to face,
Be kind to the eyes.

In the examples given above, the concept of love is expressed in different ways. For example, the first proverb describes the concept of love for a friend. According to the proverb, a friend is such a valuable concept that it is not enough to sing to him, one should also add his love to him.

It should be noted that the concepts of love and eyes are considered very close to each other. We can see the proof of this in several examples. In proverbs, it is said that people grow up with love from each other's faces as they come into contact with each other, and that is why family members are also kind to each other.

In the proverb "A man steals, a man takes", loneliness eats away at a person, loneliness belongs only to Allah, and people were created to show kindness to each other.

Even though it is bitter, expressing the truth through proverbs is very widespread in our people. Proverbs are spoken by the people, and the person who has created them and believes that they exist draws the necessary conclusion to those qualities.

If you don't have money to pay,
Have a slice

we can see a clear expression of this in the proverb. This proverb refutes the view that money is the main cause of everything, and it is said that if a person is sweet, he is a welcome guest everywhere.

The neighbor's food does not fill the stomach,
Increases compassion

In the proverb, don't rely on your neighbor's soup and look at your empty pot, or on the contrary, soup is not given to your neighbor to fill his stomach, such things are done to strengthen the kindness of people to each other. there is also the concept

of hospitality, which shows kindness and is suitable for the Uzbek people. When talking about the hospitality of Uzbeks, the first thing that comes to mind is the Uzbek people, who do not spare their guests.

Even if your hotel is small

It is an age-old tradition of this nation to honor a guest who has just arrived so that your heart is wide. This concept has been glorified among the people as a spiritual virtue, and the extent to which this concept is glorified goes back to the past of that nation. At this point, we remember the legend about the Khotami wedding, which is widespread among the Uzbek people. Once upon a time, there was a man named Khotami, and he was engaged in cattle breeding and cattle rearing. One day, Khotami's mother was resting in her house after herding her young animals, when there was a knock at the street gate, and a stranger asked her if she wanted to rest in her house. Khotami's daughter-in-law was moved by these words and invited the guest to her house. The guest was happy to visit the house. Before the guest could eat a little, the host filled the table with various delicacies and named one of the sheep he was tending in honor of the guest. When the guest wakes up, the table is filled with various blessings. The host, who had walked a long way to the table at the behest of the host, extended his hand to the table. The guest loved the roasted sheep's heart so much that he did not eat the heart. Khotami, who witnessed this, sacrificed all her sheep and gave her heart to the guest. Seeing this, the guest was surprised and asked his profession, and when Khotami said that he was a goatherd, the guest replied that I am Hazrat Hizir. Based on this tradition, the Uzbek people refer to people who are open-handed, generous, hospitable, and hospitable as Khotam Tay.

DISCUSSIONS

This term is also explained in the explanatory dictionary of the Uzbek language. In the explanatory dictionary, hospitality is defined as "...the concept of making a habit of waiting for a guest, and it is a phenomenon common to all nations, but this feature is manifested in different degrees in different countries. The development of hospitality in a particular nation is related to the past and history of that nation. This

feature is more developed in nations that are more engaged in trade. For example, in the nations living on the Great Silk Road, including the Uzbeks, this feature has been highly developed and polished since ancient times. One of the reasons for this is that in ancient times, when hospitality was not developed, merchants had to stop at different houses and private houses on the way. Guests avoided inhospitable villages and hamlets. As a result, the villages that did not show hospitality to merchants were lagging behind in development.

Everyone who glorifies him will be respected and respected by the people. For example:

When a guest comes through the door,

There is a deep meaning behind the saying "Risk comes from the hole". The proverb says that if a guest comes to your house, don't think about what you are doing to him, the guest comes with his own fortune.

In the Uzbek people, the arrival of a new baby is compared to the arrival of a new guest. Just as they say that a baby is born with its own risk, there is a similar assumption about the arrival of a guest.

There is also a saying in the hadiths that only a person who knows that he is a guest in this world is aware of his guests.

If you don't have sweet tea

In the proverb, "Let your tongue be sweet," it says, "Treat the guest with everything you have in your house, if you don't have bread and tea to put, then treat the guest with your sweet behavior, then you won't be embarrassed in front of the guest." At this point, this proverb has another proverb:

It's a good thing

It also expresses the meaning of the proverb that a bad word is a head peg. Don't give me your bread

Give me your sweet word.

uninvited guest

An unsharpened stick.

Do not pet your cat in front of guests.

The guest is also a guest,

The word is guest.

There will be rice soup,

The guest will be happy.

On the first day, the guest is the golden guest,

The second day is silver,

On the third day,

More than three.

Sweet with the owner.

CONCLUSION

It is not difficult to understand from the proverbs mentioned above that hospitality is one of the ancient and indelible values of our people.

The lexical units representing the studied national values have several semantic meanings in the Uzbek language, and they include a number of negative and positive concepts within their semantic framework. The included positive concepts appear in the language as a lexical unit expressing national values.

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