EXPRESSION OF MORAL IDEAS THROUGH LANGUAGE IN UZBEKISTAN FAIRY TALES IN THE EXAMPLE OF THE FAIRY TALE "THE EMERALD AND THE PRECIOUS" (LINGUPOETIC ANALYSIS)

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Abstract: This article explores how moral ideas are expressed through linguistic means in Uzbek folk tales, using the example of the tale "Zumrad and Qimmat", within the framework of a linguopoetic analysis. The study examines how lexical, phraseological, stylistic, and artistic-expressive tools used in the tale convey moral and ethical values. Particular attention is given to the artistic portrayal of socially significant behaviors such as honesty, diligence, patience, greed, and deceit, as well as to the linguistic units that embody these qualities. Their semantic and functional characteristics are analyzed in detail. In "Zumrad and Qimmat", the linguistic portrayal of both main characters and the moral evaluation delivered through their speech patterns are analyzed from a linguopoetic perspective. Moreover, the study reveals how moral lessons are embedded in idiomatic expressions, proverbs, and figurative language typical of folk speech. The research lies at the intersection of linguistics and moral philosophy, offering a deeper understanding of how moral meaning is conveyed through language in folk tales.

Key words: Uzbek folk tale, moral idea, linguopoetic analysis, linguistic means, artistic imagery, phraseological unit, speech portrait, folk proverb.

Folk tales are a rich and artistic expression of the national mindset, spiritual world, and system of moral norms. Uzbek folk tales not only bring pleasure to children, but also directly affect their moral development and the formation of national views. These works strongly express the ideological load not only in terms of content, but also in terms of language. The language tools used in the fairy tale texts - lexical units, phrases, proverbs, figurative words, epithets, contrasting images - give moral values a descriptive power. In particular, the fairy tale "Zumrad and Qimmat" is one of the most popular among the people, and moral criteria are clearly defined through the language and behavior of the characters of the two girls. It is relevant to study how these language tools are used and how moral ideas are instilled through them based on a linguopoetic approach.

Although many scientific studies have been conducted on Uzbek folk tales, most of them are focused on the educational content of fairy tales, the system of artistic images or the plot structure.

However, the transmission of moral ideas in fairy tales through language means - that is, vocabulary, phraseologisms, forms of artistic expression - has not been studied in sufficient depth from a linguistic point of view. In particular, the linguopoetic analysis of the moral load, semantic properties and influence of language means based on the text of such famous fairy tales as "Zumrad va Qimmat" has not yet become an independent research topic. Therefore, this article offers a new approach to the study of Uzbek fairy tales - a way to understand moral ideas through linguopoetic analysis, and serves to fill the existing scientific gap in this area.

In the fairy tale "Zumrad and Qimmat", the moral standards of behavior such as honesty, humility, hard work (Zumrad) and greed, laziness, disrespect (Qimmat) are shown in contrast through the images of two girls. These images are distinguished not only by the events, but also

by the differences in their language. While Zumrad's language contains respectful words, gentleness of expressions, low-pitched requests, affectionate words towards mother and animals, Qimmat's speech uses rude orders, lexical units expressing greed, and statements devoid of gratitude and politeness. Through these differences, the author gives a moral assessment at the linguistic level.

For example:

• Zumrad: "Mom, I will do whatever you order."

• Qimmat: "Why would I do it myself?! You do it, I'm gone!" Also, proverbs that are often used in the fairy tale strengthen the moral content. For example:

• "Honest work is honest livelihood" (illuminating the image of Zumrad).

• "A greedy person loses a lot" (irony for the image of Qimmat). Phraseologisms have also become a linguistic tool of moral interpretation:

• "Open-minded", "pure intention", "serving with respect" - these expressions indicate positive moral behavior.

• "Faceless", "greedy", "exceeded" - used to express a negative image.

According to the results of the study, in the folk tale "Zumrad va Qimmat" language means play an important role in expressing moral ideas. The moral assessment of the characters is determined through lexical units, figurative speech, phraseological means, proverbs and epithets. Through this, the tale instills moral lessons in the minds of the young listener not only on the basis of the plot, but also through the artistic power of the language. Honesty and hard work are promoted in the tale, while lies, greed, and disrespect are negatively assessed. The linguopoetic approach reveals the means of language through which these ideas are expressed. Thus, in the analysis of Uzbek folk tales, not only reality, but also the artistry of the language is a key factor in understanding moral ideas.

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