



ANALYSIS OF LEXICAL UNITS EXPRESSING SPIRITUAL VALUES IN ANCIENT WRITTEN MONUMENTS

Allambergenova Muqaddas Ruslanovna
Karakalpak State University

ABSTRACT

In this article elementating of ancient inscription stones sipiritual customes and traditions, loyalty to duty, realizing the nationalism and talking about necessary quality in managing the state by basing on texts of writing ancient monuments. In this days youth have high sipiritual immunity and publicity works that are carried out to educate them are compared with ancient inscription.

Keywords: Bilghahakhan, Kultikhin, Tonyukhuk, nationalism, sacred duty, patriotism, trophy, calamity.

Introduction

Every nation has its own spiritual treasures that are precious to it. These are masterpieces that have been passed down from generation to generation for centuries and have not lost their significance and value today, and have become a source of pride for this nation. For example, just as the Kyrgyz people are proud of the Manas epic, the ancient Egyptians are proud of the Pyramids, the French are proud of the Louvre in Paris, so we should be proud of our national spiritual wealth. Along with the unique historical heritage, art and literature of nations and peoples, their customs and rituals, cultural attitudes and moral qualities are also included in the system of spiritual values. They play an important role in preserving the identity of the people, in educating the younger generation, in the socialization of the individual.

National spiritual values reflect the worldview and attitude of the people to life, their inner nature and way of life. They reflect the spiritual world and way of thinking, dreams and ideals, conscience and honor of the nation. Spiritual values are not created by someone, or discovered by someone, they are passed down from generation to generation. That is why everyone has a duty to preserve spiritual values like the most precious thing, to pass them on to future generations. In this article, we will try to focus on the role of spiritual values in the ideological upbringing of the younger generation in the most ancient written monuments of mankind, the Orkhon-Enasay inscriptions.

Analysis of the relevant literature

First of all, let's talk about the general content of written texts. All three of the largest written monuments, Tonyukuk, Bilgahokan, and Kultegin, depict the issue of heroism and war. This aspect requires us to pay attention to the extent to which the issue of human pride and the struggle for the well-being of our people was covered centuries ago. When you read texts, you feel like you're in that era. When you read the scenes of how the heroes fought and how they defeated their enemy, you get a sense of pride. The understanding of national identity also begins with the acquisition of spiritual



values, the study of the history and cultural heritage of its people, a clear vision of the present and future. To this end, the study of written texts is of great importance not only to get acquainted with the historical records, ancient values, but also to educate the younger generation in the spirit of patriotism. In our previous research, we also analyzed some of the groups of words related to the lexical layer of monuments, and this time we will try to interpret the words related to the spiritual sphere.

“... *qanin qodup. Tabgachka yana ichikti. Ta:ngri ancha ta:mish a:rinch. Qan ba:rtim*”. [Tonyukuk 2 (second sentence)] (Leaving his khan, he joined Tabgach again (surrendered). Apparently, God said so: I gave the khan). “Qaningin qodup, ichikding, ichukduk uchun ta:ngri “o:l” tamish a:rinch, Turk nodum o`liti, alhinti. Yoq boliti” [1. Pages 57-67] (You surrendered by leaving your khan. It seems that God said you to die because of your surrender, that`s why, the Turkish people died, ended, disappeared).

These verses are written in the language of Tonyuquq, in which Tonyuquq did not fight for his homeland through the spiritual humiliation of the people, but comforted the khan of the country, did not sympathize with him, and surrendered the people to Tabgach (i.e. the ancient Chinese country) he laments. Tonyukuk is angry that the creator of this situation was angry and ordered the Turkish people to die for his actions, as a result of which no Turkish people were left and the people disappeared. It is not surprising that through these scenes, the wise Tonyukuk pointed out to future generations that treason and betrayal of the homeland would never be forgiven.

“... *qaghani a: lp a: rmish, ayguchisi bilga: armish...*” [Tonyuquq 21] (Their hakan is a hero and his adviser is a scholar). In this example, taken from the text of the inscription Tonyuquq, we are talking about two people in the country's government, the governor and his assistant. If the head of state is a wise and prudent person in the management of the country, it is a guarantee of peace and tranquility of the people. The combination of high thinking and physical strength is a factor that ensures the well-being of the population in all respects. In that sense, it is only natural that the hakan's bravery would frighten the enemies around him. Hearing such a description of his people, Tonyukuk was not arrogant. On the contrary, he thought about the hakan of his enemy. He said that it was difficult to defeat the people, whose adviser was a scholar, and that they should be attacked from all sides.”...*Ol sabig eshidip tun udisiqim ka:lmadi, kunduz olursuqim ka:lmadi*” [Tonyuquq 22], (I did not want to sleep at night, I did not want to sit during the day when I heard that .) in these lines we can notice that Tonyuquq was a dedicated and patriot commander for his responsibility and country. Through such lines, the next generation will undoubtedly have a sense of duty and national pride. Let's talk about the concept of value:

Value is a concept used to describe the universal, socio-ethical, cultural and spiritual significance of certain events in reality. Everything that is important to man and humanity is freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, traditions, customs and so on. They have sought to define the concept in terms of the field in which the study of value has been conducted in the social sciences. Whereas value is an axiological category. Axiological interpretation of value allows us to study its essence, content, objective basis, forms and features of manifestation as a category. The category of value refers not only to the economic value of things and



objects, but also to the forms, states, things, events, and phenomena of reality that are of importance to society and man used to express the value of demands and procedures and so on. 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 social and historical development, have their own historical roots, development, and inheritance. Values emerge as a set of things, events, and behaviors that benefit labor, production, and human relationships, and become a spiritual phenomenon that directs the activities and actions of individuals and social groups in a certain direction. Values can be universal, national, or personal. Values that represent the most important aspects, laws, and relationships of the universe, nature, and society are universal. Such Values are eternal Values that do not lose their significance. Among such high values, loyalty to the motherland, the feeling of patriotism is probably the highest. Similar high values can be seen in Kultegin's inscription: *tuzultum, altun, kumush, isigti, qutay bungsiz ancha baru Tabg'ach bodun sabi suchig ag'isi yimshaq armis, suchig sabin yimshaq ag'in arip, Iraq bodunug' ancha yag'utur armis. Yag'ru qontuqta kisra ayyig' bili ayur armis...* [1, pp. 67-75], (I have reached a compromise. The word of the people of Tabgach, who give so much gold, silver, alcohol, and silk without counting, is sweet, debosi [Mahmud Kashgari ag Di is translated from Arabic as di: ba: j. Di: ba: j is the Arabic translation of the ancient Persian debocha. Now the word is in the form of a debo, meaning a patterned silk dress] elegant, deceiving and bringing the distant people closer in the same way. After being a close neighbor, he studied evil science there). In these lines one can understand the role of spiritual values in human life. The inscription on Kultegin's courage was written in the language of his brother Bilgah. This line tells the story of how the enemies deceived the people and called them to their side, and then carried out their evil intentions. We pay attention to the continuation of the sentence: "*Adgu bilga kisig, adgu a: lp kisig, yoritmaz armis...*" [Kultegin 6] (A good and wise man, a good hero does not let a man go). The fact that spiritually poor people are used not only today, but also centuries ago as "prey", and that mentally and physically strong people are not allowed to join them, such people are not "prey" but they can be "disaster" is not difficult to understand even from the lines in the text of the inscriptions. So, the fact that the issue of spirituality is not yesterday, today or tomorrow, but has always been an eternal problem of mankind, must be confirmed in these lines. Ideological maturity means not only forcing the same idea into people's minds, but also educating people about black and white. Every state, the power of society rests on its internal security and stability. That is, such a nation cannot be defeated unless the society, the nation, stands firm in its ideology, does not hesitate, and is not afraid of the ideological threats that any enemy may use. It is no coincidence that in the Kultegin inscription the people were sold for gold and silver and the people crossed over to the enemy, and as a result they were the only ones who suffered. Ideological fragmentation and divisions in society open the door to enemies and their foreign ideologies.

"...*na:ng, pa:ng, sabim arsar, bangu tashqa urtum, angar koru biling, turuk amti bodun baglar, a:b o'dka ko'rugma baglar.gu yangiltachisiz.*" [Kultegin 11] (Whatever I say, I have carved an eternal



stone. Look at it, the Turks, the people, the rulers. The princes who look at the house, the world (only property is visible to the eyes), you are wrong. .) How true was the commander when he complained. Isn't it a call of Bilgahakan to engrave his words on an eternal stone, to call generations to love their people, their homeland, their nation? In all times and places, a nation with a strong spirituality, strong faith and conviction has become one body, and its problems have been solved quickly and effectively.

“...ancha qizg'anmis, atmish alimiz to'rumiz arti. Turuk o'guz baglari bodun, asiding! Uza tangri basmasar, asra yar talinmasar, turuk bodun, alingin torungin kim artati?...” [Kultegin 22] (We had [our] order, rules and laws, which were won in this way. Hey, turk and uguz beks, people, listen! If the sky did not cover the top, if the ground did not crack below, [hey] who destroyed the Turkish people, your state, your government? ...) In this sentence, too, the author did not have natural disasters. If so, (“Uza tangri basmasar, asra yar talinmasar”), why is the government of the Turkish people being violated? A country that has won so much power and labor is reluctant to comment on the existence of its own order. Nations that are broken, either internally or externally, are defeated. As a result, it becomes a colony. A historical example of this can be seen in the above lines. The scriptures show that even centuries ago, the tragic consequences of ideology could destroy an entire nation.

...arqish kalmadi, ani aynitayin ta:p suladim. Qurg'u aki uch kisiligin ta:zip bardi. Qara bodun qag'anim ka:lti ta:p, o:g..ka at bartim”. (Bilgahoqan 41) The caravan did not come. I drew an army to keep him awake. He escaped with two-three flippant men. Black (ordinary) people I gave a horse to praise me that I came. Little Horseman... Here we would like to draw your attention to the phrase “with flippant men”. Because, in fact, the word flippant is used to refer to people who have light qualities in their behavior. In this case, it is attributed to betrayer, traitors, and the state may be weakened because of such people. Because, in the language of the author, he is considered enemy for another nation, and in this case, how can it be justified for the head of state to leave without protecting his own people ?!

Conclusion

In short, man must truly love the land on which he lives, the mother earth. At the same time, the love in the human heart moves to his actions, serves the Motherland, and begins to protect it from enemies. The enlightened views of the Uzbek people from the earliest times to the ninth century AD have played an important role in the formation of the human personality, in ensuring its perfection. They reflect the first ideas of the Turkic peoples about human behavior and upbringing. The nature of the moral requirements for human morality has also changed according to the social conditions that determine a particular way of life. However, in all times and places, man has wanted good to prevail over ignorance, good over evil, and evil over darkness, and this desire has been central to the morality of man and to moral values. Therefore, let us strive to contribute to the development of the country, feeling the duty and responsibility on our shoulders. After all, Uzbekistan, the land of great people, deserves high-spirited generations.



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