



NATION-WIDE CHARACTERISTICS OF AXIOLOGICAL LEXICON

Shaxnoza Suvanovna Xudayqulova

Teacher Of The University Of World Economy And Diplomacy

sh.suvanovna@gmail.com

Article history:	Abstract:
Received: 26 th April 2021 Accepted: 11 th May 2021 Published: 7 th June 2021	In this article, the axiological lexicon, which is emerging as a new direction in Uzbek linguistics, plays an significant role in reflecting the national character and axiological lexicon of our people. scientific generalizations are given about their role and the means by which they are expressed. The axiologems that make up an axiological lexicon are studied at the level of specific archetypes, or a conceptual study is conducted to analyze whether any axiological pair can form semantic fields around itself that contain several thousand words. The analysis of prose texts provides information about the social properties of axiologies, that is, the importance of classifying them according to gender.
Keywords: Axilology, axiological diada, vocabulary, prose, life-death, health-disease, unhappiness, truth-lie, madness, laughter-crying, heaven-hell.	

Value is an axiological category. An axiological interpretation of value allows us to study its essence, content, objective basis, forms and features of manifestation as a category. According to the scientist MO Inomova, "Value is a person or a society material and that satisfies this or that need and serves their interests are spiritual needs and interests that are valuable to life can be the basis for an approach. Values in general are the history of society formed and developed in the past, present and positive impact on future socio-political, economic and spiritual development material and spiritual, which are absorbed into the consciousness of the person who eats them and acquire social significance wealth." [1]

The category of value is used to express not only the economic value of things and objects, but also the value of forms, states, things, events, phenomena, demands, procedures, etc., of reality that are important to society and man. Under the influence of social processes, people's perceptions of values change. Depending on the historical necessity, sometimes this or that value comes to the forefront of social development. For example, when the country is invaded - freedom, at the end of the empire - independence, during the war - peace, in captivity - freedom, in sickness or disease - the value of health increases. Values as a product of socio-historical development have their own historical roots, development and inheritance. [6]

Values can be universal, national, or personal. The values that represent the most important aspects, rules, and relationships of the universe, nature, and society are universal. Such values are eternal values that do not lose their significance. Values related to the life, way of life, language, culture, spirituality, customs and traditions, past and future of a particular people, nation, people are national values. Values related to a person, his activities, lifestyle, beliefs, meaning of life, manners, beauty are personal values. Values are an important factor in educating a perfect person. Axiology was originally an integral part of the philosophical sciences and was interpreted in the sense of a philosophy of values. Later, as a result of the study of the linguistic significance of concepts of axiological value in linguistics, and the interpretation of concepts of value level as a linguistic phenomenon, axiology emerged as an independent branch of linguistics. Today, the field, like other independent disciplines, is developing as an independent field with its own object and subject of study. Axiology (Greek "axio" - value and "logos" - science, doctrine) - the study of values, the science of values. It was introduced to science in the second half of the 19th century by the German valuer E. Hartmann and the French scientist P. Lapi. Axiology is a system of knowledge about values based on axiological consciousness, sense of worth, axiological knowledge, value approach, and so on. [1, 7] National characteristics of the Uzbek people, its achievements in the field of national culture, science, art and literature, family life, child

The methods and measures used in education are valued. National customs, traditions, cultural heritage is a unique monument, an integral part of all spiritual riches, an achievement of the human mind and thinking. The heritage of each nation's ancestors preserves its unique wealth of knowledge, experience and historical lessons, morals, educational teachings and guidelines. For example, Kazakhs have banned more than 200 items in the past These are the unique national nature and culture of the Kazakh people. Serves to preserve its literature, language, and beliefs as the apple of its eye.

For example, don't spit in your well! Don't put anything on the bread and don't kick the bread! Don't press the salt! Don't cross the road for the elderly! Don't be rude to your parents! Not to disturb the nests of ants and birds has become a value. Georgians, on the other hand, have a good tradition passed down from generation to generation, adding that Shota Rustaveli's epic "**A lion-skinned warrior**" is added to the dowry of parents who send their daughters to the groom. Because this book glorifies the motherland, the glory of the nation, the courage of the Georgian boys. He is the national pride of the Georgian nation. Parents who do not provide this book will be severely reprimanded and the **sep** will be considered incomplete. These and many other examples show that young people have a sense of national pride so that each nation can preserve its values, culture, and use them for the benefit of future generations formation is important.

Russian linguist Bayramova's contribution to the study of axiological lexicon is invaluable. He has led many scientific researches and experiments for the development and advancement of axiology at the Kazan School of Linguistics. Among them are the efforts of the scientist to create a Bulgarian and Russian axiological dictionary. Through the study of examples of folklore embodied in the knowledge, life experiences, culture, art, moral views, glorious history, lofty aspirations, the most valuable national traditions of our people, the pride, tolerance, dedication to work. We believe that it is important to instill in them a sense of national pride by instilling in them such qualities as loyalty to the motherland, loyalty to friends, courage, honesty, kindness, honesty, eloquence, thoughtfulness. 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. In particular, the role of national axiological vocabulary in transmitting information about the nation's values, culture and spirituality to the next generation is great, and they are more common in paremiological and phraseological units. The concept of axiological **diads**, that is, axiological pairs, is of special importance in the study of axiological lexicon. In the axiological dialect, this means that the concepts of the level of vital values, which have become an integral part of human life, are always interdependent and mutually exclusive. In a word, axiological diads are axiological pairs, which include health-disease-vital value and antiquity, happiness and unhappiness-spiritual value and vice versa, homeland and alienation-spiritual value and vice versa, diligence and greed- social value and its reflection, wealth and poverty- material value and its reflection, wisdom and ignorance- intellectual-cognitive value and its reflection, true-false- moral-ethical values and its reflection, joy and sorrow- Concepts such as emotional value and its reflection, heaven-hell-religious value and its reflection are among the social values inherent in all mankind, and their unique set of views on the peoples of the world is of universal importance.

The fact that these concepts are reflected only in the linguistic means of the Uzbek nation is a vivid example of their national character. For example, the national-mental worldview of the Uzbek people is radically different from the ethnic culture of a Russian or other nation. Because every nation has its own history of development, its own evolutionary path. The Uzbek people have experienced various events, natural phenomena, cultural and spiritual changes over the centuries, and it is impossible that such ethnocultural series does not affect its language and culture. It is safe to say that such development directly determines the views of the Uzbek people on values.

Axiological lexicon is the core of various social relations. For example, the Avesto, the sacred book of Zoroastrianism(zardushtiylik), is an educational source that reflects the philosophical views of the early East.

The importance of such qualities as hard work, kindness, humanity, purity, tolerance in the development of man is deeply expressed. Because in Zoroastrianism, the basis of morality, the sign of generosity, is labor, it is emphasized that reluctance is the cause of all defects. It is said that hard work, especially in agriculture, is a key factor in creating good. The work of the thinker-poet Alisher Navoi is based on deep thoughts about man and his spiritual world, the world and the meaning of life under the influence of the concepts of "love" and "beauty". Love is a glorious moral force that frees a person from evil and emotion, a reflection of the noble and courageous spirit, devotion, all the possibilities and spiritual power of man, the aspiration of the human soul to beauty and its readiness to show moral courage for that beauty is a high value created in the poet's creative imagination. Achieving beauty is a constant of human moral courage and an inner, hidden motive in Navoi's romantic adventure epics requires moral perfection. Navoi's humanistic views are based on a system of valuable concepts that are primarily seen as personal values. Like his predecessors, the poet sees the dignity of man in his moral qualities - purity of heart, generosity and friendship, the unlimited possibilities of human knowledge and the change of the world for the better. Human dignity is measured not by high lineage or class, wealth, or social background, but by the moral qualities and practical activities expended on the development of people and society. In Sab'ai Sayyar, Navoi writes: "High rank and title does not bring honor to people, kindness and dignity are their nobility and determines the reputation. When the source of the rain (morality) is honor If formed, this raindrop will give life to the waterless hill. "Immoral people can't be respected, they're ugly and heavenly under the dome. " In the moral education of man, Navoi focuses on the mind. The epic seeks to allow man to justify his high level of maturity and dignity as a creator.

The root of axiological lexicon is an event that goes back to the ancient history of our people, to its glorious past. After all, only the concepts that have emerged over the centuries, based on the practical experience of the people, based on what they have seen, heard and heard, can rise to the level of axiological vocabulary.

Axiologems that make up an axiological lexicon are large linguistic phenomena that require study at the level of certain archetypes, or conceptual research. Any axiological pair can form semantic fields around it that contain several thousand words. For example, an archeology is a set of thousands of macro and micro concepts that are intended to study the archetype of life or the concept of life.

Thus, the concept of axiological diads, that is, axiological pairs, is of special importance in the study of axiological lexicon. The study of Uzbek folk poetry and prose is one of the most important issues in linguistics. It is through the study of works of art that we can address the important role of axiological vocabulary in our language, the means by which it is expressed, and the linguistic phenomena it reveals. Thus, it is possible to make such generalizations by studying the axiological vocabulary analysed in Uzbek poetry and prose.

REFERENCES:

1. Багаутдинова Г.А. Фразеологическая диада "здоровье – болезнь": аксиологический аспект / Г.А.Багаутдинова // Литература, язык и художественная культура в современных процессах социокультурной коммуникации.- Уфа, 2005.- С.108-115.
2. Багаутдинова Г.А. Аксиологическая лингвистика: языковая ценность языковых единиц и ценности, выражаемые языковыми единицами / Г.А.Багаутдинова // III Международные Бодуэновские чтения: И.А.Бодуэн де Куртенэ и современные проблемы теоретического и прикладного языкознания (Казань, 23-25 мая 2006 г.): труды и материалы: в 2 т. / Казан. гос. ун-т; – Казань: Изд-во Казан. ун-та, 2006.– Т.2.– С.132-135.
3. Байрамова Л.К. Аксиологизм человеческих эмоций (смех – плач) и его отражение в языке / Л.К.Байрамова, Г.А.Багаутдинова // Филологические науки.- 2006.- № 1.- С.81–89.
4. <https://hozir.org/nizomiy-nomidagi-toshkent-davlat-pedagogika-universiteti-q.html>
5. <http://library.ziyonet.uz/uz/book/download/8431>
6. <http://library.ziyonet.uz/ru/book/download/97818>
7. <http://istiqlol.samdu.uz/uzl/article/197>