



AXIOLINGUISTIC ASPECT OF THE APHORISMS OF UZBEKISTAN CLASSICAL THINKERS

Karimova Feruzakhon Sayfuddinovna

Senior Researcher, Institute of Uzbek Language,
Literature and Folklore, Academy of Sciences
of the Republic of Uzbekistan, PhD
sayfuddinovna26@mail.ru

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Abstract: The article reveals the axiolinguistic nature of aphorisms characteristic of classical thinkers. Also recorded is the reflection in the language of philosophy of value, the role of aphorisms in it, their genetic connection with proverbs and hadiths.

Key words: linguistics, axiology, meaning, aphorism, proverb.

Modern linguistics is expanding the boundaries of language and human relations in accordance with the requirements of the time. Today, we live in an era when scientific and technological progress is likely to turn people's spiritual views in different directions. In a society where expressions such as the "Internet attack" have appeared, it is natural that social and humanitarian sciences will set new tasks, such as measures and events aimed at protecting, preserving and further improving human spirituality. One of the reasons for the penetration and absorption of philosophical ideas related to related disciplines into linguistics is based on this. The introduction of axiological ideas into Uzbek linguistics is also due to the above need. Despite the diversity of the valuable picture of the world in different peoples, the main point in it remains the issue of man and his spiritual development.

What is value? Although the definitions given to it in research are diverse, in essence they complement each other. "The concept of value, recognized as an axiological category in the world scientific community, forms the basis of the vital activity, worldview, behavior and cultural stereotypes of a particular individual and society. Values, sacred concepts reflect the specific aspects of the spiritual and material world of a person, the national-cultural worldview. Naturally, values are expressed and gain stability through language. The spiritual and mental health of society is also reflected in the attitude towards ancient values. Therefore, today axiological linguistics - the field that studies values in language - is gaining relevance." Also, "by value we mean ideal phenomena that are socially significant in a certain historical period and environment, are positively evaluated, and arouse aspiration towards themselves. National value is a content that meets these requirements in the life of a nation, is located at a certain level, regulates social relations in society, and arouses positive emotions in its members."

Speaking of national values, aphorisms, which are the product of the thinking of thinkers who served the prosperity of the nation, are also preserved in the minds of people belonging to this nation as a picture of values, passed down from generation to generation as material and spiritual wealth. Whether they are in the form of thoughts or written books, they continue to serve to fill the spiritual world of the nation to which they belong. Aphorisms, which preserve Uzbek national values, which are the teachings of ancestors, are an important unit in the language that carries spiritual wealth, like a torch that illuminates the path in the life, psyche and existence of the people, and are an element that has its place in the language as a

mental necessity. Aphorisms, along with hiding national views and stereotypes, are considered a stable unit that is close to proverbs in both structure and content, fully expressing the author's worldview. Although their history spans a large period from the time when written literature emerged to the present day, they have a common character in terms of content and philosophy, reflecting such human qualities as humanity and goodness, honesty and truthfulness, humility and nobility in the Uzbek national mental world. It is well known that aphorisms carried an important spiritual burden in the lives of the people even in times when linguistics had not yet been formed as an independent science. The phrase "Good thoughts, good words, good deeds", which left a unique mark on the history of our people, may have appeared during the Zoroastrian era. In today's national thinking, it has been conveying its meaning to generations in unique expressions and semantic evolutions in stable units such as "Good intentions are half the state" (Proverbs), "Do good, avoid evil", "Actions begin with intentions" (Bukhari), "Whoever knows that good deeds are good, Goodness is enough for him" (Navoi), "There is no stability in this flower, a flower of a frog, If a strange happiness remains, go with goodness" (Navoi), "Do good to the people everywhere, for there is nothing better than this world, Who, they say, has remained good for so and so long" (Babur). Indeed, proverbs, which are the product of folk thought, play a great role in the emergence of aphorisms. Or, conversely, the history of aphorisms that have become folk proverbs is also the cream of conclusions drawn from the author's life experiences, which are further absorbed into the attention and beliefs of the people. For example, it is known to many that some wisdoms from Navoi's legacy are often used in the spiritual life of the people as proverbs. The wise sayings "A few words are a few words", "A little by little one becomes wise, Drop by drop one becomes a river" were expressed in the "Mahbub ul-qulub", which was written in the style of advice, and they certainly influenced the emergence of proverbs such as "A drop by drop becomes a lake, Drop by drop becomes a river", "A drop by drop becomes a lake, if it does not drip, it becomes a desert". According to researchers, "the author's personal assessment prevails in aphorisms. Aphorisms, like proverbs and sayings, have a long path of development. They reflect everything from the everyday life of the people to their ethical and aesthetic characteristics. The subject range of aphorisms is also wide, and it participates in the artistic text as a linguistic sign revealing the author's purpose. The famous historian Herodotus has the following thoughts about the emergence of aphorisms: "The ancients had many beautiful words and wise sayings, and we study and use them."

The thoughts about the aphorism, written by the Sufi poet Mashrab, becoming a folk proverb, also prove our above idea. We have often heard the folk expression "Don't beat me until you say it." The authors of "The Library of Meanings" express the origin of this stable combination in the form "Don't bend my back until you say it." According to the Hikmatnama, "The origin of this proverb is related to an anecdote attributed to the poet Mashrab. One day, the priests asked Mashrab: What is your name? When he started answering "God...", the priests immediately beat him and took him to the judge and complained: "If we ask this man his name, he will answer "God." This is an infidel!" When the judge interrogated Mashrab, he was beaten to death until he said "Berdi," and my name is Khudoyberdi." This folk proverb, which is said about people who make hasty judgments without listening to the whole story, is originally a Mashrab expression. Other examples can also prove that the anecdotes and wise words of famous people, which have become proverbs like this, are often found both in the oral literature of our people and in the process of live communication.

According to the linguist researcher who analyzed the process of using aphorisms in a literary text, they are introduced into the text to perform a certain function as intertextuality. "So, aphorisms are historically stable speech units, like proverbs and metonyms, that have their own development path, and in a literary text, they create intertextuality, mainly in the form of quotations. The main function of aphorisms as intertexts in a literary text is expressiveness, which helps to make the language of the literary text lively and vivid. Also, aphorisms are realized through the properties of originality, imagery and emotionality." According to the author of this line, aphorisms, like proverbs and sayings, have their own development path. This development, of course, is closely related to the development of the spiritual, intellectual, cultural and social life of the people. The pious meaning of the wise expressions given in the works "Devonu lug'otit turk" and "Kutadgu bilig", "Hibatul-haqoyiq", which are the first written examples of the spiritual heritage of our people, which have survived to this day, is evaluated and appreciated for its role in the spiritual life of the people. In the emergence of aphorisms such as "The curse of the black head is a red tongue", "Keep your tongue in check, lest your teeth break". (Y.Kh. Hajib) conclusions drawn from the spiritual and everyday life of the people of that time emerged as an assessment of this phenomenon by this people, that is, on the basis of views and values warning that excessive talking can bring misfortune to a person. The era in which the above-mentioned thinkers lived was a period when the Islamic religion and faith were widespread and the majority of people adhered to this religious sect with faith and respect. Considering these, several values were predominant in the spiritual and religious world of the people of this era, among which speaking less and listening more to the opinions of the wise were of particular importance. It is undeniable that the aphorisms of the famous hadith writer Bukhari, who lived and worked during this period, were also based on the motifs of the Quran and hadith. Influenced by his phrase: "The best speech in the sight of God is the truth" in "Hadith", he said: "Speak the truth, even if you know that there is destruction in truth, because in reality salvation lies in truth. Do not lie, even if you know that there is salvation in lying, because in reality there is destruction." The wisdom is an aphorism formed on the basis of Islamic religious values and written down as a value of the author. Speaking the truth, which is one of the aspects of truth in it, is written down as a value of upholding the truth. The difference between the benefits and harms of truth and falsehood is assessed not according to a person's personal interests, but according to the examples of hadith - according to the teachings of Islam. Through this assessment, the dignity of people and their respect in society are measured. The role of Islamic views and hadith traditions in evaluating this aphorism as a universal value is considered to be of great importance.

There are many thoughts about not telling lies in Navoi's wisdom. Among them: "Whoever tells a lie to someone, smears his black face with oil. Even a little lie is a great sin; even a little poison is destructive" is one of the many thoughts that were introduced into the world of art under the influence of the people's life experiences and the thoughts of scholars and Islamic scholars who lived before him, about the fact that lies do not end well. It is not for nothing that the poet, at the end of the story "Sher bilan durroj" quoted in "Khairatul-abror", says "In words, Navoi, do not say what you say is true, Do not praise the truth of a song", calling people to be vigilant and truthful, and figuratively showing human capabilities in art with the example of the destruction of a lying durroj. The scholar emphasizes the value of truthfulness in his lines, encourages everyone to do so, and considers it an acceptable thing to

set an example in this matter. Navoi's high assessment of the truth is also emphasized in his other works. Among the proverbs on this subject, cited in the 44th section of the reprimand of "Mahbubul-qulub", there is also the proverb "The more beautiful the speech of a liar, the more ugly it is. No matter how untrue the truth is, there is no regret for the speaker. Even if a flower's dress is torn, it is not damaged; even if a mother-of-pearl is ugly, it is without flaw for a pearl." In this wisdom, the value of truthful and lying people among human values is compared in a comparative manner, and it is concluded that truthful people are as "flawless" and high in value and value as the mother of pearl in a flower and a pearl in a pearl. The influence of these aphorisms is incomparable in the aesthetic absorption of the reader's world of thought through linguopoetic tools such as simile and metaphor. The role of the category of value and value is incomparable. The aphorism "True words are trustworthy, good words are concise" presented in this work is also among the expressions that are valued in the minds of scholars and thinking people of the nation to this day. Truthfulness as a value is considered one of the main benchmark concepts not only in Uzbek national values, but also in the values of the peoples of the world. It is among the universal human values that are preserved in people's thinking and passed on to generations. The status of the honest word is one of the topics considered by most classical writers, and sentences in favor of honesty and truth, such as Yusuf Khos Hajib's "Lying tarnishes a person's reputation, and humor and mockery similarly discredit a person," and Abulqasim az-Zamakhshari's "Just as the rays of the sun cannot be hidden, the lamp of truth cannot be extinguished," prove our ideas. In general, in the world of values of classical thinkers, speaking the truth and not lying, and being careful and wise in speech are among the axiological concepts that have been reflected in national values for centuries and today. Another concept that classical thinkers glorified among human values is the concept of word goodness. The explanatory dictionary defines this word as follows: "GOODNESS 1. Good character, possession of good qualities; 2. Voluntary behavior, acting for the benefit of someone, bringing some benefit; kindness; benevolence, goodness. 3. Being good." Goodness is the main basis of human essence, the example of noble and life-giving water laid at the foundation of its existence, a necessary element that flows in human existence. Without it, the continuity of humanity would not have reached today. The concept of goodness as a value is defined, glorified in today's written and oral texts on the basis of its spiritual and material values, and individuals who possess it are valued and respected.

There are many aphorisms about goodness in the works of A. Navoi. Among the topics that the thinker wrote, we can find thoughts about goodness in many of his works. "There is no such thing as a flower in this flower, a flower of a frog, if it blooms, then it will be good" ("Navodir ush-shabab"), "Whoever knows, do good, Goodness is enough for him", "If you do not know how to do good, join the good, if you cannot surround yourself with good, surround yourself with good" ("Mahbub ul-qulub") are among them. His wisdom "If your benefit is small for the people, Maybe this benefit will be greater for you" ("Khairatul-abror") expresses a profound conclusion that when a person does good to others, he actually does good to himself. There are many thoughts in the poet's works about how doing good and benefiting others makes a person happy and content. In general, it would not be an exaggeration to say that the concept of goodness is the main idea of the thinker's works. His lines "Be the bestower of the nation without Navoi, If Navoi is bad, be good" always sound like an invitation to people to do good. Analyzing Navoi's ideas about goodness, Navoi scholar A. Hayitmetov cites the following

in the example of "Khairatul-abror": "Every person, according to his human duty, task and nature, should be fair in solving and evaluating socio-political and economic issues, honest and generous in the distribution of material wealth in society, truthful in his relations with people, hardworking in creating these material wealth, humble in his daily behavior, patient and content when faced with difficult tasks, never selfish or ill-natured, and strive to acquire good qualities and gain knowledge throughout his life. The highest virtue in a person is to do good and help." The concept of goodness as a spiritual value was also a separate topic in the work of poets who lived after A. Navoi. Zahiriddin Muhammad Babur's lines "Do good to the people, for there is no good in this world, Who, they say, has left such and such goodness for a long time!" and "A good person does not see evil, Whoever is bad, will be punished" indicate that this value is an axiolinguistic unity that has become a standard concept and value in the spiritual world of all representatives of humanity, whether they are kings or poets. It can be said that the belief and trust that a person who has earned the right to do good will not see evil has gained vitality in the example of the poet's life. The motives of calling for good, encouraging to do good, and joining the good in aphorisms are also cited in today's folk proverbs and sayings and examples of oral creativity. The concept of good, which is compared to the concept of bad in Uzbek proverbs such as "Approach the good, avoid the bad", "If you walk with good, you will achieve your goal, if you walk with bad, you will remain in shame", "If you do not do good, do not do evil either", is glorified as a spiritual value by the Uzbek people. The method of comparison, comparison, and contrast in the language is one of the important elements of the evaluation category. The object being evaluated is compared to another evaluated object during comparison, a conclusion is drawn about their differences, and the positive side is honored as a value. Spiritual values, as a bridge and bond connecting the past and future of people in a certain society, are stored and used in their minds for many years. In this sense, the value of goodness and being among the good in the national values of the Uzbek people is also one of the criteria that have been formed in the minds of our people for many years and are considered important in their social, spiritual, and material life. "Goodness is the abandonment of evil," said the famous philosopher-poet of the East, J. Rumi. Indeed, not doing evil is essentially the same as doing good. The more people think about this concept, the more they turn to good as if they have done good. The following wise saying of Abu Rayhan Beruni also supports these thoughts: "A person should always show good to others. If he does not have the opportunity to do good, let him express good wishes." The harmonious noble thoughts of Eastern thinkers, while calling on humanity to always show goodness and humanity, play a unique role in uniting them and raising the moral morality of society. Abu Ali Ibn Sina's aphorism "The most beneficial of goodness is charity" is significant in that it encourages people to be kind and generous to each other. Doing good to people is also done in the form of doing something for their benefit, encouraging them with something material. In this case, an act of goodness is manifested when another person feels joy in his heart. The aphorism of the scholar determines the appearance of doing good to people in a material form. In aphorisms about goodness, the valuable picture of the world is reflected in the commonality of the concepts of goodness and humanity. The content of the above aphorisms confirms that in the minds of the Uzbek people, the images of values are reflected against the background of various spiritual concepts, and among them, doing good to people, performing good deeds, and thinking good are also considered a special value. In general, the concept of goodness is such a value for the Uzbek

nation that it “will always remain valuable for the nation in terms of self-fulfillment, that is, in ensuring the future of the nation, preserving its customs, traditions, language, cultural and spiritual wealth. The winds of time will not lose their significance, they cannot erase them.” After all, this value is one of the strong concepts that has been ingrained in the blood of the nation for centuries and has taken root.

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