

**REPRESENTATION OF NATIONAL VALUES IN KHAYRIDDIN SULTON'S
LITERARY WORKS**

Abdullayeva Gulmira Norpo'latovna,

a doctoral candidate specializing in Uzbek literature at

Jizzakh State Pedagogical University

Abstract: In three articles, the artistic and linguistic characteristics of national-cultural lexical units in the works of the scholar Khayriddin Sultanov are highlighted, their connection with literature, national thought, historical memory and cultural people. , the semantic load of these units as a qualitative language, the stylistic role and the methodology of the conclusion research are analyzed.

Keywords: national-cultural lexicon, Sultanov, artistic thought, linguo culturology, value, imagery, language and culture.

National culture expresses the unique historical thinking, traditions, values, and worldview of each people. This thinking is reflected, first of all, in the language, and especially in literature. Literary critic Khayriddin Sultanov, in his scientific views and artistic analyses, paid special attention to cultural lexical units. He interprets the literary language as an expression of the people's thinking. Lexical units expressing the historical and cultural heritage of the Uzbek people acquire deep semantic and stylistic content in his analyses. National cultural lexical units are words or phrases that are characteristic of a particular culture or country. These units can give an idea of the history, values, and traditions of a particular people, and they often reflect the specific features of that culture.

In this essay, we will explore the unique characteristics of national-cultural lexical units around the world, focusing on how they can enhance our understanding of different societies. One of the most fascinating aspects of national lexical units is that they can capture the views of a culture in a single word or phrase. For example, the Finnish word “sisu” embodies the experience of achieving results, determination, and perseverance. This term refers to the Finnish national law and the ability to overcome obstacles through effort and scrutiny. National-cultural lexical units also reflect a country’s unique history and traditions. For example, the Japanese word “wabi-sabi” denotes the beauty of imperfection and changelessness, a concept deeply rooted in Japanese aesthetics and philosophy. This term emphasizes the Japanese appreciation of simplicity, understated elegance, and the transient nature of life.

National-cultural lexical units are understood as a set of words and expressions that are characteristic of the historical, cultural, religious, customs and traditional thinking of the people.

Khayriddin Sultanov, in analyzing these areas, seeks to jointly reveal the linguosemantic, poetic and culturological layers of lexical units.

He justifies the fact that the use of these words in the article is not in the information text, but as a means of information of mentality, but as a cultural code and a symbol of memory.

In addition, national-cultural lexical units can illuminate the values and social norms of society. In the Philippines, the term "pakikipagkapwa-tao" emphasizes the importance of treating others with respect, empathy and sympathy. This term reflects the Filipino value of collective harmony and interdependence, as well as confidence in the intrinsic value and dignity of each person. In addition, national-cultural lexical units can provide information about the country's natural environment and geography. In Iceland, the word "tölt" refers to the specific gait of its horses, characterized by a straight and fast gait. This term reflects the close relationship between Icelanders and the court itself, as well as the importance of horsemanship in Icelandic culture.

Sultanov associates religious terms, ethnographic lexical units in folk art and written literature - for example, dugona, ehson, tushlik, iftar, sufi, dugoh, national clothing names - with a specific national consciousness. The results emphasize the deep poetic load of Islamic and mystical terms in Navoi's works, and the social lexicon of folk life in the works of such creators as Oybek, Gafur Ghulom, and Chulpon. In addition, national-cultural lexical units can have an idea of the culinary traditions and gastronomic delights of the people. The Italian term "dolce far niente" includes the pleasure of doing nothing, enjoying the simple pleasures of life and taking time to enjoy. This term reflects the Italians' love for food, relaxation, and the art of living well. According to Sultanov.

According to Sultanov, the artistic image of the Uzbek literary language acquires a high national expression through words related to traditions and ceremonies. For example: wedding, bride's greeting, karakouz, flowers of the resurrection, sunnat wedding, feelings, etc. are interpreted as poetic expressions of folk culture. These units describe the social life, value system, and emotional world of the people in the literary text. Sultanov sees these lexical layers as artistic mentality. In addition, national-cultural lexical units can reveal the linguistic diversity and richness of the country. In India, the term "namaste" is a traditional greeting expressing respect, humility, and gratitude. This term reflects the diversity of languages and traditions in India, as well as the importance of interpersonal relationships and social etiquette in Indian society.

In addition, national-cultural lexical units can highlight the specific cultural practices and rituals of a society. In Mexico, the term "quinceañera" refers to the celebration of a girl's 15th birthday. This term reflects the importance of family, community, and traditions in Mexican culture, as well as the transition from childhood to adulthood. In the works of Khayriddin Sultanov, the richness and melodiousness of the Uzbek language are also manifested through national-cultural units. He evaluates folk proverbs, wise sayings, and folk phraseologisms in a powerful poetic language. For example, expressions such as kongli yorq adam, el ichra bas ol, and nenni rasa sahtsin serve as symbols reflecting the national character. Sultanov demonstrates the harmony of artistic thought and the spirit of the people through national-cultural units.

These units serve to express the worldview, historical consciousness, cultural situation, and sometimes the spirit of colonialism and independence in a literary text. In addition, national-cultural lexical units can reveal the artistic and creative expressions of a country. The French term "joie de vivre" means the joy of living, the celebration of life's pleasures, and the pursuit of happiness. This term reflects the French passion for art, literature, music, food, and fashion, as well as their love for beauty and elegance.

Khayriddin Sultanov's scientific research serves as a deep analysis of the artistic, semantic and culturological load of national-cultural lexical units in literary texts. In his studies, he evaluates these units as a reflection of the national mindset, and literature puts forward new



semantic research. Sultanov's work is one of the examples of expressing nationality, folk language and culture in artistic language in Uzbek literary studies. In conclusion, national-cultural lexical units are a valuable and fascinating aspect of language and culture that provide unique insights into the history, values, traditions, environment, cuisine, languages, customs, paintings, art, and spirituality of society. These units provide a window into the soul of the nation, reflecting its essence in a word or phrase.

By studying and learning national-cultural lexical units, we can deepen our understanding and appreciation of the world's diverse cultures, and develop intercultural dialogue, empathy, and mutual respect.

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