

**ARTISTIC-LINGUISTIC ANALYSIS OF MORAL LEXEMES: ON THE EXAMPLE OF
UTKIR HOSHIMOV'S WORK "INSCRIPTIONS IN THE MARGINS OF THE
NOTEBOOK"
(DAFTAR HOSHIYASIDAGI BITIKLAR)**

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Annotation: This article analyzes the moral lexemes of Otkir Hoshimov's work "Inscriptions in the margins of the notebook" from a linguistic and artistic perspective. Moral lexemes such as respect, decency, and loyalty found in the work are studied through semantic layers, symbolic images, and stylistic means. The article analyzes the lexical-semantic content, morphological formation, stylistic features, and syntactic role of lexemes. Through these analyses, O. Hoshimov's artistic style, aesthetic possibilities of language, and skill in expressing moral values are revealed.

Keywords: decency, respect, linguistic analysis, semantics, metaphor, symbol, artistic style, conditional clause, syntax.

Moral lexemes are words or phrases that express moral values and reflect the moral and regulatory guidelines of society through language.¹ They represent relationships between people, social norms, and cultural values. Moral lexemes reflect the connection between language and culture.² The linguistic analysis of moral lexemes is studied through their lexical-semantic content, stylistic load, and function in the speech context.³ Otkir Hoshimov's work "Inscriptions on the Edge of a Notebook" is distinguished by its unique artistic style and deep layers of meaning.⁴ In this article, we will examine the artistic and social significance of moral lexemes through an artistic-linguistic analysis. Moral lexemes are often found in Otkir Hoshimov's work "Notebook Borders" (Inscriptions). In this work, moral concepts are deeply and effectively illuminated through lexical richness and means of expression.

"Respect": This lexeme emphasizes the importance of respect and consideration between people in the work. This is especially evident in the dialogue between the characters.

A short essay/story titled "Hypocrite" from Otkir Hoshimov's work "Inscriptions in the margins of the notebook"

Onasini behurmat qilgan odam qo'shni kampirni yaxshi ko'raman desa, ishonmayman. O'z xalqining tilini, madaniyatini, tarixini hurmat qilmagan odam boshqa xalqlarning tilini, madaniyatini, tarixini hurmat qilaman, desa ishonmayman.

In this passage, the word "respect" is used twice, and the author expresses the following idea: If a person does not treat his loved ones, especially his mother and his people, his "respect" for others cannot be sincere. Through this idea, the author exposes "hypocrisy" (Munofiqlik) and emphasizes that respect for national values, mother, language, and culture is the true criterion.

¹ Hoshimov O'tkir. *Daftar hoshiyasidagi bitiklar*. Toshkent: Yoshlar nashriyoti, 1991.

² Abdurahmonova Dilorom. *Til va madaniyat: lingvistik-kulturologik yondashuvlar*. Toshkent: Fan va texnologiya, 2019.

³ Quronboyeva Yoqubboy qizi. "Leksikologiya va semasiologiya asoslari". Toshkent: TDPU nashriyoti, 2020.

⁴ Raufov Abdumalik. *Badiiy adabiyotda semantika va leksika*. Toshkent: O'zbekiston, 2008.

In terms of linguistic analysis, these two sentences are composed of complex compound sentences. Each of them consists of a main clause and a conditional clause.

Syntactic features:	
Feature	Description
Type of the sentence	Compound sentence (with conditional)
The main part of the sentence	Predicate – “ishonmayman” (in both sentences)
The function of the subordinate clause	Hol – shartni bildiradi
The relationship of the next sentence	Conditional clause + mostly without a conjunction or with "desa"
Location of the pieces	Typical Uzbek SOV (Subject-Object-Verb) order
Consistent connection in a sentence	There is semantic and grammatical compatibility

This passage has a conditional meaning given by the subjunctive in compound sentences. In both sentences, complex complements, conditional subjunctive clauses, and parts of the verb and noun phrase form a strong syntactic chain.

The mini-story or thought piece “Willow and reed” (Majnuntol va qamish) is a concise philosophical and artistic passage that conveys a deep meaning through the symbols in the work.

Let's consider the artistic and linguistic analysis of the text:

Majnuntolning bosh egib sukut saqlashi donoligi va chayirligidan. Qamishning g'oz turib shovullashi nodonligi va mo'rtligidan...

Qiziq, ikkalasi ko'pincha yonma-yon o'sadi...

1. Artistic means (artistic analysis):

Symbolic images:

The willow tree is a symbol of a wise, humble, patient person who has gone through trials in life, but who, although bent, does not break.

The reed is a symbol of a person who appears proud, but is empty inside, noisy, slow, fragile, and in reality weak.

The idea of the story is that appearance, loud voice, constant movement do not always mean wisdom. On the contrary, calmness, thoughtfulness, humility are signs of true wisdom.

The phrase “grows side by side” (yonma-yon o'sadi) expresses a deep social philosophy: in society, wise and foolish, strong and weak, humble and arrogant people always live together.

In this work, O.Hoshimov shows human behavior through images of nature, inviting the reader to a life lesson: do not rush to show yourself, inner strength and silence are signs of strength.

“The Willow and the Reed” is a short but very philosophically charged artistic piece. The author expresses deep thoughts about human qualities, humility and inner strength. Bowing is not a sign of weakness, but of wisdom.

This piece is built on metaphorical language. The following main lexemes stand out:

Lexeme	Lexical meaning	Contextual meaning
Majnuntol	Daraxt nomi	Dono, kamtar, sabrli odam timsoli
Qamish	O'simlik	G'ururli, ammo bo'sh va zaif odam timsoli
Sukut saqlash	Tinchlik, jimlik	Donolik, ichki kuch
Shovullash	Tovush chiqarish	Mazmunsiz hayqiriq, ma'nosizlik
Bosh egish	Egish	Kamtarlik, dono yo'l tutish
G'oz turish	Mag'rur holatda tik turish	Kibr, manmanlik, tashqi ko'rinishga urg'u

Syntactic analysis:

This is an ellipsis, written with emotional expression.

That is, the main clause is hidden. For example:

Majnuntolning bosh egib sukut saqlashi (nimadan?) donoligi va chayirligidan (bo'lgan). (The willow bowed its head and remained silent (from what?) because of its wisdom and cunning).

The second sentence is similar:

The reeds stood and scolded (from what?) because of its ignorance and fragility. (Qamishning g'oz turib shovullashi (nimadan?) nodonligi va mo'rtligidan (kelib chiqqan)).

Interestingly, the two often grow side by side... - this is a generalizing philosophical thought. The sentence is independent, but serves as a contrast. (Qiziq, ikkalasi ko'pincha yonma-yon o'sadi... – bu esa umumlashtiruvchi filosofik fikr. Gap mustaqil kesimli, lekin kontrast vazifasida).

This passage:

1. Linguistically, it is an example of metaphorical speech.
2. Syntactically, it is short, but semantically, it is extensive.
3. Spiritual and moral values are given stylistically through symbols of nature.

The author's artistic style and analysis of moral lexemes show the following:

Semantic layers: The meaning of lexemes often arises from the context. For example, the lexeme "respect" defines the social relations between the characters and reveals their inner world.

Distinctive styles: In his works, O. Hoshimov enhances moral lexemes through artistic expression. They reflect not only moral values, but also human feelings.⁵

Moral lexemes are important in the social context of Utkir Hoshimov's work. They reflect the moral norms and values of Uzbek culture.⁶ The work provides readers with an opportunity to think deeply about moral values and human relationships.

In conclusion, in Utkir Hoshimov's work "Notebook Borders", the moral lexemes not only reveal the artistic possibilities of language, but also reflect the moral values and social norms of humanity. Through these lexemes, the author creates deep layers of meaning in his work and encourages the reader to ask moral questions.

The list of used literature:

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⁵ Mamatov Bahrom. *O'zbek tilining stilistikasi*. Toshkent: O'zbekiston, 2015.

⁶ Kichkina Nargiza "O'zbek adabiyotida etik tushunchalar". Toshkent: Noshir. (2010).