

Expression of the Lexema "Birdamlik" Expressing Spiritual Value in Uzbek Language

Hulkar Ishkabilova

Independent researcher, Uzbek State University of World Languages

Annotation: Spiritual values are a concept in language that expresses the identity of each nation, its signs, characteristics, traits, and represents the development and cultural treasures of that nation. These are reflected in the language of lexemes, phrases, wise sayings, proverbs, sayings. The following is an analysis of the expression of the concept of "solidarity", which is one of the spiritual values, in works, dictionaries, proverbs and other scientific literature.

Keywords: solidarity, spiritual unity, kindness, interethnic harmony.

The Uzbek language also has a quality that has risen to the level of value, as if it fills tolerance. This concept, which enriches our national values, is called solidarity. The Uzbek dictionary defines solidarity as solidarity, unity, solidarity. At a time when the world is being overshadowed by the nuclear catastrophe, the importance and significance of international solidarity is highlighted, as well as the solidarity of the peoples of Uzbekistan - a great power.

We can see that solidarity is not only a national value among the Uzbek people, but also a sacred and inter-ethnic value. In the opinion of the head of our state, it is also important that we choose the five plane trees, the horns of which are united, as a symbol of our region. They say that there are many examples of our unity, our cultural unity, our religious unity, in fact, our true human unity.

At the same time, the President's solidarity is reflected not only in the interethnic but also in the Uzbek nation. They emphasize that the hall has a worthy place in the hearts of Russians, Ukrainians, Belarusians, Koreans, Jews and others who consider the land as their homeland. And with these words, if we say that Turkestan is a big corner, home and home, the closer and closer the children of this family, the more prosperous and prosperous life is they say.

This public movement was chosen by our esteemed head of state to be called "Turkistan is our common home" [Karimov, 1995, p.15-16].

Solidarity is a concept of unity of people in a certain idea, a spiritual closeness that is formed in the process of carrying out a certain activity. Solidarity is the balance between the education, work, skills, professionalism, and work skills of a group of people. Not all of the factors that are beneficial to society, to the general public, that is, productivity, incentives, and well-being, are in line with the principle of solidarity. At the same time, it is necessary for people to come to a common understanding in the process of activity. The value of social solidarity is not only measured by material benefits, but also by the satisfaction of spiritual needs.

In a broad sense, from a social point of view, timely payment of taxes or protection of the Motherland, equality and adherence to social norms in the field of trade union activities are also required. Solidarity is, in some cases, the equivalent of social justice, based on the rule of law, mutual agreement and warm relations at the beginning of certain ideas and plans.

The principles of solidarity studied in the social sciences are common in all democratic societies with market economies. The stronger the rules of solidarity are implemented, the stronger the

economic foundation of civil society. Solidarity is a necessary basis for social stability. The wider implementation of the rules and norms of the solidarity form will help to harmonize human interests and the formation of civil society.

Because solidarity is an important mechanism for maintaining balance in a democratic society, it is natural that the process of building a civil society should be based on this value. In a society on the path of gradual and sustainable development, social solidarity is more fully achieved. Although solidarity is a relative concept and not the same for everyone, in a democratic society there are strict rules and norms for its implementation, and solidarity itself becomes an important norm in society.

Solidarity in Uzbekistan is a matter of general solidarity and a new political society Solidarity in Uzbekistan is an important condition for the implementation of reforms, including the establishment of a common political system and the formation of a new political system. also serves. According to the historically formed values of our people, social solidarity requires a combination of material well-being and spiritual wealth. This, in turn, is based on important democratic values, such as the realization of human rights and freedoms, a strong sense of ownership, the full expression of the capabilities of all citizens, ensuring the harmony of human interests. Close cooperation of the state, non-governmental, non-profit organizations, political parties, citizens' self-government bodies in the introduction of a democratic legislative environment plays an important role in strengthening solidarity in our society.

I think it is necessary to repeat once again a vital fact that our President has tried in his own experience, giving a very appropriate definition of this national value in his works: if we are united, we will recognize each other in the interests of the people. "If we live as one soul, no one will ever be able to defeat the Uzbek people, unless we betray ourselves."

The concept of solidarity is also reflected in the genre of Uzbek folklore. The following are examples from the articles:

1. The place of the lost bear, The split wolf.
2. Blessings on the majority.
3. One sound is destroyed by many sounds.
4. What happens if you spit?
If you spit, it's a lake.
5. Birikkan power Unconnected power is futile.
6. Do not merge
7. A united home is blessed A noisy house is devastating.
8. There is unity - there is life.
9. Joint interaction, it's too loose.
10. Destroys the joint cavity.
11. Two good at once,
Three out of two is better.
12. There will be a united river; It will be a scattered stream.

13. Nephew, uncle can't be, There will be no floods.
14. Don't look at the sky, Look no further.
15. The work done by both hands, one hand can't.
16. A lot It sinks a little
17. I was reduced to ashes without saying much I'm very sad.
18. The power of many is like Lake It's like a moving wind.

The diversity of proverbs shows that our people have always had a different approach to the concept of solidarity. Each article emphasizes the importance of working in groups and working together. However, the proverbs also show that disunity and disunity lead to bad consequences, that is, to separate a person from the people. Each of these proverbs has been tested over the centuries and is the result of our ancestors' lifelong experiences. Proverbs do not just happen. This is confirmed by the popular saying "A doctor is not a doctor, but a experienced doctor." It is not surprising that these masterpieces, which have been passed down through the centuries and passed down from generation to generation, have not lost their value for so long.

At the same time, when it comes to national values, we consider it appropriate to look at our ancient generations and our history. One of our proudest ancestors was Zoroaster. So far, many opinions have been expressed about the birthplace of this great scholar, who left an indelible mark on the history of human spiritual development. When we compare the many geographical terms that have come down to us about the teachings of Zoroastrianism, it is confirmed that most of them refer to the territory of modern Central Asia, especially Uzbekistan. The fact that the immortal ideas put forward by Zoroaster spread far and wide from his homeland should be considered as another achievement of our great compatriot. He tells his listeners that the essence of everything is two things: good and evil.

One of the greatest teachings of the Avesta is "humanta, hushta, hvarshta," meaning the balance of good thinking, good words, and good deeds. This view later spread to many eastern nations. The first hadith of Imam Bukhari in his book Al-Jami 'al-Sahih on the interrelationship between good deeds and intention is narrated as follows: Imam Muslim, Imam Abu Dawud, Imam al-Tirmidhi, and Imam al-Nasa'i also narrated the hadith in their books of hadith. From this it can be concluded that from time immemorial our ancestors have given priority to the issue of spirituality, which serves as the basis for the material well-being of mankind, with the goal of leading people to happiness.

While the issue of spirituality has always been a priority, there are many concepts that cover this phenomenon. An example of this is goodness, which includes:

Spiritual compassion

Generosity

Kindness

Humanism

Sincerity

sofdillik

Patience

It encompasses important events in a person's approach to surrounding events, such as open volunteering, in which his or her social group, class, and self-sacrifice stand out in the public interest. Kindness is not only these concepts but also their expression in life, the person's self-sufficiency, the level of readiness to communicate with others, the ability to compromise with people with different views and positions, to meet the needs of not only the majority but also the individual. The desire to do one's best to satisfy oneself is also evident in such things as [Fundamentals of Spirituality, 2005, p.123].

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