

In The Axiolinguistic Study of Aphorisms Human Value

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Abstract: The article reflects the axiolinguistic nature of aphorisms characteristic of the works of classical thinkers. The article also examines the reflection of the philosophy of value in language and the study of the value of humanity.

Keywords: Axiology, value, aphorism, humanity, humanity.

Introduction: In the classification of values, special emphasis is placed on universal, universal, spiritual, material, and national values. From them, it can be observed that spiritual values are often analyzed in connection with national values. For example, F. Usmanov's research focuses on "spiritual values such as hospitality, diligence, homeland, respect for elders, kindness, pride, patience, worship, and gratitude" [4]. These values, as the author emphasizes, are the most valuable spiritual values "for Uzbeks." Indeed, just as the spiritual concepts that are valuable in the spirituality of all peoples and nations are not the same, the national values of an individual nation also create the basis for the existence of separate values that are inextricably linked with their spirituality. If for Germans freedom, patriotism, for Indians elephants or cows are considered the highest values, then for the Uzbek people, first of all, such values as peace, patriotism, honesty, righteousness, humanity, respect for the elderly, and love for children are characteristic, and people with such values are honored and valued in this nation. At the same time, the weight and value of these concepts are considered high in society. Some similar values can acquire a universal character among different peoples; for this, they must possess the following characteristics. "In all periods of the history of society, people strive for these ideal values and dream of achieving them. In everyday life and scientific literature, a number of phrases and concepts are widely used in relation to the highest ideal-values: the general sign of spiritual and moral purity - goodness; the sign of elegance - beauty; the practicality of our

knowledge and scientific achievements - truth, the highest expression of human rights - freedom and equality; the correctness of politics - justice, positive relations between people - friendship; the connection of hearts based on the most humble and selfless feelings - love, the achievement of dreams and hopes - happiness, love and respect for one's homeland - patriotism, and so on" [9.P.36].

Below, we want to draw attention to the value of humanity and humanity, which intersects alongside the value of goodness, which is part of spiritual values. It should be especially noted that this value belongs to the category of values closely related to the Uzbek mentality, and its rhyming with the words good, good in terms of content also shows the Uzbek character of this word. The fact that the meaning of this word is heard in harmony with the word good is a process related to the national spirit and worldview. There seems to be warmth and softness in this word. Indeed, it is so. For this, to understand this warmth, one must be born and live as an Uzbek. For a representative of another nationality to fully understand the meaning of this word, they must live among Uzbeks for many years. First of all, let's pay attention to the content of this concept in the linguistic dictionary. In the explanatory dictionary of the Uzbek language, this word is: "HUMANITY. Qualities inherent in a person, a true person; true humanity, humanity" [6.P.436] is defined.

In the examples given for his commentary, the essence of the concept is revealed even more broadly. "What conclusion can they come to when their weak minds

cannot comprehend that being beyond humanity is not life, but animal? T. Malik, Shaytanat. A person's humanity begins with their kindness towards their children, family, and loved ones. From the newspaper. Human qualities are never sold in stores. From the newspaper" [6.P.436]. "HUMANITY" A human quality, characteristic, order. So why doesn't the child of man choose humanity? Why do they put a twig in each other's eyes, torture each other by the feet... S. Siyoyev, Avaz. As long as this high humanity is stable, no enemy can defeat us. R.Fayzi, "You are not an orphan" [5.P.436]. Humanity and humanism are synonyms. They are used to denote a single concept, and stylistically have a humanistic and artistic coloring. Along with humanity and humanism, one can observe the widespread use of the term humanity in the style of speech. The use of phrases in the Uzbek language, such as "Odamgarchilik qiling," "Odamgarchilikka to'g'ri kelmaydi," "Odamgarchilik qilmabsiz," "Bu ish odamgarchilikdan emas" means that special emphasis is placed on this value in the national mentality. The categories of humanity and humaneness are among the timeless and eternal concepts in the spiritual life, language, and literature of the Uzbek people. According to Chinese sources, one of the cradles of ancient civilization, "Humanity in a person is expressed, first of all, in humanism. Humanism is understood as adherence to moral norms, customs, and etiquette, in particular, being truthful, kind-hearted, and courageous" [2.P.88].

Early written sources confirm that the history of the value of humanity in the philosophical and spiritual views of the Uzbek people goes very far back. As early as the era of the ancient Turkic Khaganate, from the language of Kultegin mentioned in the "Kultegin" inscription, it is said: "When the blue sky above and the brown earth below were created, the children of man appeared between them" (glorification of human dignity - emphasis ours!), "Because God blessed me, because I have talent and happiness, I became your khagan (humility - emphasis ours!). Having become khagan, I thoroughly raised the poor people who didn't exist (love for the people - emphasis is ours!). I made the poor people rich. I increased my small population (patriotism - emphasis is ours!), or is there a lie in my words? (speaking the truth is our emphasis!). Turkish lords and people, listen to this! I have carved here on stone your intention to gather the Turkic people and establish a state. I also wrote here about how you lost it by mistake (truth, justice - the emphasis is ours!). Whatever words I have, I have written on an eternal stone. Look at him and know, the new people of the Turks, their begs" [1.B.51] we see that the qualities of humanity are reflected through the truthfulness,

kindness, and courage mentioned above as human qualities. Thus, the value of humanity is a spiritual axiologeme, reflecting a whole set of good qualities and actions inherent in a person. It includes all the positive qualities inherent in a person, including goodness, honesty, honesty and truthfulness, sincerity, courage, peacefulness, tolerance, and humility. It is not without reason that the aforementioned phrases, such as "Be humane," "It does not correspond to humanity," are often used among the Uzbek people. When their content is conveyed, it is about one or more positive human qualities, encouraging, calling to spiritual values, or calling a person who has gone beyond their boundaries to vigilance and the right path. Humanity as a value is firmly rooted in the culture and religious views of the Uzbek people. In the texts of the Quran and Hadith, which occupy an important place in the spiritual life of Uzbekistan, this concept and the spiritual values included in it are presented in the form of the most commonly used moral and social norms and rules. Linguists also agree on this. For example, "In Islam, which plays an important regulatory role in all ethical matters, there are many guidelines for doing good" [4.P.122]. A person's temporary existence in this world encourages and calls for honesty, truthfulness, kinship, tolerance, and kindness (both material and spiritual), as well as attachment and possession of spiritual values rather than material ones. "It is difficult to imagine the analysis of the topic of values without the views put forward by the main representatives of the Sufi movement, which occupies a significant place in the life of our people" [9.P.9]. In the teachings of Sufism, which arose under the influence of Islam, spiritual values occupy a high place. It is widespread among the peoples of Central Asia. All the orders of Yassaviya, Naqshbandiya, and Kubrawiya are built not on material values, but on spiritual ones. In all of them, the acquisition of material goods through honest work (the basis of the Yassaviya, Naqshbandiya tariqa), tolerance and courage are glorified by extending selfless help to others (the Javanmardlik tariqa). Moreover, the very idea of prioritizing the achievement of spiritual perfection while moving away from material goods in the philosophy and values of Sufism is the contribution of such values as purity, honesty, diligence, tolerance, and humility to the preservation of the rich spiritual views of our ancestors as a value in history. The value of honesty and integrity is also glorified under the wisdom of M. Zamakhshari: "The step of a person who walks the right and righteous path is more majestic than the step of a lion." In the sense that a person with these values guarantees a safe life, the state of a righteous person is compared to the fearlessness and calmness of a lion's march. Among human values, the value of security and peace also

occupies an important place. Psychologists consider this human need as a fundamental and essential need, as well as a value. In the initial 2nd level of A. Maslow's "Needs Hierarchy Theory," this value is considered as a need [12]. It is defined as an integral part of human life on earth, a concept, a motive that exists in human thinking. The great role of Islamic oppositions in the transmission of spiritual values through the spiritual heritage of ancestors to the present day is also confirmed by the aphorisms given in A.Yugnaki's work "Hibatul-haqoyiq." The writer's words "Be right, do right, be known as right. Let the people know that you are right. Put on the robe of righteousness, take off the robe of crookedness, the best clothing (coat) to wear is the robe of righteousness" are also lines about the fact that the best human qualities are righteousness, honesty, and justice. In the aphorism, stylistic expressiveness is manifested through repetitions. In the sentence "Let the people know that you are right," the assessment of correctness as a value in the eyes of the people and the social views of that time is also confirmed. Even today, this value has not lost its value. Yusuf Khass Hajib has the following wisdom: "It is not a girl, but a girl of humanity" ("yalnchuq" means human, "kishilik" means humanity, "qiz" means "valuable." The meaning of the wisdom is: "A person is valued not by themselves, but by their humanity") [7]. Indeed, a person's humanity is revealed in their humanity and goodness. At this point, the categories of humanity-humanity, goodness acquire a whole, merge with each other, and instead of one concept, another is used semantically in parallel, although the places of the categories change, the content does not crack.

In Yassavi's wisdom "Don't worry about the world, don't say anything other than God, don't eat someone else's wealth, keep it on the sirat," the values of justice and purity are emphasized at the heart of eating honest food and not betraying the rights of others. Taking others' rights in Islamic views means crossing a hair-thin bridge[13]. According to their deeds, according to the degree of good and bad deeds, it means crossing with ease or difficulty. The criterion of humanity is equated with eating halal food, it is measured by this criterion. In the Yassavi order, honesty and lack of greed for wealth, modest living are valued as values. The aphorism "The best of people are the most beneficial to people" is contained in the hadiths of I.Bukhari. If the wisdom in this hadith implies generosity, helping people, and acquiring humanity, then in accordance with it, in a number of works by A. Navoi, generosity is considered as the main link of humanity. In "Mahbubul-qulub," we encounter wisdom that encourages generosity and generosity, such as: "Generosity is the surging sea of humanity, but it is the

priceless pearl of a wavy sea," "If a person is a body, then generosity is their soul," or "To find good is to feed them, to conceal faults is to clothe them" [8.B.91]. It is not without reason that so much attention has been paid to the quality of generosity, which is part of goodness as a condition of humanity. The famous aphorism "Odami ersang demagil odami, Oningkim, yo'q xalq g'amidin g'ami" also speaks about the value of humanity. It is known that A. Navoi, in his generosity and magnanimity, led the creation of many material resources for the people, spared no personal funds, and proved the values of humanity through his own life. On the example of his works and life path, it is necessary to recall that the value of humanity, which is one of the highest values of the Uzbek people, was highly appreciated by the people not only spiritually, but also materially. In our country, there are enough scholars and writers who, like A. Navoi, frequently addressed values and contributed to their preservation. In this regard, it is necessary to pay attention to the attitude towards national values in the spiritual and ideological views of Jadid representatives. The teachings about upbringing, school, and acquiring knowledge, presented in A. Avloni's "Good Character," also express national values. In the writer's wisdom, "The worst people are those who do not act upon knowledge. If a teacher who educates is a scholar but lacks practice, this negatively impacts the students' morality. In the aphorism, educated people and the pursuit of knowledge are emphasized as a value. Because these categories were leading in the values of that time, they were highly valued by the writer as a national and spiritual value and called upon educated people to be vigilant. The writer's high assessment of science and people possessing it was directly related to the socio-political environment of the time. Because the evaluated object, as an important element of the socio-spiritual and political life of its time, must also be confirmed by the progressive people of that time. In this regard, the category of evaluation associated with values also attracts our attention as one of the concepts specific to axiolinguistics. What is a price? It can be interpreted both as a pragmatic category and as a philosophical-logical category. "Valuation is an important aspect of an object, an activity process that determines its value. This activity is performed by the subject, based on a certain model, and the object is assessed as a positive or negative quality based on this model. For this reason, "the expression of the speaker's positive or negative attitude towards objective reality and their speech is considered a subjective assessment" [12.P.12]. It should also be noted that the assessment is variable and dynamic. It can evolve and become cyclical in the process of social and political influences. In our opinion, it should not be overlooked

that the appraiser's assessment is also reflected in the price. Today, views on the category of evaluation from the point of view of linguistics as a subjective or pragmatic or axiolinguistic phenomenon, or as a philosophical-logical category in general, also require separate new research. Because, in our opinion, there are not enough separate sources revealing the essence of this category.

When it comes to spiritual values, thoughts naturally connect to national values. What is national dignity? Questions such as how it manifests itself can be answered as follows. "National values: - are formed in an ethnic space that ensures the natural, historical, and social unity of people, manifest themselves in various forms, and have a unique impact on people's consciousness and lifestyle; - are manifested in people's interactions and social activities, and serve as a spiritual foundation for these relationships, activities, goals, needs, and aspirations; - can emerge as a specific result in material, spiritual, economic, political, and other spheres, acquire specific significance as a necessity for people, and also benefit them; - change and improve in the process of social development, and diverse aspects are passed down from generation to generation and are inherited" [10.P.40]. The fact that our national values, passed down from generation to generation, have long been based on the concepts of goodness, peace, justice, and humanity is familiar to every Uzbek. In this regard, humanity as both a spiritual and national value is derived from the science of the Quran and Hadith, M.Kashgari, Y.Khos Hajib. It is a value that has survived to this day, nourished by the scientific heritage of such ancestors as A. Navoi, Z. Babur, and the beauty of language. "Every nation is not only the creator of its values, but also their keeper and transmitter to the future. Each nation is responsible for the preservation of its national values" [10.P.39]. "Values perform the function of moral regulation of society's life" [4.P.122]. That is why the representatives of the Jadid movement, in their time, waged a spiritual struggle against ignorance through science and called on the people to be vigilant. They also tried to regulate not only moral, but also social norms in the life of society. A.Fitrat's "Turma - yug'ur, tinma - tirish, bukilma - yuksal, Hurkma - kirish, qo'rqma - yopish, yorilma - qo'zg'al!" A.Cholpon's "The people are the sea, the people are the wave, the people are the power, the people are rebellion, the people are fire, the people are hate... If the people rise up, there is no force that can stop them, There is no power that can destroy the will of the people" we see the expression of the desire and struggle to preserve the national values that are valuable for the time. In general, the Jadids considered themselves responsible for freedom and

justice, which were considered the eternal values of the people, through the dissemination of enlightenment - a national value characteristic of the time. We must not forget that their contribution to the continuity of our current values is invaluable.

The value of humanity is a multifaceted category, which differs from other values in that it includes all the positive qualities inherent in a person.

U.Hoshimov has such an aphorism. "Take care of the wicked! If there is no evil, the value of the good will not be known" [11.P.47]. In this case, it is evaluated as both bad and good values. This example proves that the height of the good is given in comparison with the bad, and that values also live in opposite pairs. "The concepts of right and wrong, acceptable and unacceptable aspects formed in every society form the values and anti-values of good and evil, where the expressions of positive values are the words of good and virtue" [4.P.122]. In the writer's wisdom "Replying to kindness with lack of kindness is an eternal disease of man," the contradiction of values also served as a means of illuminating the goal. The category opposed to the value of humanity is given in the Uzbek mentality through the concept of dishonesty. This concept is close to the meaning of the word "bad" in the Uzbek language and, while having a negative character, has the same coloring in both art and colloquial style. In O'TIL, we can see the following description of an honest and wicked person. "INSOFLI One who possesses conscience, acts with justice and fairness, is honest, conscientious. An honest person. The poor fellow was a very good man; he was conscientious and dignified. Oybek, Selected Works. INJUSTICEFUL One who has no conscience, one who doesn't act out of conscience. If you give free rein to the unjust, they will plunder the people. Proverb. "He's a very dishonest rich man," said the blacksmith, "but if you ask, all the rich are equally dishonest." Oybek, Selected Works" [5, p.522]. In the given examples, a conscientious person is equated with a good person. We want to say that good and conscientious are among the words that have parts with the same meaning. They can intersect on the same line. A dishonest person is understood as a person who lacks humanity and at the same time is not good. Here, as a value, the concepts of goodness and humanity intersect. Evil and dishonesty are the same. We observe that values consisting of lexemes with opposite properties are also analyzed as an object of research. Linguists prefer to use the term anti-value in such situations. The use of this term was determined by Sh. Khudaykulova, Kh.Uzakova, F.Usmanov [12.3.4].

CONCLUSION

In conclusion, the axiolinguistic study of aphorisms of

the Uzbek people has special value in linguistics as part of the axiolinguistic study of stable combinations of the Uzbek language, which reflects the ancient spiritual concepts of the nation, the most important philosophical and linguistic categories in the worldview of the people. The emergence of aphorisms in conjunction with spiritual, social, religious, and moral views and their acquisition of an exemplary character as an important moral norm in the life of the people guarantees their assessment as a stable, priority spiritual wealth, a spiritual basis in the life of society. At the same time, it is necessary to recognize its role in providing intellectual knowledge to future generations, carrying and instilling a unique national spirit in cognitive activity and understanding the world.

Humanity, human values are widely used in Uzbek aphorisms as the main spiritual value in literary texts, poetic, philosophical, and didactic works, and it manifests itself in language as a means of reflecting a positive national mentality and worldview in the linguistic understanding and perception of the world.

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