

LINGUOCULTURAL ANALYSIS OF THE CONCEPT OF “SHAXS” IN UZBEK LINGUOCULTURE

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Abstract

This study examines the linguocultural concept of “Shaxs” (person) within the Uzbek language and cultural context. Drawing on linguistic and cultural analysis, it reveals that this term embodies not only individual identity, but also moral, social, and ethical values valued in Uzbek society. The concept of “Shaxs” links personal dignity, izzat (honor) and hurmat (respect) with collective responsibility, reflecting a balance between individuality and collectivism. By examining semantic domains, idiomatic expressions, and sociolinguistic practices, the study sheds light on how Uzbek linguistic culture shapes and conveys worldviews related to the individual and social roles. This study contributes to a deeper understanding of Uzbek cultural identity and provides insight into the complex relationships between language, culture, and cognition.

Keywords: Person, Uzbek linguoculture, analysis, identity, cultural linguistics, concept.

Introduction

In every culture, the notion of being "human" goes beyond physical existence to include moral, social, and philosophical dimensions. In Uzbek linguoculture, the term *shaxs* serves as a key concept that reflects how humanity is understood not only as a biological reality but also as a cultural and ethical identity. The word *shaxs*, originally derived from Arabic (شخص/ person), is widely used in modern Uzbek to describe an individual with a distinct personality, moral character, and social presence. Unlike more general terms like *odam* (human/person) or *inson* (human being with moral connotations), *shaxs* implies individuality, self-awareness, dignity, and often social responsibility. It is frequently used in educational, philosophical, psychological, and legal contexts to denote a person

who has developed intellectually, ethically, and socially. Thus, *shaxs* does not simply refer to a human in the physical sense, but to a developed and conscious person—someone who plays an active, responsible role in society.

This paper aims to explore the linguocultural significance of the concept of *shaxs* in the Uzbek language. Through the analysis of vocabulary, idioms, cultural values, and educational discourse, we will uncover how the Uzbek worldview conceptualizes a "true human" not only as a living being but as a personality formed through inner and social development. In doing so, we also gain insight into how language acts as a carrier of ethical values and societal expectations.

Literature Review:

In modern scientific research there is a tendency to anthropologize the objects of research, that is, to consider man as the starting point of a number of humanitarian, social and natural science disciplines. Modern linguistics increasingly turns to the problem of man and his connection with language. According to N.D. Arutyunova, "the path to understanding man lies not through the natural sciences, but through natural languages" [5,324]. Of particular research interest is the consideration of the methods of verbalizing the concept of "Man" by various means of the Russian language. W. von Humboldt believed that "man, in order to clarify and ennoble his moral nature, must carefully and thoroughly study his physical nature" [6, 144].

Discussions and Results:

Analysis of lexicographic sources made it possible to identify the conceptual component of the concept of person in the Uzbek language. In the scientific picture of the world, man is considered a unique living being endowed with the gift of thought and speech.

A person exists in society (the supposed original meaning of the candidate is the successor of the generation), and labor is the most important condition for his existence. The peripheral meanings of the conceptual component of the concept are the ideas of a person as a carrier of high moral qualities.

The history of the semantics of the word "shaxs" shows the development of the idea of person as a separate being with individual characteristics. In general, the range of meanings of the word "shaxs" is wider than the range of meanings of the words declared as its synonyms ("shaxs", "individ", etc.). In the Uzbek language,

there are tens of thousands of words that contain the meaning of "shaxs, kishi, odam, inson", which reveal various aspects of human existence and actualize various aspects of the content of the concept of person. In our opinion, the choice of one or another variant of the word denoting a person in a literary text is determined not only by pragmatic goals, but also by the author's idea of the essence of a person, the most important conditions of his existence.

Linguocultural Analysis of the Concept *Shaxs*

The term *shaxs* in Uzbek generally translates to personality, individual, identity, legal subject [7]. Its usage spans multiple contexts:

Legal/official: *yuridik shaxs* (legal entity), *jismoniy shaxs* (physical person)

Educational/psychological: *shaxsiy rivojlanish* (personal development), *shaxsiy fazilatlar* (personal qualities)

Philosophical: *shaxsiyat* (personhood, dignity)

Unlike *odam* (which refers to a human in a general or biological sense), *shaxs* suggests a self-defined, morally accountable individual. It is not just someone who exists but someone who has become someone — through education, moral conduct, and social action.

In Uzbek culture, being a *shaxs* is seen as the result of upbringing, self-discipline, and ethical maturity. Culturally, a *shaxs* is expected to:

- Possess izzat (dignity) and oriyat (honor)
- Be socially active and morally responsible
- Show vijdon (conscience) and halollik (honesty)
- Maintain integrity in speech and action

For example:

- *U jamiyatda katta shaxs sifatida tanilgan* – "He is recognized as a significant figure in society."
- *Yaxshi shaxs bo'lish uchun avvalo o'z ustingda ishlashing kerak* – "To become a good person, you must first work on yourself."

This reflects the collective view that humanity is not inherited — it is earned.

Although the word *shaxs* itself may not be common in everyday proverbs, its spirit and values are reflected in many traditional sayings:

"Odam degan oriyatli bo'ladi."

(A human should have honor.)

→ A person must have moral backbone.

"So'zi bor shaxs – o'zi bor shaxs."

→ Trustworthiness is central to personhood.

"Inson -inson bilan tirik"[4].

→ Emphasizes social responsibility in forming personal identity.

These expressions highlight that the Uzbek understanding of being a *shaxs* is intertwined with one's behavior, moral values, and contribution to others.

In pedagogical and psychological literature, *shaxs* is considered the core of human development. National education strategies aim to develop:

Har tomonlama yetuk shaxs – A well-rounded individual

Ijodkor shaxs – A creative individual

Ijtimoiy faol shaxs – A socially active individual

This is rooted in the belief that a strong society is built on the formation of morally upright and intellectually capable citizens. Thus, education is not only about transferring knowledge, but about nurturing personal identity and civic responsibility.

Conclusion:

The concept of "person" as *shaxs* in Uzbek linguoculture is a deeply layered construct that extends far beyond the biological definition of a person. It represents an individual not merely as a living being (*odam* or *inson*), but as a conscious, morally responsible, and socially engaged entity. The linguistic and cultural analysis of *shaxs* reveals that being a human in the Uzbek context is closely tied to ethical conduct, personal growth, and social recognition. Unlike general terms like *odam* (person) or *inson* (human being), the word *shaxs* reflects a developmental and value-based understanding of humanity. A person becomes a *shaxs* through education, moral discipline, self-awareness, and active participation in social life. The culture places a high value on *shaxsiyat* (personality, character), expecting individuals to strive for excellence in behavior, speech, and intentions. In this sense, *shaxs* is not an automatic identity—it is earned through life experience, learning, and inner growth. the concept of *shaxs* illustrates the Uzbek cultural emphasis on ethical humanism, communal values, and the moral development of

the individual. It demonstrates how language serves as a vehicle for cultural norms, shaping not only how people communicate, but also how they understand and define what it means to be truly human. In the Uzbek linguistic worldview, to be a *shaxs* is to embody the highest aspirations of humanity — dignity, wisdom, and service to others.

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