



RESEARCH ON THE DEFINITION, SIGNS, DIFFERENCES, ORIGIN AND DEVELOPMENT OF APHORISMS

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Abstract

Aphorisms are used to give colorful meaning and to flourish the speech in all languages, so they are vitally important to use. Aphorisms go back to the long history and it can be mentioned that they are widely used in all languages. The article discusses the origin and development of aphorisms as they teach the listeners to good deeds.

Keywords: aphorism, wise word, proverb, saying, proverb, saying of fathers, wise word, aphorism, story, wisdom, old saying, old saying

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1. INTRODUCTION

Aphorism is derived from the Greek word "aphorismos" which means short, wise words. Wise words have been given various definitions in the literature:

1. Aphorism - wise words that express a complete thought clearly and concisely; [1.35]
2. Clear and concise form, deep content, author's clear sentence; [2.144]
3. Said by certain persons or used in their works [3.54]

It is concise, meaningful, easy to use and easy to understand.

2. MATERIALS AND METHODS

Literary scholar Z. Toshpolatov in his research shows certain reasons for the different views and opinions expressed about the nature of aphorisms:

1. This genre exists in all the nations of the world, and different opinions have been expressed about them in world paremiology;
2. There is no single ruling opinion, single concept regarding the artistic form of aphorisms;
3. While most scientists consider aphorisms to be wise sayings with a deep meaning and a concise form of expression that have a specific author, some of them include winged phrases that do not have a specific author as part of this genre. [4.8]
4. Aphorisms have attracted people's attention since ancient times due to their shortness and meaning. Therefore, people carefully collected them and repeatedly published them as a separate collection.

In historical sources and among the people, the aphoristic creativity of our people is called by different terms. Proverb, proverb, saying, parable, proverb, saying of fathers, saying of wisdom, aphorism, story, wisdom, saying of old people, saying of old people and others are such terms. In most cases, these terms are still used interchangeably in relation to the aphoristic work in general, and one is used instead of the other.

The aphoristic creativity of our people is so complex, colorful and multi-genre that it is difficult to fully express its nature with a single term "proverb" or "wise word". Therefore, in the following years, an attempt to determine the genre boundaries of all the aphoristic and didactic heritage created by our people can be felt in Uzbek folklore studies.

From this point of view, the use of terms such as "maqol" ("proverb"), "matal", "aforizm" ("aphorism"), "naql" as the names of literary genres in relation to specific examples of aphoristic and didactic creativity is becoming more and more frequent. For example, "narrative" is used in relation to small didactic stories, while aphorism is used in the works of great creators, scientists, statesmen, or wise words that belong to such persons in terms of their creation, but are actively used in our language. Similar comments can be made about the features of use of "maqol" ("proverb") and "matal" as terms.

The term "proverb" is derived from the Arabic word "qavlun" (to say, to speak), and in the Uzbek language it has become the term of one of the aphoristic genres, which is an example of folk wisdom, and is a well-spoken word, sentence or phrase. There is a direct semantic connection between the genre term "proverb" and its poetic nature.

G. Salomov was especially engaged in the translation of proverbs and idioms, which is one of the most urgent problems for Uzbek linguistics, defended his candidate's thesis on this topic, and created several monographic studies. In his works, the scientist uses terms such as "phraseological phrase", "idiom", "idiom" as synonyms, and tries to distinguish such language units from proverbs and proverbs.

G. Salamov stated that "A proverb is a product of people's intelligence, its judgment, a set of centuries-old experiences, and an expression of its attitude to various events in life. [5.232]

3. RESEARCH AND DISCUSSIONS

A proverb is born in everyday life, in the process of dealing with each other. Folk proverb is the property of the people. Proverbial sadness means people's sadness,

proverbial anger means people's anger, proverbial laughter means people's laughter, and proverbial sarcasm means people's sarcasm. There is no nation that did not use proverbs, no language that did not create proverbs. "Just as there is no nation without a language in the world, there is no language

without proverbs," says Tatar writer Noqi Esanbat.[6.256]

In his "Fundamentals of the Theory of Translation" work, the scientist presents the following scheme that serves to distinguish proverbs, proverbs and idioms:

Proverb (maqol)	Matal	Idiom
So'zlovchi nodon bo'lsa, tinglovchi dono kerak. Bir yigitga yetmish hunar oz. Do'sting uchun zahar yut.	O'zini aka, echkisini taka demoq. Burgaga achchiq qilib, ko'rpani kuydirmoq. Qo'ynini puch yong'oq bilan to'ldirmoq.	Tarvuzi qo'ltig'idan tushmoq. Oyog'ini qo'lga olib qochmoq. Onasini uchqo'rg'ondan ko'rsatmoq.

In this work, the scientist understands the meaning of the term "phraseologism" ("phrasema") very widely, including proverbs, proverbs and idioms: "The meaning of phraseologism (proverb, proverb and idioms) is revealed in the context. Therefore, in order to reveal the meaning of a certain phrase, it is necessary to look at it in context. True, absolute equivalents can be found in two or more languages that correspond in form, content, and spirit.[7.118]

Many researchers have tried to show the difference between proverb and matal, to define their boundaries. One of them is V. Dal, a great lexicographer of the 19th century. He wrote in the introduction to his famous collection "Poslovisy rusckogo garoda": "Matal, the description of the people, is a bud, and a proverb is a fruit; this definition is very accurate." In his opinion, "proverb is a sentence that means full, complete meaning, sentence, and matal is a phrase that expresses figurative meaning; it is half of the proverb." M. A. Rybnikova also considers matal as a part of speech, a phrase, an element of a judgment, and a proverb as a complete sentence, an expression of a complete thought.

In our opinion, proverbs and matals are two independent but overlapping genres of folklore based on mutually different aspects. The range of usage of the words "proverb" and "matal" in the language of the Turkic peoples and the diversity of their meanings fully confirm this opinion.

The word "Matal" is used in different meanings among Turkic peoples. It is used in the meaning of a riddle, a wise word, a fairy tale, a parable, in general, to tell a story, to tell a story, to tell wisdom. As a term, it is becoming differentiated in Uzbek folklore studies in terms of expressing a type of parmes.[8.37]

In the 90s of the last century, the research scientist B. Sarimsakov recommended to the scientific community a fourth type - the paremia type, in addition to the three types of fiction literature (poetry, prose and drama). The scientist became more serious about this issue and published his second article entitled "About the New Literary Type".[9.12] B. Sarimsakov in his scientific treatise "Fundamentals and Criteria of Art" took a deeper approach to this issue and explained in detail the specific characteristics of lyric, epic, drama and paremiy types, relying on the essence of artistry and its spiritual and mental foundations. According to the scientist's interpretation, "the paremic experience that arose on the basis of life observations matures in the process of mental reflection and stabilizes as concise and coherent conclusions. At the same time, thoughts and conclusions need to be expressed only in a concise, crystalline form. Because in a paremic experience, the emotional component moves to the background, and the mental component comes to the fore..." . [10.89]

The wise words of Hippocrates, the great physician of ancient Greece (lived 400-500

BC) were published in Latin in 1525, and translated into Russian in 1814. The book of the German scientist G. Buchmann, published a hundred years ago, has been reprinted twenty-seven times. The sayings of the German thinker GK Lichtneberg (1742-1799) are known and famous in many countries of the world. The four-volume work "Amsolu Hikam (Proverbs and Proverbs)" written by the famous Iranian scientist Mirza Ali Akbar Dekhudo has been translated into English. Collections of aphorisms are widely distributed in France, England, India, Egypt, China and many other countries of the world. In the history of Russian literature, many publications and scientific study of aphorisms have a special place. [11. 1]

In the following years, several collections of aphorisms were published in the languages of the peoples of Central Asia and Kazakhstan. While talking about the aphorisms of the peoples of Central Asia, let's not dwell on the wisdom of the Tajik people, who have been living together with the Uzbek people for a long time and have been in political, economic, cultural and literary cooperation. In the Persian Tajik literature, the immortal thoughts, artistic and spiritual masterpieces - aphorisms of Firdawsi, Hafiz Sherazi, Saadi Sherazi, Abdurrahman Jami, Bedil and others in the socio-political, moral and educational fields are the treasure of artistic and spiritual thought of mankind. plays an important role in enrichment. The royal couplets and royal verses of these sayings have spread widely and become proverbs among the Iranian and Tajik peoples, and even among Turkic-speaking peoples. 97% of Dekhudo collection are aphorisms taken from written literature. Only three percent of the collection is taken from folklore materials.[12. 5]

As a result of long-standing Uzbek and Persian-Tajik literary relations, many translations of masterpieces of Persian-Tajik literature by representatives of Uzbek literature, and their wide spread among the Uzbek people, the wise words of Persian-Tajik poets are Uzbek. It has become popular among the people.

Scientist Shoislam Shomammedov translated the wisdom of Persian-Tajik classics into Uzbek.

Sh.Shomammedov compiled and published two collections of his translations. In the book "Ming bir hikmat" published in 1965, the author presented to the reader a collection of wise words of Persian-Tajik classics about man, noble qualities of man, knowledge, work, and happiness. The aphorisms of the great Uzbek thinker Alisher Navoi, who greatly contributed to the development of Persian Tajik literature of the 15th century with his great lyrical heritage in the Persian language ("Devony Foniy"), are included as titles (titles) for each topic in this collection.

4. CONCLUSION

To summarize the following conclusions were drawn from the above considerations:

1. We can see the major differences in the definition of aphorism in the following signs. These are: Availability of authorship; The existence of a paradox; The existence of not requiring proof of the stated opinion; The presence of motivation to think.
2. Wise words have been given different definitions in the literature: Aphorism - wise words that express a complete thought clearly and concisely; Clear and concise form, deep content, author's clear sentence; They are concise, meaningful, easy-to-use and concise ideas spoken by certain people or used in their works.

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