

Linguistic Implementation Of The Concept Of “Loyalty” Using Examples Of Jadi Literature

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Abstract: This article analyzes the expression of the concept of “loyalty” in the works of Jadid educators, specifically how the concept of “loyalty to the homeland, nation, and people” is conveyed through various linguistic units. The study examines both explicit representations of “loyalty” through lexemes, phrases, and word combinations, as well as implicit representations through symbols. The frequent use of zoonyms in the symbolic expression of “loyalty” is highlighted and linked to the historical hunting traditions of Turkic peoples.

The article emphasizes the contemporary relevance of fostering a sense of “loyalty,” which has become a priority in state policy and spiritual-educational initiatives. It argues that the views and expressive methods of Jadid educators play a crucial role in cultivating “loyalty to the motherland” by integrating it with feelings of love for the nation, people, language, and cultural values.

Keywords: Axiolinguistics, value, assessment, concept of “loyalty”, explicit method, implicit method, lexeme, phrase, compound word, symbol, loyalty to the motherland, love for the motherland, love for the nation, zoonyms.

Introduction: The issue of values has been a fundamental and evolving topic in global linguistics, tied closely to the progress of human society. Derived from the Greek *axios* (“worth”) and *logos* (“study, doctrine”), axiology emerged within philosophy as the discipline examining values. It encompasses knowledge of customs, traditions, attitudes, values, evaluations, and [21,258] axiological perspectives. The incorporation of axiology into linguistics led to the development of axiolinguistics, which focuses on language as a medium for forming and expressing values. Axiolinguistics integrates traditional structural-semantic analysis with newer approaches like cognitive analysis [14,15].

In modern linguistics, axiolinguistics has attained the status of a branch rooted in the philosophical foundations of anthropocentric linguistics. “This paradigm, emphasizing the relationship between linguistics and axiology, has spurred the study of human perception, worldviews, and the activities embodying diverse values” [13,11]. Axiolinguistics examines the linguistic markers of values, evaluation, and attitudes within the axiological landscape of the

world [20,258].

Issues of axiology, value-based approaches, the concept of axiosphere, horizontal axiology, and vertical axiology have not yet been fully integrated into the field of linguistics and are still considered terms belonging to a branch of philosophy. Concepts such as evaluation, assessment, and value are being interpreted based on various semantic approaches.

Axiolinguistics studies the expression of values through linguistic units. One of the primary issues in axiolinguistics is the concept of value. Value is a system of perspectives manifested through assessment within the relationships of social existence and lifestyle. Values always appear in pairs. In human society, individuals divide reality into opposing poles based on recognized and unrecognized attributes, such as good and bad, positive and negative, transient and eternal. In general, the unity of contradictions throughout evolutionary progress forms the basis of development. Existing societal values are, in turn, expressed through opposing indicators referred to as counter-values. The existence of virtues highlights vices; goodness emphasizes evil; wisdom underscores ignorance; and

loyalty reveals betrayal [13,11] as its opposite. These pairs of values and counter-values form the basis of axiological lexicon in linguistics. "The term "value" is used to denote the universal, social-ethical, cultural, and spiritual significance of specific phenomena in reality" [13,11]. Initially, values were studied within the framework of philosophy and logic as part of ancient cultural symbol systems. Scholarly sources describe values in relation to socio-cultural and subjective perspectives, distinguishing their various types and forms. These include natural values, values arising from human social activity, and those related to political-ethical, moral-ethical, justice-based, and cooperative governance [13,14]. Analyses of research reveal that values have been comprehensively examined as philosophical concepts, as well as social, national, and cultural categories. Studies have addressed their reflections within the conceptual sphere, their formation within cognitive fields, and their development based on frames and background knowledge. In recent years, there has been an increasing need to investigate how concepts are realized through linguistic units. This, in turn, has paved the way for the emergence of axiolinguistics.

Axiolinguistic analyses are based on the evaluative relationships expressed through the semantic structure of words.

Study of the Topic. Perspectives on axiolinguistics initially found expression in the works of encyclopedic scholars such as Mahmud al-Kashgari and Alisher Navoi. Alisher Navoi can be recognized as a pioneer who laid the theoretical foundations of axiolinguistics. Monographic studies on axiolinguistics began in the second half of the 20th century. Scholars such as N. Arutyunova, V. I. Karasik, G. A. Bagautdinova, L. K. Bayramova, R. J. Yunusova, A. A. Ivin, G. F. Gibatova, and S. Vorkachev conducted research analyzing the linguistic description and evaluation of axiological concepts [5;6;7]. Additionally, researchers like L. R. Lavrentyeva, U. A. Savelyeva, S. S. Baranskaya, I. M. Nokhrin, and A. B. Abdulkadirova explored the "loyalty" concept in Russian and English, examining its basis, dynamics, ethno-linguistic characteristics, archetypal attributes, etymology, and issues related to translation [15;16;17;1]. Axiological dictionaries that elucidate the meaning of axiological concepts have also been developed [6;7;8]. Experimental research within axiolinguistics has been conducted [12,23]. Much of this work has been carried out under the Kazan School of Linguistics, primarily focusing on Russian, English, Croatian, and Tatar languages.

In Uzbek linguistics, researchers such as Sh. Safarov, G'. Qambarov, Z. Pardayev, M. Rakhmatova, R. Madjidova, G. Komilova, and Sh. Khudaykulova [18;13;22] have

studied issues related to axiology. Their works address topics such as axiological modality, the semantic category of evaluation, and conceptual units.

Main Part

Values have been central concepts analyzed with special attention at every stage of development in Uzbek culture. In the history of Uzbek culture, art studies, and literature, the formation of values, their national-cultural characteristics, and the relationship between evaluation and values have been considered integral components of moral and educational issues. In the history of Uzbek literature, values at each historical stage are observed to reflect features characteristic of the ideological framework of their era. For instance, at the beginning of the 20th century, signs of nationalism, cultural elements, customs, traditions, and values were approached with distinct attention. One of the values highly esteemed in Jadid educational thought is sadoqat (devotion). The term sadoqat, derived from Arabic, encompasses meanings such as "friendship," "solidarity," and "sincerity." It reflects heartfelt loyalty, faithfulness, and commitment. [24, 419]. The explanatory dictionary elaborates on the semantic components of sadoqat, including "solidarity," "sincerity," "loyalty," and "fidelity".

The lexeme sadoqat (devotion) and its related forms entered the Uzbek language primarily through anthroponyms in hadith literature. Over time, it assimilated into the general vocabulary as a commonly used word. During the Old Turkic and Early Turkic periods, the concept of sadoqat was expressed through the lexeme bay'rsaq. This term, derived from the root bay'r ("liver; heart; kinship") with the suffix -saq, first appeared in the text of Qutadg'u Bilig and conveyed meanings such as "compassionate," "merciful," and "devoted." In Qutadg'u Bilig, the derivative was predominantly used to describe attributes of God. Expressions like bay'rsaq i'dim ("my merciful lord") and bay'rsaq in'anyu i'dim ("my merciful and trustworthy lord") reflect this usage [19, 219]. The adjective bay'rsaqliq means "compassionate," "merciful," "kind-hearted," and "pleasant." For instance: Bay'rsaqliq erdi t'ug'al bu so'zum, esan qal salamat e kor'klug yuzum – All my words stem from compassion; stay safe and healthy, my beautiful one [11]. In Mahmud al-Kashgari's Divan-u Lughat-it-Turk, bay'rsaqliq is noted as describing a "pleasant and amiable person." Both Divan-u Lughat-it-Turk and Qutadg'u Bilig are key sources reflecting the linguistic characteristics of the Old Turkic period [10].

In Old Turkic, the lexeme bay'rsaq was used to denote the meaning of "faithful," while bay'rsaqliq conveyed the concept of "faithfulness".

In Jadid literature, the linguistic means expressing the concept of "loyalty" are divided into two categories: 1. Explicit Expression: The concept of "loyalty" is conveyed through lexemes, idioms, and word combinations. 2. Implicit Expression: The concept of "loyalty" is represented through symbols and presuppositions.

The lexemes *yor* (beloved), *munis* (affectionate), *hamdam* (companion), and *madadkor* (supporter) play a distinctive role in sequentially expressing loyalty to a person through enumeration:

"Qani ul damki, sen eding yorim,

Munisim, hamdamim, madadkorim" [3,60].

In the following lines, the concept of "loyalty" is reflected in the compound verb *tobe' bo'lmoq* (to submit, to follow):

"Va-s-alatu' ala min taba' al-huda!" — that is, "Peace be upon those who follow the path of guidance!" [2,141].

The notion of "loyalty to the homeland" is conveyed through the phrase *sen uchun o'lmoq* (to die for you). Here, *o'lmoq* (to die) represents the highest point of loyalty, signifying ultimate sacrifice for the homeland:

"Turonim, sendan ayrilmoq – mening uchun o'limim,
Sening uchun o'lmoq – mening uchun tirikligimdir." [3,60].

The phrase *surma olmoq* (to take kohl) is used metaphorically to mean "to revere and cherish." For example: "Qorong'uliklar ichra yog'dusiz qolgan o'zbek ko'zlari uchun tuprog'ingdan surma olg'ali keldim." [3,60]. Here, the phrase *tuproqdan surma olmoq* (to take kohl from the soil) symbolizes deep reverence, love, and devotion to one's homeland. It conveys a sense of sacred admiration and respect.

The phrase *surma olmoq* (to take kohl) is the simplest and most straightforward way of considering the homeland's soil as sacred. *Surma* is a chemical element from group 5 of the periodic table, a silvery-white, brittle metal. It is also a dark-colored cosmetic used for applying to the eyebrows and eyelashes. In classical literature, the phrase *to'tiyo qilmoq* (to apply to the eyes) was used in this context. *To'tiyo* is a Persian-Tajik word that referred to a cosmetic or ointment applied to the eyes in certain periods. Later, based on the meaning of "to apply to the eyes," the expression *ko'zga to'tiyo* (application for the eyes) and the verb *to'tiyo qilmoq* (to apply to the eyes) developed. The phrase *ko'zga to'tiyo* refers to something highly precious, sacred, or rare, and was used for referring to very valued or cherished objects or concepts. *To'tiyo qilmoq* means to apply to the eyes like a *to'tiyo* (to adorn or honor). The concept of applying ointment or a precious substance to the eyes highlights something or

someone revered or highly esteemed. [25,248]. In this context, the uniqueness of *to'tiyo* is also taken into account. *To'tiyo* was used as a rare, healing ointment applied to the eyes. Later, the semantic field of "to apply to the eyes" expanded to include the meanings of "rare" and "precious." The phrase *ko'zga dori* (medicine for the eyes) is used for something highly valuable and scarce. The verb *ko'zga surtmoq* (to apply to the eyes) means "to cherish" or "to honor," implying that the object or person being referred to is deeply valued and respected. The tradition of applying ointment to the eyes or of revering sacred books is connected with this semantic characteristic. In Fitrat's poetry, the traditionally used phrase *to'tiyo qilmoq* (to apply to the eyes) has transformed into the expression *surma olmoq* (to take kohl), which is now a stable idiomatic phrase. This phrase evolved from a word combination. [24,446].

The tradition of applying a chunk of bread to the eyes and the practice of revering sacred books are linked to this semantic feature. In Fitrat's poetry, the traditionally used phrase *to'tiyo qilmoq* (to apply to the eyes), which was originally used as a compound verb and later became an idiom (→ "to apply to the eyes," "to honor"), is replaced with the stable expression *surma olmoq* (to apply kohl). This phrase has formed from a word combination.

Surma has also served to express devotion to a beloved one:

"Qo'y, biroz qo'yki, xoki poyingni, Surmadek yoshli ko'zuma suray" [4,60].

The phrase *ayoqingg'a yiqilay* (falling at your feet) expresses the concept of devotion through paralinguistic means: "Kel, gulim, kel, ayoqingg'a yiqilay, Bir zamon qo'y: to'lib-toshib yig'lay" [4,60].

In this context, the highest level of showing devotion is reflected through the phrase *qon bo'lib to'kilmoq* (to spill as blood):

"Kel, ayoqingg'a qon bo'lub to'kulay,
Bir nafas dardi hajrdan qutulay" [4,60].

The free and stable combinations *surma olmoq* (to apply kohl) → *ayoqig'a yiqilmoq* (to fall at feet) → *qon bo'lib to'kilmoq* (to spill as blood) serve to represent the "concept of devotion" in varying degrees, reflecting the individual's inner state and nonverbal expressions.

The antithesis of "loyalty," *sadoqatsizlik* (betrayal), is expressed through lexemes like *bevafo* (faithless) and *xiyonat qilmoq* (to betray):

"Go'zalim, bevafo gulistonim,
Bog'i umrimda toza rayhonim" [4,60].

In the phrase *bevafo gulistonim* (my faithless garden),

the betrayal of the place is being manifested. Xiyonat qilg'an — refers to those who have acted with disloyalty:

The phrase Turklikka xiyonat qilmoq (to betray the Turks) expresses the concept of "betrayal of the nation": "Those who have betrayed the Turks, even though they are of Turkish descent, it is your sacred duty to spill their blood, do not lie down, rise!" Here, the call is for cruelty towards those who have betrayed their essence and their people.

In Uzbek culture, honor and respect have always been held in high regard. In didactic sources, we often come across texts that promote the honor, dignity, and pride of manhood.

Betrayal of honor and respect:

"... mehribon ona vataningizning huquqini unutsangiz, jahongir Temur bobongizning sha'ni va izzatiga xiyonat qilsangiz, bu mujassamani vahimalar doirasidan ham chiqarib tashlab, nom-nishonsiz, sharafsiz, izzatsiz rohat uyida azal-abad uxlayajaksiz " [2,99]. In these lines, betrayal is condemned as an anti-value, and it is stated that such betrayal will be met with the punishment of losing one's rights.

The word xoin (traitor), which refers to the concept of a "person who commits treason," is primarily used in relation to the homeland or country: "Kimki muni man' etish uchun qalqsa, shariatg'a munkir, islomg'a dushman, mahbubi Vatan xoini bo'lib, dunyo va oxiratda hazrati Haq taologa mag'zub va maqhur bo'ladi " [2,132].

The social-political situation at the beginning of the 20th century, the colonial situation, the arrival of foreign ideologies in our culture, and the social-political environment made loyalty to the homeland and nation one of the key issues of propaganda. Jadid intellectuals used various means and opportunities to instill the spirit of loyalty. Specifically, they utilized religious sources and hadiths that called for not committing treason.

But our prophet Mohamed said: "Ana salisush-sharikayni malam yahin ahadumuha sahibahu faiza xonahu harajtu min baynahuma", ya'ni: "Alloh taolo deydiki, men ikki bir-biriga xiyonat qilmaydigan sheriklarning uchinchi himoyachisidirman", bas, vaqtiki, ular bir-biriga xiyonat qilsalar, men u ikki (sharik) orasidan chiqaman" [2,235].

Religious scholars were considered symbols of loyalty to the state. Their betrayal was viewed as an unimaginable situation:

"Alloh dargohining ishonchli ulug'laridan bo'lg'an zot shu tariqa nojo'ya harakat bilan xiyonat qilsa, o'zgalarning holi ne kechadi?" [2,71].

The adjective sotqon turned into a noun, meaning "xiyonat qilgan" (traitor) person:

Bormi senda qorin-qursoq yo'lida

Elin, yurtin, borin-yo'g'in sotqonlar? [3,42].

In Jadid enlightenment, phrases were used to express the concept of "loyalty." A person with a changeable character was referred to as a "chameleon" or "two-faced" (ikki yuzli). Fitrat expresses this concept through the cognitive metaphor "two-faced." Those who were not loyal to a particular trait or virtue were described using the phrase "two-faced."

Bormi senda bizim kabi insonlar,

Ikki yuzli ishbuzarlar, shaytonlar [3,42].

Phrases express the concept of "disloyalty" in a hidden way through presupposition. The phrase qonin ichkan (drinking blood) has been used to signify betrayal of a friend, while the phrase etin yemoq (eating own skin) symbolizes betrayal of brothers and the nation:

O'rtoq qonin qonmay ichkan zuluklar,

Qardosh etin to'ymay yegan qoplonlar? [3,42].

Ellari mahvdan qutqaran ilm erur,

Bizlari ham bu kundan o'zi qutqarur.

The symbol of the qoplon (tiger) has been used to reflect the concept of "disloyalty," and in terms of semantics, it is placed in opposition to the symbol of the lion. In both classical Uzbek literature and jadid literature, zoonymic symbols have been widely used to represent symbolic concepts and in figurative expressions. This reflects the ancestral practices of hunting and livestock breeding, as well as their way of life.

The phrase iymonidan kechmoq (to betray one's faith) has been used to express the concept of treason against faith: "Sizning ota-bolalaringiz bu madrasalarni bechora mullabachchalar uchun qurib, vaqf qilib ketgan bo'lsalar, biroq bugun boylik uchun o'z iymonidan kechgan kimsalar, madrasa hujralarini daromad manbayiga aylantirib, ularning vaqflarini jig'ildonga urmoqdalar" [2,179].

The person's loyalty to their birthplace and motherland is expressed through the underlying meaning of the lexeme. For example, the lexeme omanat (trust) is a lexical tool that implicitly expresses "loyalty."

Yurt omonati deganda, asosan tuproq tushuniladi:

Sening omonatingga xiyonat qilg'anlarni ez, ur, o'ldur! [3,60].

In the verses, it is emphasized that this land is a sacred heritage passed down from ancestors, which should be valued and protected. It is also stressed that any betrayal towards it is bound to be punished.

Islomni bizga Payg'ambarimiz omonat topshirganlar [2,139]. In these verses, the word omonat subtly conveys the concept of "loyalty." In Hadiths, "betraying the trust" is considered a sign of hypocrisy. Here, the concept of not betraying the trust given by the Prophet, specifically the trust in Islam, is being emphasized. The following lines have muqaddas Vatan, mehribon ona, nash'u namo joy, sajdagoh, ma'shuq, jonga barobar mahbub, that are used as symbols to express love and devotion towards the homeland:

Buxoro bizning muqaddas Vatanimizdir.

Buxoro bizning mehribon onamizdir.

Buxoro bizning nash'u namo joyimiz.

Buxoro bizning sajdagohimizdir.

Buxoro bizning aziz ma'shuqimizdir.

Buxoro bizning jonimiz-la barobar mahbubimizdir [2,139].

Buxoro bizdandir (Bukhara is from us), biz Buxorodan (we are from Bukhara) lines are used with the technique *tardu aks* to express the unity of the terms "human" and "homeland".

"Billohu vallohu", meaning "promise by the name of Allah!" – na zamonaviy ilmlar tahsili haromdir va na islom ittifoqi! Qasam means "staying true to the word".

The Jadid enlightenment thinkers expressed loyalty to the homeland and the people through various symbols. In Jadid literature, the lion symbol is depicted as a guardian of the homeland, representing those who serve their country with unwavering devotion:

Turon, yigiting, barchaga boq, qalqdi oyoqg'a,

Yurtda qorovul qo'yg'ali arslonmi kerakdir?! [4,31].

Arslon (lion) is regarded as a symbol of loyalty: This proverb *arslon izidan, yigit so'zidan qaytmas* shows arslon as a symbol of confidence, bravery. In the term arslonlar o'lkasi the term "arslonlik" is used as a stereotype: *Ey Ulug' Turon, arslonlar o'lkasi!* [3,60].

Biz erurmiz elning insonlik qonin qaynatg'uchi [3,55].

In Fitrat's poetry, Turk arslonlari is used in order to emphasize loyalty to the homeland:

Turk arslonlarin o'rinsiz uyqudan uyg'otg'uchi.

M a'rifat bayrog'i oslida yig'ildik barchamiz —

Kim, bizi otganlarga haq yo'llarni ko'rsatkuchi... [3,55].

O'rinsiz uyqu is used symbolically, it means "g'aflat uyqusi" (sleep of evil), "g'ofillik" (evil). The character in the next lines is regarded as ma'rifat arslonlari:

Orqadoshlar, to'planaylik jahlning uyin yiq g'ali,

El ko'zin olg'an qorong'u pardalarni yirtkali.

Biz erurmiz ma'rifat arslonlari, ilm erlari,

To'planaylik turk eliga to'g'ri yo'llar ochqali... [3,55].

Ma'rifat arslonlari is used to symbolize people with intelligence and integrity.

Conclusion And Recommendations

During the Jadid movement, knowledge was revered, while ignorance was condemned. The Jadid intellectuals endeavored to cultivate a spiritually and intellectually enlightened society. The issue of loyalty to the homeland, country, people, and nation was placed on the agenda as a crucial social matter and was promoted through literary texts, religious sources, and examples from hadiths. The serious consideration of loyalty during this period ensured the active use of this concept through various linguistic units.

The promotion of the concept of loyalty during the Jadid era demonstrates how this sentiment and responsibility evolve in accordance with socio-political conditions and historical stages of development. In the Soviet era, the concept of loyalty was reshaped into allegiance to the party, reaching the highest level of ideological significance, further proving the adaptability of loyalty to socio-political transformations.

Today, the issue of fostering and solidifying the sense of loyalty has been elevated to the level of state policy. Establishing loyalty as one of the fundamental virtues of the youth—who are the builders of New Uzbekistan—remains the central goal of our spiritual and educational initiatives. Our efforts to instill in the younger generation a sense of patriotism that aligns with love for the nation, people, language, history, and values will undoubtedly yield positive results. In this regard, the methods and tools employed by our ancestors, particularly the Jadid enlightenment thinkers, serve as exemplary models for us.

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