

Literary Aphorisms As An Element Of Linguistic Art (On The Example Of Erkin Azam's Work)

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Abstract: *The article speaks about the character, scale and level of aphorisms which require understanding of the content of a literary prose. It is known that the linguistic art of literary production consists of a number of components and forms a definite system. One of them it is the term named in science aphorism which is widely used in oral and written works as a type of art performing different artistic and aesthetic functions. The role of aphorisms is great in the language of literary prose. Aphorism is a relatively broad term, which summarizes the concepts of parables, sayings, expressions and wise views.*

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Introduction

An aphorism is a relatively broad term that summarizes the concepts of proverb, parable, interpretation, and wise saying that express the idea of wisdom. Its main feature is the concise artistic expression of a wise, exemplary thought, in which the expression, not the image, is the leader of meaning. This concept, which is common to all time and space and is universal, is divided into two groups - oral (folk) aphorisms and literary aphorisms: “the first - oral aphorisms express the opinion of the people, the majority about this, that person or event as a firm judgment, and literary aphorisms represents the ideas of individual creators about individuals, things, or events”. The source of the aphorisms created by the creators is the wisdom and possibilities of the people, and every writer and poet uses them according to his own purpose and talent. Because literary aphorisms serve to create imagery in the play, to express the idea effectively and clearly, to give depth to the content, to advance the mind.

One aspect of the writers' skill is defined by the uniqueness in the use of both types of aphorisms. In this respect, the stories of Erkin A'zam stand out and can be an important source in determining the place of aphorisms in the artistic layer of language. Since the author's stories are diverse in terms of theme, idea, system of images and formal structure, aphorisms are selected according to these features, in which the author's way of thinking, worldview, unique individual style of artistic discovery of reality is understood. In particular, aphorisms are on different topics, and in a play they can be mixed. But one of them takes precedence. Aphorisms on socio-spiritual themes in the stories “Along the river”, “Guli-Guli”, social and cultural aphorisms in the stories “Zabarjad”, “The loving herat of Little man”, educational and good natured aphorisms in the stories “Atayi's birthday”, political-philosophical aphorisms in the story “Poet's wedding”. These perform a specific artistic-aesthetic function in the epic narrative, the author or character's speech, and in other parts of the expression. While the writer enjoys general aphorisms, he uses folk proverbs, wise sayings and phrases, sometimes in their own way, unchanged, sometimes partially changed, enriched, or creates completely new aphorisms. Naturally, the following aphorisms make up the majority. Importantly, each

aphorism in a literary text is focused on expressing a specific purpose, interpreting, supplementing, or enriching an aspect of the content, and is logically linked to the overall essence.

Materials and methods

Some of the aphorisms in the story "Along the river" are folk wisdom, and some are the product of the author's individual creativity. They are quoted more broadly in the speech of the protagonist, the wise father Bolta Mardon and the "saint" quality Hamrobobo. As Bolta Mardon walked through the dry garden, he saw the trees dying and said, "The tree has a soul." "It's also curses." It is an expression of the life lesson of an experienced farmer, a former chairman who has seen a lot. The first part of this wise thought is an aphorism. The word "crow" is his commentary, clarifying the nature of the "soul" as a means of connecting the aphorism with the garden event. After all, the tree's attitude to neglect could only be expressed by the word "curse." Hence, the word or phrase used to interpret the aphorisms is chosen according to the requirements of certain interpretations in the work, helping to relate the proverbs to other words.

The idea in Bolta Mardon's words, "There are such professions that if you steal, you will be like a thief," is an example of an aphorism, firstly because it is concise and wise, and secondly because it is general, even though it refers to his fifth son, Amir. Another feature is that it emerged as a literary alternative to the popular saying, "The wolf's mouth is blood, whether it is or not." Also, the two aphorisms are similar not only in content but also in their internal formal structure. This closeness is evident in the fact that the meanings in them are in the same place in both parts. For example, the connection between the meaning of affirmation in the first part ("if you steal" and "the wolf's blood"), and the meaning of denial in the second part ("if you do not steal" and "even blood") ensured the general conclusion and integrity of thought.

Due to the relevance of the story to the theme of water, there are many folk proverbs and individual aphorisms about water. They are an irrefutable conclusion in terms of content and consist of a discrete (part) in form.

For example, each of the proverbs "Water is life" and "Life is flowing water" occurs in the author's interpretation (in Hamrobobo's speech) with an expanded meaning. The content of the first proverb is further enriched by the following two aphorisms: 1) "The way of the one who brings water will be clear." 2) "Water is light". However, these relatively independent ideas deepen the exemplary meaning in the general context, that is, the words "moon" and "light" exaggerate the nature of water and deepen the meaning.

In place of the proverb "Life is a flowing river" the word "water" is used instead of "river" and a means of figurativeness and analogy ("day" suffix) is added to the thought: "Life is like water in a ditch" proverb and aphorism "water", "river", The synonymous words "thin" represent the social essence of the basic concept of "life".

Usually, an aphorism does not directly describe a reality or an object, but reflects an exemplary conclusion of a particular person about them. However, this idea in the form of information is turned into art, moving from individuality to generality. In this process, the components of the aphorisms are focused on confirming each other by complementing, amplifying, or contrasting. In particular, the story says, "Water is nobody's property. It is a blessing from God." Although denial in the first part means affirmation in the second part, it is not difficult to feel the internal logical consistency, i.e. the reason why water is not a private property is given in the second part and the content is reinforced. The aphorism would not have lost its essence, even if it had the following content: "God-given blessing - water is no one's personal property." However, literary aphorisms can be created in different ways according to the creative tendency of the individual.

In some of the aphorisms in the story, a means of contradiction is also used to express the wise thought in a concise and complete way in a logical sequence. An additional comment on the main part of the exemplary thought plays an important role in this. This comment sometimes comes in the first part and forms the conclusion of the thought. Consider the following example: Bolta Mardon asked Hamrobobo to pray with sincerity." Apparently, one of the important conditions of the aphorism in the first sentence is that there is no completeness. There is a reference to the continuation of the thought, so that it is not at the level of an aphorism, but a contradiction between "recitation" and "superstition", and in the second sentence the phrase "sincerity" gives rise to a truly wise thought. In a general sense, the word "superstition" contradicts "sincerity."

As the author handles proverbs, sayings, and phrases, they are naturally fully absorbed into the literary text while retaining their content. In particular, the popular saying that "meat and nails are inseparable" is used by Bolta Mardon in the form of "they are nails with meat". The author's creative approach to the article is reflected in the word "they", i.e. the negative characters in the story - the chairman Samar and the chief mirab Orin Jaga (the nickname of literary personality), their cooperation for personal gain ("inseparability") and the personalized figurative interpretation of "meat" and "quotes" and expands the imagery.

The skill of Erkin Azam is that he takes into account the content, theme and formal features of the story, both in the selection of proverbs from the living language of the people, and in the creation of aphoristic expressions, using phrases as an important artistic tool in individualizing images. The proverbs and literary aphorisms in the story "Guli-guli" are an example of the application of these principles. The events in the work are mainly in two directions: 1) the supernatural adventures of the protagonist Momin Monkey (the nickname of literary personality), his improper actions, the robbery of the coffin from the cemetery and was dead in it; 2) The events associated with the annexation of Jiydali district to Koshdarya district. In these interpretations of the synthesis of humorous and socially realistic images, each aphorism has its place and function. It is no coincidence that at the beginning of the work the article "A dead person cannot be abused" is quoted. This proverb was the most correct answer to the question of whether it was necessary to offer condolences to the believer in connection with the tragedy of death of Momin, the "owner" of the abductions, who disturbed his fellow villagers.

Some of the articles in the story are quoted in full in the text, and their features related to the event or image are explained, supplemented or emphasized by the author. This can be clearly seen in the example of the proverb "Let Goat - give milk." It is known that until recently, arable lands in the villages were turned into cotton fields on a wide scale, whether it was suitable or not, and its efficiency was not taken into account.

To express this unpleasant situation figuratively and succinctly, the author adds the words we need milk milk and that's all 1) emphasizing it by repeating the basic concept of "milk" in the proverb, 2) the author's commentary added to the article reinforces the tone of the deep cut (irony).

The metaphorical concepts of "grass" and "water" with a contrasting meaning are a figurative reference to the contradictions in the character of S. Kulolov. By applying the proverb "the bitterness of cattle is the bitterness of the soul", the author was able to convincingly and effectively portray the greed and depression of Kulolov, a thief who broke into his house. The following scene shows this: "Some ghost that came out of the hospital disappeared in two steps. However, there was a light on the roof of the porch. "The bitterness of the cattle is the bitterness of the soul," he ran into the hospital, hugged the box in the net, and sighed"(27). The characteristic feature is that in this case the proverb serves as a means of pointing to the terrible condition of the protagonist, the cause and effect of the seizure, the logical contradiction in the words "goods" and "soul" moves to the heart of the image.

The important thing is that the author relies on the aphorisms he has discovered in expressing the attitude of the characters to their different destinies, aspirations and actions, follows the path of approval or disclosure, comes to certain conclusions.

In particular, the condition of Kulolov, who is unconscious and sick, even though nothing has been stolen from his house, suggests the following generalization: "The need of human being grows he becomes more curse and coward" (27).

This aphorism is an example of going from the individuality of the image to the generality, and consists of parts that contradict the content. The phrase "wealth" in the first part contradicts the word "coward" in the second part. The conciseness, completeness, and concluding thought in the sense of the sentence turned it into an individual aphorism.

Some of the aphorisms in the work are created on the basis of an artistic means of simulation, which helps to depict a certain aspect of the interpretation of an event or character. Seeing the intimate situation of Momin and Natasha Rostova, the author said, "I realized for the first time that I had encountered one of the bitter truths of this world. The best grapes are for the dog," he said. Here the exemplary idea in the background of the aphorism is reflected by comparison: the beautiful Natasha is likened to a grape, the ignorant Faithful Momin to a dog, such a method of confrontation allowed the author to draw a peculiar, difficult conclusion about some inconsistencies in life.

It is known that the main criterion of the aphorism is the clear and concise expression of the universal idea, the wise idea on the basis of a unique imagery, which appears in a certain national background and form. Common to all thematic examples of aphoristic thinking, this feature is further clarified in the analysis of a concrete work through the author's style, poetic skill, acquires individuality. In this regard, the story "The Poet's Wedding" is of particular interest. Most of the aphorisms in the work are philosophical-aesthetic in nature and consist of 1, 2, 3 parts. They are narrated in the speeches of the author-narrator, a positive image Brave poet and a negative character Wonderful teacher. The persecution and tragedy of the fiery poet, who loved his people and his homeland, by his "living" friends, leads the author to the following conclusion about life and the relationship between man, friend and foe: "As long as the living are cruel, the dead are helpless, they cannot defend themselves."

Born on the basis of life experience, this subjective reflection is a 3-part aphoristic expression interspersed with philosophical meaning. Although each of them is relatively independent in form and content, they are essentially connected in a common context, the generalized conclusion is rounded up by a logical sequence between parts, and the characteristics (cruelty, helplessness, inability to defend) of each of the basic concepts of "living" and "dead" contradict each other. forms a complete conclusion in relation to the poles.

The proverb "The sky is far, the earth is hard" is also used effectively in the story. For example, the terrible condition and helplessness of the protagonist Otashkalb (FiringHeart), who had no health left except for his eyes and ears, could be accurately reflected in this imagery.

Result and discussion

The fact that the wise thought in some literary aphorisms of the story, though relevant to time and space, further enhanced their social significance. For example, the aphorism "Who is in the high post" is an inescapable logical idea, even if the creative organization is concerned with the slander of officials against the true poet. Also, the practical proof of the verdict "Truth is above everything" was demonstrated in the events of the jubilee of the fiery poet, the slanderers were exposed and justice was done. This proverb is further supplemented by the author's wise saying in the language of the Brave Poet, "There is nothing in the world that will remain an eternal mystery," as a continuation of which expands the idea. This idea was born out of the flow of events. The skill of the writer is that he was able to concisely and uniquely

express in this conclusion the discovery of a mystery that had not been revealed for half a century.

Some of the aphorisms in the work are aimed at revealing the individual image and spiritual world of negative images through art. They sometimes occur in an epic statement, description, or speech. For example, in the words of one of Otashkalb's "soul" friends, the Great Teacher, "Let not try hunt like a wolf among other wolves," the tone of trying to justify oneself, to find selfishness, is strong, and the imagery is expressed in the form of poetic metaphor. In addition, even though he tries to find solace in the wisdom of "this man of stone", "If the tumor goes away, the eyebrows will stay, if the skull goes away, the head will stay", his disgust and masterful deception will deepen. This reflects the aphorism from the general to the particular, the idea of the first part is strengthened by the second part, and conciseness and completeness are created, the wise idea is born through the contradiction of the situation in the words "goes" and "stays".

Erkin Azam's skill in using aphoristic expressions is also evident in the story "Loving Heart of Little man". In this play, which is a mixture of cheerful humor and serious satire, the combination of individual aphorisms with folk wisdom further enhances the originality of the language art and the author's style. Due to the nature of the subject of the story, the aphorisms in it are based on exemplary reflections on the heart and love. In doing so, the author often manages to partially change popular opinion, create an alternative, or expand the original meaning. We see this especially in the different interpretations of the "mind" in several places. For example, the proverb "The soul never gets old" occurs in the play in the form of "Soul - king", "Soul - treasure", "Soul - trouble" and explains the concept of age. Importantly, each of these three-part aphoristic ideas is logically related to the protagonist Pakana, figuratively depicting certain stages in his strange adventures - obedience to the dictates of the heart, fascination with naughty, beautiful women, but not finding their place in life. Apparently, proverbs and literary aphorisms have served as a medium that ensures the originality of the image with its undeniable wisdom, generality, completeness, and unique expression.

Pakana is a talented artist, a tolerant person, but he has not found his way to the heart, he is an unfortunate character in "Expression of Love". To the convincing and impressive expression of these features, the author continues to apply exemplary ideas about the heart, coming to certain conclusions in the general character of the image. In doing so, he uses such means of expression as aphoristic belief, metaphor, adjective, contradiction, subordination, reinforcement.

The following examples show this: 1) The general idea that "a man with a daughter is soft-hearted" is a decisive factor in the quality of "heart", while the aphorism "Good luck, fullness of heart" is exemplified in the relationship with the state of mind, ("speech") the aphorism "Let the heart grow even the height does not grow" is in the sense of judgment, and it is a two-part wise idea formed on the basis of the contradiction between thing (height, mind) and action (let it not grow).

Below we see the aphorisms that occur in relation to comparison, reinforcement: 1) The heart is overwhelmed with fear. 2) A depressed heart is worse than stupidity. Although these two ideas are formally independent, they logically complement each other, rounding off the generalization. The second sentence reinforces the idea in the first sentence. The first thought is given a cause, a situation, and the second thought is given a meaning, completeness, originality, reflecting the general semantic consistency by comparing "fear" and "stupidity." The aphorism "The eye is different, the heart is different" also uses the method of comparing conflicting opinions.

Conclusion

It should be noted that the author's literary aphorisms differ in scale and level with folk proverbs, proverbs, the latter is widely popularized and polished, the latter is a new invention of the artist, an expression of original thinking. But this does not impede the connection between oral and written wise thoughts, but rather creates it in various forms. Naturally, in this process, proverbs, the influence and encouragement of proverbs make sense. There are a number of examples of such features in this story.

1. Expressing the meaning of the proverb in another way, keeping the basic concepts:

Proverb: "There is pain, there is a cure"

Author's aphorism: "There is no helpless pain in this world."

2. To continue the wise idea of the proverb in a new way on the basis of the tone of the sentence, adapting it to the character of the image according to the requirements of the text:

Proverb: "A jar does not break in a day".

Author's aphorism: "Hair on the head does not fall out in a day."

3. To give a parallel generalization of negative meaning arising from the relationship of keywords in proverbs and literary aphorisms:

Proverb: "Man is a weak slave who eats raw milk."

Author's aphorism: "There is nothing perfect in this world."

It is well known that in true aphorisms there is no room for objection. There are some exceptions to this principle in the story. In doing so, the author undermines the coherence of meaning on the basis of wise thought without fully adhering to the norms of aphoristic form and logic. For example, in the aphorism "A person with a physical disability is stingy" the absoluteness of the thought in it seems to melt due to the method of denial. Also, the aphorism "Beautiful women have beautiful husbands in their heads" is not the result of over-emphasis on affirmation.

It is noteworthy that the meaning or closeness of literary aphorisms to traditional forms of wise thought makes them conditionally called certain variants of proverbs and sayings, and they can serve as a basis for aphoristic thinking in the broadest sense.

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