

Values and Their Expression in Proverbs

 Zokhida Mukimova

Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan, senior researcher,
Doctor of Philosophy in Philological Sciences (PhD), Uzbekistan

Received: 12 February 2025; **Accepted:** 13 March 2025; **Published:** 10 April 2025

Abstract: This article analyzes the people's attitude towards national and universal values from linguistic and axiological perspectives based on Uzbek proverbs. Based on the axiological-linguistic approach, the place of the concept of value in linguistics is determined, and the expression of values is revealed through proverbs. The study examines the essence of the concept of "value," its manifestations in oral folk art, in particular, how it was formed in national thinking through proverbs. Uzbek folk proverbs show how such high human qualities as family values, diligence, honesty, patience, friendship, and justice are reflected in language. This article highlights important issues at the intersection of linguistics, cultural studies, and folk psychology.

Keywords: Uzbek language, proverbs, values, national value, universal human value, axiological-linguistic analysis, folklore, language and culture, thinking, moral norms.

Introduction: Every person, knowing and appreciating their own worth, the values of the nation to which they belong, realizes their identity and develops; as an individual, they become a participant in the development and enhancement of their culture and eternal values. In this, first of all, the study of values is important. As our President emphasized, "In today's era of globalization, it is natural for every nation, every independent state to prioritize ensuring its national interests, and in this regard, first of all, to preserve and develop its culture, ancient values, and native language." Our wise people didn't say in vain: "One who doesn't know their own worth doesn't know the worth of others." Yes, only those who know their own worth can know the value of others and appreciate them. People need to know their worth both to earn respect and recognition among people and to leave a good name. We want to say that today attention to the concept of dignity and value is growing more than ever. In this regard, new research is being conducted in our linguistics.

As is known, the philosophy of values in the 19th century – ([yun. axia - value + logos - science, doctrine; The field that studies issues related to the nature of values, their place in reality and the structure of the world of values, the relationship of various values with each other, as well as with social and cultural factors

and the structure of personality; a branch of philosophy") the science of value studies has emerged. In linguistics "QADRIYAT [a. qiyamat – قدری significance; valuables; national treasure] A concept used to demonstrate the universal, socio-moral, cultural, and spiritual significance of certain phenomena in reality. All things that are important for a person and humanity, for example, freedom, peace, justice, enlightenment, truth, goodness, material and spiritual wealth, etc., are considered values. From this it is clear that value has its own definition in linguistics.

It is clear that values are the object of such sciences as philosophy, sociology, psychology, cultural studies, and linguistics. Especially in the fields of linguistics, linguoculturology, and axiolinguistics, the concept of value is one of the main units. The concept of value has been deeply studied by linguists and has received its own assessment and definition (see: Usmonov F.). "Often, value in a broad sense is understood as the significance, value of some object formed for some subject. In fact, as correctly noted, "value" is a somewhat broader concept, and every concept that is socially significant in the life of a nation is a value, and the things and events associated with them are valuable elements of the linguistic landscape of this nation". Linguist F.Usmanov, in his dissertation on the topic "Linguocultural Aspect of Uzbek National Values,"

presents the classification of national values (classifications of V.I.Karasik, S.F.Anisimov, G.Vejletsov, V.A.Maslova, A.Fyodorov, B.Yerasov), expresses his attitude to this and comes to this conclusion. ... "there are spiritual, social, economic, and material types of values, and moral, aesthetic, and religious values are considered as spiritual values. In the life of society, values that serve interpersonal relations, such as social value, wealth, well-being, economic, fully transferred to the image of their material representatives - all materialized values (for example, national clothes, food, etc.) we consider material values. The classification should be supplemented with "reflecting the meaning of life" (existential) and vital values. Because it is natural for every nation to have an existential value that determines its existence, in our opinion. Also, vital values such as life and health cannot be denied". In general, according to the creation of values (individual and collective values), according to the scope of application (universal and national) - according to the place of realization (ethnic and universal values), according to the volume (micro and macro group values), in terms of significance absolute values, anti-values, relative values ("1) absolute values - life, health, knowledge; 2) anti-values - correlates of value - poverty, disease, death, hunger; 3) relative values - values that change according to the characteristics of the historical period, social class.") are categorized as. We prefer to divide values into three groups according to their creation: personal ("Values related to the individual, their lifestyle, moral and ethical character, refinement and beauty, labor and economy, level of development, talent and social status, and well-being"), national ("A set of things, phenomena, and actions related to the life, way of life, language, culture, spirituality, customs and traditions, past and future, current social environment of a particular people, nation, or ethnic group, which are beneficial for relations between people; a spiritual phenomenon that regulates the activities of individuals and social groups accordingly") and universal ("representing the most fundamental, most important aspects, laws, and interrelationships of the Universe, nature, and society, not losing their significance in all epochs...") values.

"The sum of knowledge, criteria, and values in society is embodied in culture." It is known that culture is a product of human activity. Culture is a method of social practice developed by people for practical and mental actions of social significance; a way of life activity of an individual, social group, or society. Culture encompasses ideas, values, customs, beliefs, and moral norms, develops, and passes down from generation to generation as heritage. 2. The totality of achievements

in the production, social, cultural, and spiritual-educational life of society and the level of these achievements.". "As the renowned philosopher M. Heidegger wrote:..."human activity is understood as culture and constitutes it. Culture is the realization of high values, human dignity, through civilization". Values form the basis of culture. They are realized through works of art, traditions, customs, language, etc.

Among the definitions given to language, this definition is also noted. "Language is a product of culture, its important component, a condition for its existence, a factor in the formation of cultural codes.... From the point of view of the anthropocentric paradigm, a person cognizes the world through self-knowledge, their theoretical and practical activities. For example, no abstract theory can explain why, when thinking about the feeling of fire, one speaks of the fire of love, the fire of the heart, warm friendship, etc. Understanding all things in their own measure gives a person the right to create an anthropocentric order of things in their consciousness. It will be possible to study it at the scientific level, not at the everyday level. This order, existing in a person's mind and consciousness, determines their spirituality, values, and motives of behavior. All this can be understood by studying human speech, in particular, the expressions it uses most often".

We can say that language is also a value. Language plays a particularly important role in collecting, preserving, and transmitting values. Because "Language is also a means of evaluating its owner.

Language is a great value. "In our opinion, language is an intermediary in the sense that it opens the way to understanding other values. In this sense, we consider language itself to be one of the most important values. Indeed, there is no need to dwell long on the role of words (kalam) in the creation of the universe. The Creator's creation of the universe saying "be" (Holy Quran. Surah Ali 'Imran, verse 59), it is sufficient to mention that the "Gospel" also begins with the words "In the beginning, there was the Word" . Stable units, including proverbs, which are considered an invaluable treasure of the language, can vividly reflect the culture and values of the people to whom they belong. The owner of language is not an individual, but a nation....language is the discipline of perception of the nation (a specific way of perceiving the world), a means of understanding the composition and structure of its values" is also. "The mother tongue of every nation is its national identity, a "mirror of its intellectual and spiritual world, an invaluable treasure that it will not give to the world." Proverbs, which are a part of such invaluable wealth, are conclusions formed on the basis

of life observations collected by our people over thousands of years, measured seven times and cut once. "Wise sayings and proverbs are for us the echoes of centuries, an eternal call that awakens a sense of harmony with the distant past, a bridge between times". Since the life experience of our people passes from ancestors to generations through proverbs, studying them is of great importance. In axiology, proverbs are considered a figurative field of national values: "A wise expression in a concise poetic form, reflecting the national-figurative way of thinking and axiological attitude of native speakers, formed in most cases by means of linguocultural codes; a small part of the linguistic picture of the world" called a proverb. One of the founders of linguoculturology, the founder of the Moscow Phraseological School, V.N.Teliya, as a linguist and folklorist, emphasizes the connection of culture with language. In his opinion, language represents an entire culture. Stable units, that is, proverbs, which are part of the vocabulary of the language, as one of the most active means, are becoming one of the important topics of the process of linguocultural, axiological research in linguistics today. Each proverb, as the scholar emphasizes, is a mirror that can concisely and succinctly, and generally speaking, fully express the people's way of life. He writes about this: "Proverbs are a huge source of cultural values related to the daily life of the people, traditionally passed down from ancestors to generations over the centuries".

The linguocultural codes used in proverbs also vividly reflect the attitude of the people to their values. This Motherland is a golden cradle; Your native land is your grass bed, No other land will be your cradle; The bottom of patience is gold; If the head is safe, a skullcap will be found; The kernel is sweeter than the seeds; Pull the mill yourself; Labor fills the bowl, Minnat burns the mountain; I chopped a hoe - I bit bread; To mow a sickle - to play; Cover the bread in the heat of the tandoor; This can be seen in many proverbs, such as "If you sweat like silver, you'll get pearls like a pearl."

The history, character, peculiarities of labor activity and life, and values of a particular people are also imprinted in proverbs. Their application is also connected with their owner, that is, with the life of a certain people. If the people live, they will live too. Indeed, proverbs are a means of expressing universal and national values. They are national, social, and cultural in nature and reflect the linguistic consciousness of the speakers of the corresponding language. Uzbek folk proverbs create a value picture of the Uzbek world. It is known that price and value are inextricably linked. They are units that require each other. As G. Komilova correctly noted, "A thing-object, a reality, selected through

evaluation, becomes a value after receiving a positive or negative assessment. Because value is formed on the basis of an individual's assessment of reality and society. This process occurs in speech within the framework of the speaker's linguistic capabilities".

"Today, when the world is fighting for the minds and hearts of the younger generation, we must educate our youth, the future of Central Asia, in the spirit of patriotism, respect for national and universal values". From this point of view, the axiolinguistic analysis of proverbs, which are a product of human thought, is of great importance. G. Komilova's dissertation "Axiolinguistic Analysis of Uzbek Proverbs" is one of the research works done in this regard. In this research work, the following principles of value classification were used in the analysis of proverbs: "1. Intellectual values. 2. Aesthetic values. 3. Moral values. 4. Social values. 5. Physiological values. 6. Economic values. 7. Religious values". In this work, proverbs are analyzed as a figurative field of national values. For example, it is noted that proverbs based on bread are relatively common among proverbs formed on the basis of household products, and its reflection of such economic values as sustenance, income, material well-being is proved by the following examples: "Non bolasi - non ushoq; As long as there's bread, The rest is desire; If bread is blood, blood is life; A number of proverbs, such as "non ham non," "ushoqi ham non" (wastefulness - anti-value), express material values that show that bread is the main food, cherished by the people; in turn, the value of bread among the people is the basis for other values. The hunger knows the value of bread, The value of clothing - the naked; For a baker, bread is precious, for a miller - proverbs with the meaning of flour mean that personal values arise from the needs and desires of everyone; See how a person who doesn't have back pain eats bread; In the text Tilab olgan non qorin to'ydirmas, the lexeme non is used to evaluate people who make a living through the labor of others (ethical value). The value of bread products among the people formed the concepts of "reputation," "attention" in the minds of native speakers and was realized in the style of "Ulug so'zlama, ulug parcha non yersan" (ethical value). There's work, there's work, Those who haven't worked are desperate for bread; In the proverb Ketmon choptdim, non tishladim bread → rizq-nasiba, in the proverb Mehnatning noni - shirin, in the proverb Yalqovning joni - shirin bread → daromad, in the text Abjir bo'lsa farzanding, cho'ldan non terar bread → moddiy farovonlik, such economic values are reflected was correctly analyzed.

Value is also reflected in expressions that are considered an expression of folk wisdom and national-

cultural wealth. "Based on such phrases as non yeymoq, noni butun, noni yarimta bo'lmoq, non topmoq, non ursin, which contain the word non, the bread archetype is manifested as a symbol of life, livelihood, sustenance, abundance. These expressions vividly express the fact that bread was the main food in the Uzbek people and was revered by the people. These expressions are of particular importance because they reflect the unique national character of the Uzbek people".

Har bir kishida madaniyat ekologiyasi, o'zi mansub bo'lgan millat qadriyatlarini asrashi va kelajakka bezavol yetkazish madaniyati shakllanmog'i zarur.

As a continuation of the proverb "A jeweler knows the value of gold," we say "A nightingale knows the value of a flower." It is clear that the phytomorphic code of the flower, the zoomorphic linguocultural code of the nightingale in the proverb "The nightingale knows the value of a flower" represents a person. These two codes are the artistic image of man. In short, as a logical continuation of this proverb, it would not be a mistake to say: "He who knows his worth will find his worth, He who knows another's worth will know his worth" (M.Z.).

Folk proverbs, concisely expressing the culture of the people, occupy a leading place in expressing the mentality of the people, showing their national-cultural identity. For this reason, the implementation of axiological research of proverbs is one of the urgent problems of our linguistics.

The study of folk proverbs in connection with the living conditions, cultural norms, and values of the nation serves to illuminate the cultural features of these linguistic units more deeply. Uzbek folk proverbs are also an important means of conveying the national-cultural knowledge of the Uzbek nation to future generations.

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