

Semantic and Phraseological Characteristics of the Concept of Justice

Mardiyev T. K.

*Associate professor of the Department of Teaching Languages,
Samarkand Institute of Economics and Service*

Abstract. *The article examines the semantic and phraseological characteristics of the concept of justice. The study emphasizes the importance of the concept of justice as a sociophilosophical, moral and legal concept that plays a significant role in the sociopolitical consciousness of people. The author analyzes various interpretations of justice in philosophy, law, morality and politics, paying attention to their historical and socio-economic contexts.*

Keywords: *Justice, phraseology, semantics, sociophilosophical concept, moral and legal concept, sociopolitical consciousness, historical conditions, socio-economic relations, proverbs.*

Introduction. Justice is a socio-philosophical, moral and legal concept. It plays a big role in people's sociopolitical consciousness. It reflects the concepts of certain social groups and individuals. Political behavior, standards of rights and duties, moral relations, work and reward, crime and punishment, service and its recognition, recognition of dignity, etc. are assessed through this concept. The concept of justice is determined by certain historical conditions and socio-economic relations. The socio-philosophical aspect of justice refers to the mutual equality of society members in various relationships. The moral aspect means to have the same attitude in interpersonal relations, not to touch each other's honor, to follow the rules of etiquette. The legal side of justice means following the laws, and the political side means governing the state based on the rules of justice, eating the sorrow of citizens. In a developed society, justice requires people to act on the basis of democratic laws, in which each person lives on the basis of the property earned due to his work, entrepreneurship, and intelligence. In its activities, the state controls the observance of justice rules and laws by citizens, ensures the inviolability of property and equality before the law of society members.

Analysis of the thematic literature. It seems that at the moment it has been noticed that many researchers interpret the concept of justice in different ways. This opinion is fully confirmed when we consistently interpret what has been said in this article. Some of them define the concept of justice religiously, while some scholars view it as a concept of practical philosophy. Another interprets it in the form of "unity of the mental lexicon" [1,72]. In particular, in the "Etymological dictionary of the Uzbek language" by the famous scientist Sh.In Rakhmatullayev and the Explanatory Dictionary of the Uzbek Language A.In Khodzhiev's concept of justice is defined as follows. The word "Justice", which is actually also borrowed from Arabic, is one of the words that entered the Uzbek language as a result of the elongated pronunciation of the vowel "a". The word "justice" means justice, righteous conduct, righteousness [9,182]. the meaning is "such as". There are also a number of scientists, including M.Sadykova. G.Salamov. Z.Gofurov. H.Berdierov. R.In the research of Rasulov and others conducted in the field of cognitive linguistics, justice is a unit of consciousness considered as a complex of accepted knowledge, acquired experience, the results of human imagination, fantasies and knowledge that relate to a particular culture. Sh.The work entitled "Gulshani Thoughts", published by Abdurazzakova, broadly asserts that the concept of justice is the main criterion of human life, and the

basis of cooperation is justice. For example, the criterion of human life should be justice, justice is necessary for life, like bread, and if power is combined with justice, what could be stronger than this cooperation? [1,262-264]. There are philosophers and scientists like Democritus, F. Voltaire, Cicero, Hugo, whose opinions about justice are always correct. For example, Justice is the highest virtue among all virtues. The moral qualities of a just person can easily replace the law. Some unwritten laws are stronger than all written laws. Only the eternal is great, only justice is eternal. The highest characteristic of our people is a sense of truthfulness and a thirst for it [1,262-263]. In fact, justice should be the basis of our behavior and all our desires. Because then we will achieve our goal and all our actions will be useful. Justice is something that, if given a push at the beginning, will work itself later, or justice is the ability to put everything in its place. As we often hear, there are two main sources of justice: first, no one should be harmed, and second, it is necessary to benefit society.

Analysis and results. In the process of writing the article, relying on many reliable sources, we consider the opinions of the above-mentioned great scientists and philosophers about the concept of justice to be justified, and not only the religious and philosophical side of this lexeme, we also dwell on its aspects in folklore, including proverbs and phraseological units. Because our proverbs describe in detail the broad semantic aspects of the concept of justice. In fact, justice is a concept that has become the criterion of our lives, and we must consciously use it in our social life. There are many philosophical and scientific opinions about the depth of this concept. For example, our grandfather Amir Temur, a great leader, did not say for nothing that “strength is in justice.” Therefore, where there is justice, blessings, harmony and unity will always be stable. Below we will touch upon the semantic aspects of the concepts of justice and truth in a number of Uzbek proverbs and wise sayings. For example, not enmity, but justice. A hand cut off by the sword of justice does not cause pain. The sword of justice will be sharp. He will make a decision in the right place. People do the right thing. Right cannot be wrong. Right turns, wrong turns. Even if the truth is distorted, it will not break. The truth is under his hat. Right will pass, right will win. The truth always wins. Give justice to justice, break the neck of the unjust [8,262-264]. The main idea of these proverbs is that the meaning of the virtues of justice, truthfulness, truthfulness is widely expressed and that the work of the possessors of these virtues is always fruitful and blessed.

In writing this article, we focused not only on the positive aspects of the concept of justice, but also on a number of proverbs that broadly describe negative injustice. Among them is a blacksmith who stole coal, a coal miner who got into trouble. He who has property and money is the son of a saint. The world, if there is no wealth in it, is like a thief breaking through the roof. He eats incessantly and works until he gets tired. He came to the mountain and chased the one who was in the garden. In Turkestan, put one sum, you will get eleven sums. A spectacle for the blind, a time for the great. The one who brought water is poor, the one who broke the jug is dear [8,262-264]. In proverbs like We can understand how broad the concepts of justice and truth are not only through wise words and proverbs, but also through the attitude of people in public life towards each other.

In conclusion, it can be said that the concept of justice is one of the greatest virtues that people value. Because it is one of the concepts that call a person to the top, bring him a lot of happiness and luck, or bring him the opposite. Through the examples given above, we can understand the importance and mental essence of this concept, that is, the qualities of justice, correct speech, and truthfulness.

References:

1. Abdurozqova Sh. Tafakkur gulshani. –T.: G'afur G'ulom, 1989.-462 b.
2. Abdurahimov R. Filosofiya lug'ati. – T.: O'zbekiston, 1976.- 639 b.
3. Shomaqsudov Sh., Sh.Shorahmedov. Ma'nolar mahzani. – T.: O'zME, 2001.- 448 b.
4. Ашурова, З. Ш. Лингвистическая поэзия поэта Анвар Обиджон / З. Ш. Ашурова // Актуальные научные исследования в современном мире. – 2018. – № 3-6(35). – С. 48-51.
5. Олқор дамин шеъриятида лингвопоэтика / Н. П. Имомов, З. Ш. Ашурова // Молодой исследователь: вызовы и перспективы: Сборник статей по материалам LXXII

международной научно-практической конференции: Общество с ограниченной ответственностью “Интернаука”, 2018. – Р. 574-579.

6. Ashurova, Z. (2021). THE ROLE OF THE SCHOOL IN THE PROCESS OF SOCIALIZATION OF STUDENTS. Журнал иностранных языков и лингвистики, 2(3).
7. Shodiyevna A. Z., Bekhruz U. The Study of Linguopoetics in Uzbek Linguistics. – 2022.
8. Ashurova, Z. (2021). LINGUOPOETIC CHARACTERISTICS OF THE ARTISTIC TEXT AND INTERVIEW OF THE AUTHOR’S INDIVIDUAL STYLE. FILOLOGIYA UFQLARI JURNALI, 2(2).
9. Shodiyevna A. Z. RESEARCH OF LINGUOPOETIC PROBLEMS IN EUROPEAN AND RUSSIAN LINGUISTICS //Gospodarka i Innowacje. – 2022. – С. 59-62.
10. Shodiyevna A. Z. PROBLEMS OF LINGUOPOETICS IN TURKIC AND UZBEK LINGUISTICS //Gospodarka i Innowacje. – 2022. – Т. 23. – С. 521-524.
11. Ashurova Zulxumor LINGUOPOETIC CHARACTERISTICS OF THE ARTISTIC TEXT AND THE AUTHOR’S INTERPRETATION OF THE INDIVIDUAL STYLE // Архивариус. 2020. №8 (53).
12. Shodiyevna A. Z., Bekhruz U. The Study of Linguopoetics in Uzbek Linguistics. – 2022.
13. Ashurova, Z. S. (2023). The Use of Metaphors in Children’s Poetry of the Period of Independence (On the Example of Poems by A. Obidjon, O. Damin, D. Rajab). Journal of Ethics and Diversity in International Communication, 3(5), 35–40.
14. Ashurova, Z. S. (2023). BASIC PRINCIPLES AND DIRECTIONS OF LINGUISTIC AND POETIC RESEARCH. JOURNAL OF EDUCATION, ETHICS AND VALUE, 2(5), 58–60.
15. Ashurova, Z. S. (2023). Lexical Devices in Children’s Poetry. International Journal on Orange Technologies, 5(5), 153-157.
16. Ashurova, Z.S. and Konstantinovna, I.K. (2023). MUSTAQILLIK DAVRI TURKMAN BOLALAR ADABIYOTI LINGVOPOETIKASI. Gospodarka i Innowacje., [online] 34, pp.499–503.
17. Ashurova, Z. S. (2023). The Use of Metaphors in Children’s Poetry of the Period of Independence (On the Example of Poems by A. Obidjon, O. Damin, D. Rajab). Journal of Ethics and Diversity in International Communication, 3(5), 35–40.
18. Ashurova, Z. S. (2023). BASIC PRINCIPLES AND DIRECTIONS OF LINGUISTIC AND POETIC RESEARCH. JOURNAL OF EDUCATION, ETHICS AND VALUE, 2(5), 58–60.
19. Ashurova, Z. S. (2023). Lexical Devices in Children’s Poetry. International Journal on Orange Technologies, 5(5), 153-157
20. Z. Sh. Ashurova. (2023). Features of Metaphors in Shaukat Rahman’s Poetry. *International Journal on Orange Technologies*, 5(6), 113-117.
21. Akhrorova, Sh. Жамият ва ижтимоий муносабатларда маънавий омиллар. Архив Научных Публикаций JSPI. - 2020. -23(1).
22. S.U. Akhrorova, (2020) “National interests and their value in social relations”, Asian Journal of Multidimensional Research, Vol. 9, pp. 235-239
23. S.U. Akhrorova, (2020) “Manifestation of national spiritual features in the subjects of social policy”, ACADEMICIA: An International Multidisciplinary Research Journal, Vol. 10, pp. 2130-2134
24. Ахорова, Ш. У. Аспект национальных ценностей в социальной политике в Узбекистане / Ш. У. Ахорова // Credo New. – 2013. – № 4. – С. 18.

25. Ahrorova, Sh. U. The meaning of national values for social life in Uzbekistan / Sh. U. Ahrorova // Europäische Fachhochschule. – 2014. – No 3. – P. 128-129.
26. Убайдуллаев Б. С. Общественные отношения и социальная политика //ЛУЧШЕЕ СТУДЕНЧЕСКОЕ ИССЛЕДОВАНИЕ 2021. – 2021. – С. 192-196.
27. Ахророва Ш. Жамият ривожда миллий қадриятларнинг ўрни //Научно-просветительский журнал " Наставник". – 2020.
28. Ahrorova S. U. Жамият ижтимоий-тарихий барқарор тизим сифатида //Актуальные научные исследования в современном мире/ООО" Институт социальной трансформации. – 2020. – Т. 9.
29. Urinboevna S. A. PHILOSOPHICAL FEATURES OF THE DIALECTIC OF NATIONAL VALUES //Gospodarka i Innowacje. – 2022. – Т. 29. – С. 308-312.
30. Ахророва Ш. У. SOCIETY AS A SOCIO-HISTORICALLY STABLE STRUCTURE //Актуальные научные исследования в современном мире. – 2020. – №. 9-2. – С. 115-124.
31. Ахророва Ш. Ў. ИНСОН ҚАДРИЯТИДА МИЛЛИЙ ХУСУСИЯТЛАРНИНГ НАМОЁН БЎЛИШИ //FALSAFA VA HAYOT XALQARO JURNAL. – С. 47.