

Aphorism as a Scheme of Understanding

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Annotation: Aphorism is considered as an artistic form of the language of philosophy. It is proved that aphorisms are peculiar philosophical formulas expressing the quintessence of the philosopher's thought; help to visualize and "materialize" the metaphysical object of philosophizing, acting as an operator of philosophical thought.

Keywords: aphorism, language of philosophy, concept, artistic and theoretical thinking, meaning.

The specificity of philosophy is manifested in the peculiarities of its language. If we follow the thesis of I. Wittgenstein that it is language that defines the boundaries of thought, then philosophy can only be analyzed as a linguistic phenomenon [2, p. 67]. Aphorism serves as a special form of the language of philosophy and a way of philosophizing, by which we mean a concise form of thought, as well as a universal form of knowledge that reflects in a metaphorical form an objective reality that has a rational and emotional content and implicitly includes a more voluminous content than that what is expressed in it explicitly. Traditionally, the field of study of aphoristic lies at the intersection of linguistics, literary criticism and cultural studies. However, in our opinion, it is necessary to study aphorism as an object of philosophical analysis, since the central problem of aphorism is the relationship "man - the world".

Aphorism, in our opinion, is a form of the language of philosophy, a specific genre of philosophical discourse, the quintessence of a philosopher's thought, a way to express the truth in a non-banal way. The genesis of aphorism as a way of philosophizing goes back to the philosophical manner of Heraclitus, Socrates, Plato and most ancient Greek philosophers, however, it was actualized at the non-classical stage of the development of philosophy in the so-called literary philosophy, which includes philosophers who present their concepts in an artistic, expressive, literary language: A. Schopenhauer, F. Nietzsche, M. Heidegger, J. Derrida and others. Speaking of aphorism as a way of philosophizing, we mean, first of all, a philosophical aphorism that arose as a result of the professional activity of a philosopher, a form of theoretical philosophizing. Of course, folk aphorisms, aphorisms of writers, politicians, and artists contain grains of philosophical meaning, since an aphorism, by definition, is a form of wise thought, and wisdom is impossible without reflection, doubt, questioning, a state of thoughtfulness - those psychological states that are the conditions for philosophizing. However, the aphorisms of everyday consciousness arise as a result of naive philosophizing, which, according to S.V. Borisov, a spontaneous process of intellectual activity that does not go beyond the boundaries of ordinary practical knowledge and is based on mythological consciousness [1, p. 31]. The naive reflection of the world in this type of aphorisms means that the knowledge recorded in them is not always meets the criteria of truth, it happens objectively, more often it is due to a system of opinions, life experience and the author's subjective picture of the world. Aphorism as a result of the professional activity of a philosopher arises as a result of an orderly process of philosophizing based on holistic systemic knowledge and conceptually generalized ideas.

Such an aphorism reflects the results of the philosophical and theoretical knowledge of the world, going beyond the ordinary external the surface of our being.

Philosophy uses theoretical methods of cognition; aphorism is the result of a symbolic, metaphorically figurative reflection of being. In this regard, the question arises: how can an aphorism be a way of philosophizing, after all, artistic and theoretical types of thinking are two completely different ways of

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knowing objective reality. if theoretical thinking is rational formally, the artistic presupposes a radical rejection of rigid rationalism and allows non-rational, intuitive, imaginative thought procedures. how can an aphorism, which is the result of artistic thinking with its attitude towards irrationality, be a tool for philosophizing? To answer this question, it is necessary to turn to the essence of the language of philosophy.

By the language of philosophy, we mean a way of fixing knowledge about a subject with the help of philosophical categories that arise as a result of reflection of the process of knowledge [7, p. 36]. The difference between a philosophical language and a scientific one is that science is aimed at obtaining accurate and definite answers, focused on practical application. In accordance with this, the language of science is unambiguous, strict and precise. Philosophical language, on the other hand, is a way of posing philosophical problems, and not a means of inferring, substantiating or proving knowledge. it is oriented towards the ultimate states of thought in the form of questioning. The essence of philosophy is work with special metaphysical objects that cannot be given within the framework of physical experience, are mental constructs, form the Platonic "world of ideas" or Popper's "third World". We also find references to F. Nietzsche: "Philosophers must not only accept the concepts given to them in order to clean them and bring them to a gloss; they should first of all produce them themselves, create, approve and convince people use them..." [4, p. 85]. What is a philosopher worth, according to Nietzsche, if one can say about him: he did not create a single concept. Examples of philosophical concepts are aristotelian substance, Platonic eidos, Leibnizian monad, Kantian a priori, Schellingian potency, Schopenhauer's will, Bergsonian duration, Wittgenstein's language game. However, often, in order to express in the highest abstract idea, the philosopher does not create special concepts, but resorts to metaphors, analogies and aphorisms. artistic forms of the language of philosophy help to express what is difficult to think about, what is impossible but "catch" with the help of strict rational language. Thus, an intelligible subject of philosophy requires both a strictly scientific and an artistic-expressive language. Focusing on the theoretical methods of cognition of objective reality, philosophy, on the one hand, requires its language to be logical, rational, rigorous, scientific; With the other - the metaphysical object of philosophizing cannot always be defined by a strict logical language, so philosophers are forced to use metaphors and aphorisms. the language of philosophy, therefore, can be strictly logical, and vividly poetic, depending on how the thinker understands philosophy.

Aphorism, in our opinion, is an artistic form of the language of philosophy, which allows expressing an abstract philosophical thought in the most concise figurative and expressive form. Aphorism in the theoretical language of philosophy, in our opinion, is a detailed philosophical concept and has a complex semantic organization. it is a construction in which the space of ontological meaning is revealed behind the literal meaning. Consider an example: Language is the house of being, living in which a person exists, because, protecting the truth of the language, he belongs to it [5, p. 203]. what does language mean - the house of being? A house is a pre-prepared receptacle where being is placed like some kind of transportable object. In other words, language is a shell that contains being. Aphorism for Heidegger acquires an ontological status and is It is a way to speak about being, to "grasp" its truth. In aphorism, as the brainchild of poetic thinking, which, according to the philosopher, has a true beingness, manifest being itself is falling. thus, it helps to visualize and "materialize" the abstract subject of philosophizing (in this case, being), acting as an operator of philosophical thought. The abstract in aphorism (being) is comprehended through analogy with the concrete and material (house).

"Carrying gold in an unminted form is associated with inconvenience; this is how a thinker devoid of formulas acts," wrote F. Nietzsche [4, p. 730]. Aphorisms, in our opinion, represent a kind of philosophical formula, the quintessence of the thought of the philosopher. Let us give examples of philosophical aphorisms that are conceptual for their authors: Thinking is the turning of the eyes of the soul (Nietzsche); Man is a rope fixed between the beast and the superman (Nietzsche); Man is just a reed, the weakest of the creations of nature, but he is a reed - thinking (b. Pascal). The peculiarity of aphorism is that philosophical thought appears in it in an artistic form, puts on a metaphorical shell, demonstrates the creative nature of cognitive activity, therefore, the words of the famous aphorist



I. Shevelev are true that an aphorism is “either philosophy on the verge of art, or art on the verge of philosophy” [8, p. 89]. From philosophy, aphorism has a manner of asking; from art, a manner of answering, i.e. the aphorism is philosophical in its conceptual content, but artistic in its verbal form.

Philosophers are thinkers, thinking in its highest form occurs mainly in philosophy. To think in the philosophical sense of the word, according to M. Heidegger, means “to penetrate into the being of beings when they appear as presence” [6, p. 145]. “We get into what is called thinking when we think ourselves,” wrote M. Heidegger.

The action of the philosophical word is to expand the scope of thought. Aphorism also expands the scope of thought, it makes us think, instead of the information that it conveys any other verbal sign, it reveals something else to us. Let us recall the etymology of the term: a – “beyond”, phorizein – “border”, literally what is abroad. In this case, the border is understood as the border of meaning, an aphorism is a sign that opens up a space of meaning that lies beyond the limits of literal understanding. the signified of the aphorism belongs to the order of the knowable, and “knowledge obeys the law of progressive movement, the transition from level to level, when the levels are built on top of each other” [3, With. 75]. The meaning of an aphorism can only be known as a result of an intellectual effort in which we move from the level of literal understanding to the level of understanding in a figurative sense. Due to its semantic uncertainty, aphorism requires reflection, and everything that requires reflection makes it possible to think and interpret. On the minimum space of the signified in the aphorism, a condensation of meaning is created, which the interpreting subject cannot master without independent reflection. Meaning spilled and constantly balancing on the border of understanding and misunderstanding.

Summarizing the above, we can conclude that a philosophical aphorism is the result of philosophical reflection and itself awakens the act of thinking, is not only a formula for conveying the thinker's ideas, but also way of philosophizing. Despite its aesthetic form, philosophical aphorisms are the result of theorizing the conceptual content is filled with a truly philosophical meaning, ideas, constructs, so this type of aphorisms, in our opinion, should be considered as a special form of rationality.

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