

Lexical Units Expressing The Concept Of “Loyalty” In Literary Texts

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Received: 23 October 2025; **Accepted:** 13 November 2025; **Published:** 19 December 2025

Abstract: This article describes “loyalty” as one of the most ancient values in Uzbek culture. Lexical units are identified as the most active means of expressing the axiological concept. The expression of “loyalty” through several lexical units is analyzed using examples. It is shown that representing the concept of “loyalty” through counter-values contributes to artistic quality and imagery.

Keywords: Axiolinguistics, value, loyalty, loyal, faithful, devotion, devoted, disloyal, unfaithful, counter-value, betrayal, cognitive feature.

Introduction: In recent times, the field of linguistic research has been expanding. In particular, the emergence of new terms in linguistics—such as text linguistics, psycholinguistics, cognitive linguistics, and pragmalinguistics—requires a new approach to the study of linguistic units. This, in turn, indicates the growing need to investigate issues that fall within the scope of discourse theory, which is directly associated with spoken language. Activities related to cognitive processes, as in all other fields, serve as a major factor in the development of linguistic science. Specifically, through perception, hearing, action, and similar processes, all objects, phenomena, and events existing in the world are reflected in the human mind, while their general and differential features are distinguished. Naturally, all of this occurs under the regulation of human mental activity. Therefore, information and concepts about objective reality “are formed at the highest level of human intellectual activity as scientific knowledge” and serve as a fundamental basis for the emergence of communicative intention and its realization as linguistic reality.

The concepts that represent the units of the objective world in human thought are referred to as signs within the semiotic system of language; in human cognition, they form socio-pragmatic concepts, which manifest through signs in the process of thinking. The concept

intended by the speaker takes shape in the mind and becomes actualized in speech. During verbal communication, interlocutors express socio-pragmatic meanings through signs and understand each other by means of these signs. Therefore, through the regulation of mental activity, socio-pragmatic representations accumulate in the human mind during the careful observation of every situation in the external world. Research in the field of axiological linguistics within Uzbek linguistics began in recent years. Initially, studies focused on the expression of evaluative relations in categorical forms [Qambarov, 2008]. Some studies conducted within the framework of linguoculturology addressed linguistic-cultural concepts from the perspective of values and evaluation [Rahmatova, 2019]. The first research conducted specifically in the field of axiological linguistics in Uzbek was G. Komilova’s PhD dissertation submitted for the degree of Doctor of Philosophy in Philological Sciences. [Komilova, 2021]. The dissertation provided a scholarly explanation of axiology, its definition, its separation from philosophical views, and its development as an independent discipline. Issues of axiological approaches in linguistic research and the formation of linguistic axiology were analyzed consistently and systematically. The stages of the development of axiological linguistics, its object of study, tasks, and the relationship between value and evaluation were theoretically substantiated. Through G. Komilova’s

research, the terms axiolinguistics, axio-value, axiological concept, and axiological scale were introduced into Uzbek linguistics. The scholar conducted an axiolinguistic study of Uzbek proverbs and developed linguistic models of the values and anti-values reflected in the proverbs. One of the most ancient values in Uzbek culture is “sadoqat” (loyalty or faithfulness). The concept of “sadoqat” is primarily expressed through lexical means. The lexeme sadoqat is an abstract unit representing this value, while the lexeme sodiq (loyal, faithful) is the most active lexical unit that denotes the value of “sadoqat.” The concept of sadoqat (loyalty) becomes evident against the background of its opposing anti-value, xiyonat (betrayal). Sadoqat is often used in harmony with the notion of diyonat (integrity, moral uprightness) and appears in contrast with xiyonat. For example: Where there is loyalty, integrity remains intact; treachery is evil; betrayal is disgraceful...

The word vatan (homeland) is defined as follows:

1. The place—city, village, or region—where a person is born and raised; homeland, native land.
2. The country where a person is born and to which they belong as a citizen; motherland.
3. A dwelling place, shelter, home.
4. The place of origin of plants and similar entities.

From vatan, the derivative vatanparvar is formed, which expresses the idea of “loyalty to the homeland.” Vatanparvar [vatan + (f.) ‘one who cares for’] refers to a person who deeply loves their homeland and nation and who acts selflessly for the interests of the country. Vatanparvarlik denotes the behavior, actions, and qualities characteristic of patriots—for example, the duty of patriotism. The lexeme vatanfurush, as an anti-value, expresses the notion of “betraying one’s homeland.” Vatanfurush [vatan + (f.) ‘seller’] means one who betrays or sells out their homeland. Vatanfurushlik refers to the act of betraying the homeland, treason. Betrayal of the homeland is considered the highest degree of moral downfall and is evaluated in folklore as kafangadolik—an expression of ultimate disgrace. The word vatangado [vatan + gado ‘beggar, outcast’] refers to someone who abandons their homeland and wanders as a fugitive in foreign lands. Vatangadolik denotes the life or state characteristic of such an outcast.

Writer X. Sultonov used the occasionalism vatanjudolik instead of vatangado. Vatanjudolik refers to the condition of being separated from one’s homeland and the state of living in such separation. In Boburiynoma, he writes: “There is nothing worse in this world than being torn away from one’s homeland, Xayriddinjon

aka,” he sighed.

CONCLUSION

In conclusion, within literary discourse, the concept of sadoqat (loyalty) is expressed through lexemes such as sadoqat, sodiq, sodiqlik, sodiq qolmoq, vafo, vafo qilmoq, vatanparvar, vatanparvarlik. Meanwhile, the anti-value sadoqatsizlik (disloyalty) is expressed through lexemes including vafosiz, bevafo, vafo qilmaslik, xiyonat, xiyonat qilmoq, vatanfurush, vatanfurushlik, vatangado. The lexeme vatanjudolik is an occasionalism associated with the author’s stylistic creativity. The lexemes sadoqat, sadoqatli, sodiq, sodiqlik, sidqidildan are the most active and universally used linguistic means representing the concept of “loyalty” across all periods and all stylistic types of texts.

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