

THE MANIFESTATION OF NATIONAL AND CULTURAL FEATURES IN
LINGUISTIC UNITS EXPRESSING DESIRE AND WISH

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Abstract: This article presents a cognitive, linguocultural and pragmatic analysis of linguistic units expressing desire and intention in the Uzbek language. It highlights the role of logical-semantic categories such as desire, aspiration, intention and goal within the spiritual worldview, religious-ethical values and national mentality of the Uzbek people. The pragmatic aspects of the desire-intention category—its positive and negative dimensions, personal and social forms, conflicts of desires, and cases contradicting national mentality criteria—are substantiated through examples. Linguistic units expressing desire and intention in Uzbek are interpreted as a linguocultural reflection of moral-ethical values, religious norms and the worldview formed in the collective consciousness.

Key words: desire, aspiration, intention, goal, national mentality, religious-ethical values, folk worldview.

Linguistic units that express desire and wish belong to the group of linguocultural indicators that illuminate the most subtle layers of a nation's spiritual world, moral outlook, and life philosophy. The formation of desire, intention, and purpose in the human psyche is not merely an individual psychological process; rather, it is closely connected with national worldview, religious-ethical values, and social experience. The manifestation of these elements in linguistic units carries distinct semantic, pragmatic, and epistemic significance. For this reason, in the national heritage of the Uzbek people, the concept of desire and wish is not only an expression of personal need or aspiration, but also an echo of socially valued moral criteria—such as good intentions, dignity, honor, self-respect, and integrity. Folk perceptions regarding the positive or negative direction of a wish, its consequences, and its influence on a person's fate reveal specific aspects of the national mentality as reflected in linguistic units.

In aesthetic thought, intention stands at the forefront as the foundation of human behavior. In moral beauty, the intention that directly serves as the cause of a person's actions holds great significance, for a person with noble intentions is considered beautiful. For an intention to become reality, an individual must first possess desire, wish, and purpose. Indeed, to achieve any intention one has conceived, a person must set a goal. Moreover, intention is characterized by individuality. From this perspective, intention can carry both positive and negative meanings. A positive intention is rooted in a love for beauty and a belief in goodness. Conversely, an intention with negative connotations is inherently associated with evil. "Therefore, a person's dignity and honor are determined not only by their actions but also by the nature of the intentions in their heart."¹.

It is not without reason that our ancestor Imam Bukhari began his work *Al-Jami' as-Sahih* with the following hadith: "*Innamal a'mālu bin-niyyāt*", meaning "*Actions are judged by intentions.*" This hadith forms one of the foundations of Islam and encompasses many layers of wisdom. Scholars have identified numerous profound meanings within it. Abu Dawud (may Allah have mercy on him) said: "*This hadith constitutes half of Islam, for the outward aspect of*

¹ Abdulla Sher, Husanov B. *Aesthetics*. Tashkent: National Society of Philosophers of Uzbekistan, 2010, p. 113.

religion is action, while its inward aspect is intention.” Imam Ahmad (may Allah have mercy on him) stated: *“This hadith includes one third of knowledge. The reason is that a servant’s deeds are carried out through the heart, the tongue, and the limbs, and intention belongs to the heart, which is one of these three parts”*.² From this, it can be concluded that since intention paves the way for a person’s actions, properly directing one’s desires and wishes, and taking a step toward a positive aspiration, begins with a good intention.

A good intention is half of success. For thousands of years, our people have adhered to this wise proverb. An Uzbek seeks goodness in every action, constantly wishes well for others, and even wishes goodness for an enemy. In the Uzbek person’s prayers and speech, good intention overflows—even in reproach, there is an element of benevolence.

An Uzbek reproaches by saying: *“May you be blessed,” “May your words be sweet,” “May you be safe and sound.”* When remembering those who have passed away, one expresses good intentions by saying: *“May God have mercy on them,” “May they rest peacefully in their grave.”*³.

Considering one’s home as part of one’s homeland, valuing settlement and stability, and living with a deep sense of the proverb *“My home is my comfort”* are among the defining traits of the Uzbek mentality. However, at times, “spiritual clashes” occur between generations in this regard.

At first, I planned to demolish our old house and build a new, luxurious two-storey home suited to my own taste and lifestyle. As soon as my father heard about it, he did not approve. Yet I acted as I wished. I sent my parents on pilgrimage to Hajj and immediately began demolishing the house to rebuild it. When they returned from the pilgrimage, everything was in chaos—construction materials scattered everywhere, and the workers were busy in every corner.

My father looked around silently, then lowered his head without saying a word... I no longer saw his usual enthusiasm, his affection for the garden and the flowers. It was as if he felt like a stranger, living in someone else’s house, compelled and confined. Watching him, my heart ached..⁴ (from the Internet)

In the son’s desire to fulfill his own wishes, his intention of “providing better conditions for my parents” crossed the line, and ultimately ended with his father’s displeasure. Here, the principle based on the value system of desire was violated: although the intention was good, one person’s wish destroyed the wish of another.

Everything came down to me. Looking at my daughters, I would cry out only to God: *“Oh God, grant me a son. Even if he is born with a defect, even if he lacks something, even if he is disabled—let him at least be a boy.”* If only you knew how deeply I regret having said these words now... I said them because I longed so much to have a son instead of a daughter. But I never thought that when you make an intention, you must make it whole. I never believed such a wish could actually come true.

I wished to have a son—and God gave me a son, but in the very form I had uttered: with shortcomings, with imperfections. I received exactly what I had asked for. And now, whom could I share my sorrow with? (from the Internet)

In these texts, it is observed that desire and wish can exert an excessive influence on the human psyche, sometimes leading to distressing situations. Even though the wishes of the son (1) and

² <https://hidoyat.uz/2640>

³ <https://qadriyat.uz/jamiyat/404-zbekning-fe-li-yakhshi-niyat>

⁴ <https://zamin.uz/uz/hayot-tarzi/50107-to-otang-rozi-emas-tavbang-qabul-bulmas-seni.html>

the woman (2) were fulfilled, the incorrectness of their intentions turned them into a source of suffering, which can be considered evidence of the dialectics of wish and intention.

The philosophical depth of the concept of desire and wish is also reflected in the words of Jalaluddin Rumi: *“For a human being, there are only two states: either one desires or one does not. The absolute absence of desire is not characteristic of a human. If such a person existed, they would have freed themselves from themselves, ceased to exist, and remained nothing. Such a state cannot exist; in it, the quality of humanity would reside, and surely one either desires or does not.”* (Jalaluddin Rumi)

Thus, human life is lived in the pursuit of both material and spiritual needs. This indicates that the category of desire occupies a central place in the philosophical and psychological understanding of human life and holds its position in the linguistic representation of the world.

Religious and ethical concepts, as a unique manifestation of national thought, reflect a people's worldview, religious beliefs, and spirituality, making them an object of linguocultural analysis.

*“In the religious texts of every language, the consolidation of knowledge in science, ideology, politics, governance, Sharia, economy, and ethics-aesthetics serves as a primary means of enriching and regulating the spirituality and enlightenment of a people. For this reason, religious texts not only enrich the lexical fund of a particular language but also act as a mirror reflecting its patterns of thought and mental characteristics.”*⁵

In Uzbek national and cultural thought, the concept of desire is considered a constant instinct inherent in the human psyche. However, its degree, alignment with moral and ethical standards, and the extent to which it does not become a controlling force over human consciousness are influenced by both internal (spiritual) and external (material and social) factors. For this reason, the idea of overcoming the ego (*nafs*) is regarded as one of the leading concepts in Sufi philosophy.

Scholars describe the essence of desire as follows: *“Every human being possesses desire and wish. Even the most pious individuals have desires. A person naturally seeks to achieve their goals easily and without long delay. Allah does not condemn this trait in humans, nor does He command its eradication. On the contrary, the immediate fulfillment of one's desires is presented as one of the greatest rewards, though this occurs only in Paradise.”*

“It is the Garden of Eden. Rivers flow beneath it, and therein they will have whatever they desire. Such are the rewards Allah has prepared for the righteous.” (Surah An-Nahl, 16:31).⁶

Allah Almighty says: *“For those who do good deeds, there is beautiful reward and abundance.”* (Surah Yunus, 10:26)

Whoever performs good deeds will receive a beautiful reward—this is Paradise.⁷ Its abundance consists of seeing Allah, which represents the highest degree of desire. A person who is deprived of such beautiful rewards and noble desires will inevitably incline toward moral degradation.

There is a feeling inherently created in human nature called *izzat-nafs* (self-respect, dignity). If one asks why Allah has endowed humans with this feeling, which urges them to attract the attention of others, the answer is clear:

⁵ Amonturdieva Sh.R. *Functional-Stylistic Study of the Uzbek Religious Text: PhD Dissertation Abstract in Philological Sciences*. Samarkand, 2020, p. 5.

⁶ <https://azon.uz/content/views/rohatning-zahmati>

⁷ <https://muslimaat.uz/maqola/33801>

- It prevents humanity from descending into baseness and lowliness. A person sometimes worries that their reputation, honor, position, or status may decline and fall in the eyes of others. If this instinct or feeling did not exist, committing sinful deeds would be much easier.⁸ Thus, restraining one's desires encompasses a complex ethno-psychological process that integrates material, spiritual, and socio-ethical concepts.

"That cursed old man, how would he know that I had been using drugs? If I let him go, he might grab me by the collar and report to the police that I had taken this substance. I need to end this unpleasant conversation quickly."

Seeing that the hesitant young man was trying to negotiate, Siroj Bobo also left his room. He refrained from voicing the bitter words on the tip of his tongue. Reluctantly, he shook the trembling hand hastily extended by his interlocutor and bid farewell. After the man left, the father opened doors and windows wide to air out the lingering smell in the room. (Yu. Siddiqov, "Tokchadan Topilgan Xazina")

Siroj Bobo, recognizing that his conversation partner was a deceitful, dishonest, and drug-addicted minor official, did not wish to engage further. The unwanted interlocutor, in turn, sought to end the conversation, avoiding the father's blunt remarks. In this case, the speaker's simple, honest, and morally upright worldview—a reflection of the national mentality—could not reconcile with the interlocutor's corrupt traits. This clash of perspectives led to a "communicative confrontation", where each participant's desire, guided by their own standards, pushed the conversation toward a swift conclusion.

Conflicts of desire can also occur between closely related individuals:

Yusuf understood Oygul well, including the reasons behind her needs and wishes. Yet he also knew he could never be fully satisfied with her proposals because the life she envisioned could never fulfill him. He did not wish to make another serious mistake. He had begun to realize that by marrying Oygul—a simple, hardworking girl raised in the village environment—he had misjudged her. He had trusted that their material similarity made her "his equal." However, after living with her, he realized another kind of inequality: differences in worldview, upbringing, needs, and goals between husband and wife. Over time, these differences deepened. (U. Hamdam, "Muvozanat")

Government representatives often gathered in the deceased's study. They expressed condolences to Kibriyokhonim on behalf of the government and asked: "Abdulla aka, what instructions did he leave for us?" At such moments, all resentment and grievances were forgotten. The deceased's last wishes were carried out. (Said Ahmad, "Bosgan Izim, Aytgan So'zim Qoladi")

Indeed, in Uzbek, where Muslim mental and ethical norms are dominant, concepts such as "the deceased's last wish", "will", and "testament" are treated with respect. Proper etiquette is observed during farewells, and the last wishes or testament of the deceased are carried out as fully as possible.

Often, a person must act against their own desire due to obligation or to fulfill another's request:

"So, you won't accept the leadership of the district?"

⁸ <https://islom.uz/maqola/13376>

"If they instruct me, I will accept it."

"Even in such difficulties?"

"Because my father demands it of me."

"And what authority does your father have?"

After this question, Ma'sum paused, and Anvar glanced at Ra'no for a moment:

"He has very great authority," he said with a sigh.

Ra'no did not ask again, seemingly understanding the extent of that authority. (A. Qodiriy, "Mehrobdan Chayon")

Anvar, knowing well the corrupt games at the royal court, the internal struggles for office and power, and being naturally averse to bureaucratic positions, had no desire to become the head scribe. However, his longing for Ra'no compelled him to submit to Solih Maxdum's will. The phrase "He has very great authority" reflects this complicated and tangled situation.

In conclusion, the linguocultural, cognitive, and pragmatic analysis of linguistic units expressing desire and wish in the Uzbek language demonstrates that this category is not only a factor shaping the semantic structure of speech but also a significant reflection of a nation's spiritual world, value system, and national mentality. Units such as desire, wish, intention, and purpose uniquely convey an individual's psychological state, their attitude toward society, and the motives of actions that either align with or contradict cultural values.

Analyses show that in Uzbek culture, the evaluation of desires according to moral criteria, their positive and negative classification, and their manifestation in personal and social contexts rely on stable principles of national worldview. The intrinsic connection of linguistic units expressing desire and wish with folk thought, religious norms, and moral-spiritual values enables a deeper understanding of the conceptual system of the Uzbek language. From this perspective, the linguocultural interpretation of the category of desire and wish not only illuminates the semantic layers of the language but also serves as an important scientific resource for exploring the semiotic sphere of folk psychology and social consciousness, rooted in longstanding cultural traditions.

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