

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 10 Volume: 102

Published: 08.10.2021 <http://T-Science.org>

QR – Issue



QR – Article



Gulbanu Perdebaevna Sadenova
Karakalpak State University
researcher
amanliqnajimov@mail.ru

THE REFLECTION OF THE CONCEPT “GOODNESS” (ON THE EXAMPLE OF PROVERBS)

Abstract: The article provides a linguocultural analysis of the concept and its study, the reflection of the concept goodness in proverbs, which are the spiritual and cultural heritage of the people.

Key words: Anthropocentrism, concept, linguocultural studies, proverbs, phraseologism.

Language: English

Citation: Sadenova, G. P. (2021). The reflection of the concept “Goodness” (on the example of proverbs). *ISJ Theoretical & Applied Science*, 10 (102), 90-92.

Soi: <http://s-o-i.org/1.1/TAS-10-102-5> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.10.102.5>

Scopus ASCC: 1203.

Introduction

The language of each nation tells about the history of its way through the captivity. This is because all the experiences of the nation in historical periods will inevitably be preserved only in its language. Therefore, it is impossible to separate and study the language and the nation. Different words in the lexical structure of the language become part of the national image, are associated with the traditions and culture of the people who speak that language, and move to the same semantic language. The objects and gifts in our environment are common and known to the whole human world, and are differentiated according to the minds and perceptions, cultural and national differences of each nation and cognitively shaped in the minds. Due to the fact that each nation has a different history of development, life experience, rules of life, there are different concepts of the linguistic view of the world. Cognitive linguistics ensures the formation of the system of linguistic and non-linguistic knowledge in the human mind, the realization of such conditions as the assimilation, reconstruction, use of information, the disclosure of information encoded by linguistic symbols, their coding.

Therefore, the concept is a rational result of culture. Scientists do not have the same opinion about the concept, but they complete each other and collect. For example, Concepts are the "meanings" that make

up the cognitive-basic subsystems of opinion and knowledge [1.24]. "The concept is a compact, profound truth that is preserved in the ethnocultural consciousness, passed down from generation to generation, and expresses several captive notions of national cultural values," he said. [2.62]

The value of each concept determines a person's attitude to the illuminated object, that is, his sympathy and antipathy. Evaluation of the relationship to reality is explicit or implicit, the subject evaluates it in a satisfactory or unsatisfactory aspect, determines from the point of view of generalizing on the principle of "good-bad". In this case, the evaluation is, as a rule, emotional or social conditional. In addition, the assessment may have multifaceted, national-conditional or individual character. [3,27].

Thus, to give an example about the concept, the concept of the human mind, which has a vital meaning, "kokireginde kozi bar (eyes in the chest)", "ruwkhiy baylik (spiritual wealth)", "adamnin dosi (friend of man)", the concept of life - "dunya (world)", "paniy dunya (false world)", "zhalgan dunya (false world)", the concept of "death" - "zhan tapsiriv (surrender one's life)", "barsa kelmes (won't return when goes)", etc. Concepts that are fixed in the human mind, the perception of the world, and the units of cognition are reflected in such word sequences. As for the concept of good and evil, it is closely connected with the national and cultural values, ethical views,

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

customs and traditions of each nation and people, and finds its expression in the language. From the very beginning, in ethics and aesthetics, there are all sorts of contradictory opinions about goodness, as well as close opinions. In aesthetics, it is possible to say that goodness is beauty.

The basis of ethics, on the other hand, is a virtue. This is because the pillar of the world is made up of good things, and if there were no good things, the pillar of this world would be fallen down. The categories of goodness and kindness occupy a prominent place in the views of the famous thinker Al-Farabi on ethics. This is because science considers ethics to be a science that allows us to distinguish between good and evil in the first place.

Also, the philosopher and scientist V.A. Kanke believes that goodness is responsibility. Ideal goodness emerges only when truth, beauty, and goodness unite. We know what good is, and we keep looking for it. It turns out that this is a regular phenomenon in life [4,150].

If we consider goodness as a concept, it is measured by valuable categories - kindness, sincerity, honor, humanism, humanity, compassion, modesty, and other virtues.

Therefore, goodness is a combination of kindness, generosity, honesty and other good deeds and signs. The word good, which means a good deal, a good deed, a good sign, includes many concepts in it. These concepts make up the essence of goodness. And now evil is, first of all, a set of evils, difficulties, troubles (war, death, grief, suffering, disease) that affect the individual and the nation.

Since the emergence of mankind, the concept of evil and good has been considered by angels and Satan. And in legends and myths, Abil was seen as a representative of good and Kabil as a representative of evil.

In proverbs, which are the literary heritage of the Karakalpak people, goodness, good manners and kind words come first. Consequently, the concept of good and evil is clearly visible in proverbs because of strong propagandistic and educational value of the proverbs. Coming the categories of goodness in different ways, and its negative features can be illustrated by examples from proverbs.

- in the sense of doing good: Iygilik istin keshi zhok (It's not late to goodness) [5,104] - here goodness means a good deed, a good work, doing good to someone. If we look at the history of the Karakalpak language, first of all the words iygi, edgu were used as good.

- in the sense of kindness: Koz-kozge tusse, miyrim-shapaat juzge tusedi (if the eye catches the eye, mercy falls on the face). [5,73]. The first sign of goodness, of course, is to show mercy to others.

- Good word, good opinion: Zhaksinin sozi tatli, zhamannin sozi katti (The word of the good is sweet, the word of the bad is rude). [5,85] Zhaksi sozge zhan

semiredi, zhaman sozge zhan sekiredi (A good word makes you fat, a bad word makes you upset). [5,100]. Of course, there is a saying that people know the good by their words. In fact, a good person's words are good, and a good person won't tell bad words.

- In the sense of honesty, truthfulness: Hak zholdi tap ta ayirilma, Hadallik kalar mangige (Find the right path and do not part, Honesty will last forever). [5,]. Our ancient thinker poets also consider truth and honesty to be a sign of goodness.

- In the sense of choosing a good wife: Zhaksi katin erin er kiladi, zhaman katin erin kara zher kiladi (a good wife makes her husband a brave man (hero), a bad wife makes her husband to feel shameful (a bad man)) [5,88]. One should never go astray in choosing a life partner. A good wife is especially important for a man. Because it is a wife, who takes her husband to the throne or to the door. A woman is required to be very smart and wise in life. This is because the unifying of a house is a woman if she is a good woman, it will be success and if she is a bad woman, the success leaves away.

- in the sense of kindness: Ak kokirektin ati azbaydi, toni tozbaydi (the name of the kind is not diminished, the tone is not worn). [5,94]. In life, we often use the words "honest heart" for good people, no dirt in the heart, kind, pure heart. In fact, a kind person has many friends, and the door is always open and hospitable.

- Do good deeds: Kayir etsen putin et, Zharti kayir zharaspas (If you do good deeds, do it fully, it'll not be good if it's half). [5,119]. In the sense that everyone should do good deeds every day, it is a sign of goodness to feed someone in need and help them in times of need.

- About a person's character, dignity: Zhaksi adam torde otirsa da, esikte otirsa da, baribir zhaksi (A good person is good, whether he is sitting at the top of the room or at the doorway). [5,117]. Here it means that everyone respects a good person.

- It is used in connection with a modest person: Zhomart zhokligin bildirmes, Zhuyrik tokligin bildirmes (Brave does not state his absence, horse does not state his fullness). [5,110]

- Enlightens a person's character and upbringing: Adepli kelin iybeli boladi (A virtuous bride is submissive) (5,119). From time immemorial, the Karakalpak people pay special attention to the virtue, honor and respect of the bride, and if the bride is rude and disobedient, it will be bad for the upbringing given by her parents.

- A good father: Zhaksi ata zhaman balaga kirik zhil azik (A good father feeds a bad child for forty years) (5,122). The child's belief in his father and his inability to pull his own life at the age of forty demonstrate his father's kindness.

- A sign of a good guest: Kutli konak kelse, Koy egiz kozilaydi, Kutsiz konak kelse, koyga kaskir shabadi (If a blessed guest comes, the sheep will have

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

twin, if a guest without a blessing comes, a wolf will attack the sheep). (5,127). It is said that a guest comes with his fortune, and the word kutli here means good, lucky, and successful.

- About a good friend: Zhaksi zholdastin bahasi zhok (A good friend is priceless) (5,190). Zholdasi zhamandi zhaw aladi (A man with bad friend will be attacked by enemy) (5,191). Choosing a good friend is just as important as choosing a good wife for a man.

As the examples show, every nation has its own ethical and aesthetic norms, unwritten rules of etiquette. It illuminates the national and spiritual culture of the people, reflects their mentality, level of culture, spiritual inner world, attitude to the world. These ethical norms are especially deeply expressed in the proverbs of the people, which are spiritual wealth of a few centuries. For this reason, proverbs express a thought of a collection of concise words.

References:

1. Pavilenis, R. (1986). *Yozik. Smysl. Ponimanie. Yazyk. Nauka. Filosofiya. Logiko-metodologicheskij i semioticheskij analiz.* (p.263). Villjeus.
2. Islam, A. (2004). *Lingvomaneiyettanu: til - madeniet konteksinde.* (p.243). Almaty-Asmana.
3. Arutyunova, N.D. (1998). *Yazik I mir cheloveka.* 2nd ed., Rev. T. I-XV. (p.341). Moscow: Yaziki russkoy kul'turi.
4. Kanke, V.A. (1999). *Osnovy filosofii: Textbook for students of secon. special.educ. inst.* (p.288). Moscow: Logos; Vyssh. shk..
5. (1978). *Karakalpak khalyk nakyl-makallary. Karakalpak fol'klory.* Multi-volume IV volume. Karakalpakstan: Nukus.
6. Karasik, V.I. (2004). *Yazykovoy krug: lichnost, koncepty, diskurs,* (p.389). G..
7. Arapova, G.U. (2016). Concept ponyatie i znachenie slovo. *International Journal of Applied and Fundamental Research*, No. 1-4, pp. 591-593. <https://applied-research.ru/ru/article/view?id=8612>
8. Angelova, M.M. (2004). "Concept" v sovremennoy lingvokulturologii. Actual problems of English linguistics and linguodidactics. *Collection of scientific papers.* Issue 3, M., pp. 3-10.
9. Kirillina, N.V. (2011). *Osobbenosti oppozicija dobro-zlo v jazyke liriki A.Ahmatovoj.* Avtoreferat kand.diss. (p.37). Moscow.
10. (1984). *Karakalpak tilinin tysindirme sozligi.* II tom. «Karakalpakstan». (p.387). Nokis.