

WAYS OF EXPRESSING THE CONCEPTS OF "GOOD" AND "KINDNESS" IN THE WORKS OF I. S. TURGENEV

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Annotation. The article examines the concept of "good" in the works of I. S. Turgenev, revealing its cultural, moral and social significance in Russian literature. In cognitive linguistics, the concept is understood as a means of interaction between a person and culture, in particular, as a carrier of moral and spiritual values. In Turgenev's work, "good" is associated with sacrificial service, mercy and justice, embodied in the images of positive heroes. inherent in the Russian person, through such characters as Lisa and Elena, emphasizing their inner religiosity, striving to serve the highest ideals.

Keywords: Human, Concept, Cognitive Linguistics, Culture, Moral and Ethical Values, Good, Evil

Annotation. The article examines the concept of "goodness" in the works of I.S. Turgenev, revealing its cultural, moral, and social significance in Russian literature. In cognitive linguistics, a concept is understood as a means of human interaction with culture, specifically as a carrier of moral and spiritual values. In Turgenev's works, "goodness" is associated with sacrificial service, compassion, and justice, embodied in the images of positive characters. Turgenev depicts the virtue inherent to the Russian people through characters such as Liza and Elena, highlighting their inner religiosity, aspiration to serve higher ideals, and faith in goodness.

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Man exists in a world of concepts that he himself forms to satisfy his intellectual, spiritual, and social needs. The concept is the main concept of cognitive linguistics, one of the areas of cognitive science, a science that appeared in the 20th century.

Y.S. Stepanov in his study "Constants. Dictionary of Russian Culture" defines a concept as "a cultural clot in a person's consciousness, something through which culture penetrates into his mental world." On the other hand, a concept is not only a means by which an ordinary person, who is not a "creator of cultural values", enters culture, but also a way through which he can influence it.

In the linguistic picture of the world of the Russian people, a special place is occupied by concepts related to moral and ethical assessments. Among such concepts, the concepts of "Good", "Evil", "Truth", "Falsehood", "God", "Freedom", "Fate" can be distinguished. In this study, an attempt is made to linguistically analyze one of the key concepts of the worldview, the main concept of moral consciousness — "good".



"Good" is a general concept that denotes the positive aspect of human activity and is the opposite of "evil". In the context of the moral perception of the world, "Good" fulfills the same role as "truth" in scientific knowledge, and "beauty" in art.

In the linguistic consciousness of the native speakers of the Russian linguistic culture, "Good" is manifested in such concepts as virtue, kindness, decency, good nature, kind-heartedness, benevolence, goodness, good, compassion, kind person, happiness, care, good deeds, helping others, love, joy, tenderness, mother, sun, smile, aunt, light.

The theme of good and evil has always occupied the minds of writers, including I.S. Turgenev. Turgenev, one of the most profound philosophical thinkers of Russian literature of the 19th century, whose work is filled with philosophical problems and universal content, masterfully knew how to embody these themes in his works. His greatness as an artist lies in the fact that he was able to convey topical and philosophically meaningful ideas to the consciousness not only of his contemporaries, but also of today's readers, using expressive images and a deep understanding of human nature.

M.E. Saltykov-Shchedrin in his obituary dedicated to I.S. Turgenev emphasized the importance of his work, noting that the writer awakened in his compatriots "not some conventional good feelings" corresponding to temporary trends, but those simple, universal human "good feelings" based on a deep faith in the triumph of light, goodness and moral beauty. Further, the great satirist added that Turgenev's literary activity "significantly raised the moral and intellectual level of the Russian intelligentsia."

It can be assumed that for Turgenev "Good" was primarily an ethical category, a concept of moral consciousness reflecting positive moral values. The basic and spiritual meaning of the word "good" is that it denotes everything that is positive and good for people, that is honest and useful, everything that duty requires of us as a person, citizen and family man. Depicting the life of his characters, the author constantly focuses on their most important feature - sacrificial service to the ideals of goodness and justice.

In the novel *"On the Eve"* the writer asks an important question: "What is decency?", linking it with the image of Andrei Bersenev. He emphasizes in it, first of all, the inclination to reflection and kindness, the ability, as Bersenev himself says, "to put oneself in second place". In this context, through the image of Dubin, Turgenev also poses the most important question: where do high moral forces come from in a person? From nature or are they formed under the influence of the environment?

In the fourth chapter of the novel, the writer describes his heroine Elena and notes her reaction to human vices: "weakness angered her, stupidity angered her, she did not forgive lies in any form", and then focuses on her desire for "active good", which she constantly experienced. It was for her kindness and mercy that Insarov fell in love with Elena. When, shaken by her inner struggle and anxiety, she reveals to him her only irrevocable decision, he, sensing in her a soul thirsting for love and care, says with inspiration: "I am sure you will love us: you love all the oppressed."

Thus, Elena's sympathy for Bersenev is based on the common moral principles that unite them, namely the absence of falsehood, the nobility of the soul and, most importantly, the ability to sacrifice for the sake of another.

Helena's relationship with Bersenev and Insarov in the novel is a kind of illustration of Turgenev's thought about the two levels of morality. In the image of Andrei Petrovich, as it were, the writer's idea of the moral norm is embodied. He is honest, hardworking, modest, kind, devoid of egoism - that is, he combines the qualities of a "decent person".



Turgenev, in fact, for the first time so openly puts such concepts as love and hate, good and violence side by side. In the 16th chapter, he cites excerpts from Helena's diary, in which she reflects on kindness and cruelty, on good and evil. She writes: "Being kind is not enough; to do good... Yes, this is the main thing in life. But how to do good?" /"On the Eve"/. She further adds: "... I am alone, all alone, with all my good, with all my evil." This indicates that the problem of good and evil in all its complexity is facing Elena.

The realization of the writer's idea of two levels of morality, where the first level is represented by Bersenev, and the second by Elena and Insarov, is the artistic core of the novel. In addition, Turgenev solves an important dilemma: how good and evil correlate, whether these moral categories are abstract or whether they acquire a special meaning in each specific case.

One of the main features of Russian literature is its religious orientation, expressed in the Orthodox-Christian tradition. In his work *"The Dream and Thought of I.S. Turgenev"* M. Gershenzon not only examines the issues of philosophy and morality, but also examines the religious views of Turgenev, as well as the features of their embodiment in his work. Goodness, love and beauty were the highest values of human life. He combined these concepts, focusing on their healing effect on the human soul. Turgenev believed that self-forgetfulness was the path to perfection, and he saw these four values as roads leading to self-sacrifice. He tirelessly praised these paths, portraying his positive heroes who followed these ideals. They could be people who devoted themselves to the service of faith, like Lisa, or to good, like Don Quixote and Insarov, or to sacrificial love, like Elena, Natalia in *Rudin* and Marya Pavlovna in *Calm*. In this way, Turgenev propagated the idea of self-sacrifice, a voluntary desire to eradicate selfishness and devote oneself completely to the service of something greater.

I.S. Turgenev called himself an unbeliever, committed to earthly values, a supporter of Prometheus and individualism. Although the writer was not religious, he believed that "he who has faith has everything and will not lose anything, and he who does not have it has nothing." At the same time, despite the lack of religious convictions, Turgenev was not alien to religious feelings, and in his worldview traditional Russian values were traced. close to the Orthodox-Christian consciousness. In the novel *"A Nest of Nobility"*, the writer with deep understanding and reverence creates the image of a morally mature, religious and gifted Russian girl.

Indeed, among all the characters in the novel, Turgenev's heroine stands out for her deep religiosity. The image of Lisa is revealed through her inner Christian aspirations. Her way of life, actions, appearance and judgments reflect the Orthodox worldview. Lisa was a "serious child" and her eyes always radiated "quiet attention and kindness, which is rare in children."

In Christianity, "kindness" symbolizes the presence of knowledge and sensation of the Supreme Spirit in a person: "A person who knows God is good, and if he is not good, then he does not know God... The only way to knowledge is kindness" (Orthodox Calendar). Lisa's inner kindness and warmth are true signs of a Christian worldview.

In *A Nest of Nobles*, Turgenev touches upon a religious and moral theme and creates the image of a spiritually developed person whose life is based on Christian principles. Through the image of Lisa, he depicts the ideal of a Russian person, which is a characteristic feature of Turgenev's interpretation of female images. The image of Lisa Kalitina is a significant poetic achievement of Turgenev as an artist. Lisa embodies great moral purity and goodwill towards people. And in difficult moments of life, she is capable of self-sacrifice.

In Lisa's description, the white color symbolizes the integrity of her nature, sincerity and directness, high spiritual qualities. When Lavretsky sees Lisa in a white dress with a wide

white ribbon at the waist, it emphasizes her desire for sublime, spiritual purity. Thus, the white color in her image embodies an ideal, spiritually saturated life.

In the 22nd chapter of the novel, during a night trip with Lemm, Lavretsky comprehends new spiritual horizons and acquires high moral values. His inner world is filled with spiritual love, eternal star harmony and the image of a "pure girl". The image of a "pure girl" is revealed as the embodiment of purity of heart. Lemm speaks of her soul aspiring to God, because she prays in the morning and in the evening. The chapter also tells about Mikhailevich, who, having gone through a spiritual crisis, acquires a new faith in life, ideals and beauty: "... I still believe in the good, in the truth; But not only do I believe, yes, I believe, I believe."

In Turgenev's understanding, a kind person is a simple, sincere person who strives to do good to others. Such people have positive qualities: the heroine of "A Nest of Nobility" says: "You are so Kind" and thinks: "Yes, he is definitely Kind...". With a meek and kind heart, she loves everyone without exception. In *The Diary of an Extra Man*, the character is described as having a "bold, carefree, and kind face" that reflects his kind-heartedness.

In the story "The Chorus and Kalinich" Kalinich's kindness is repeatedly emphasized. His "good-natured... face" immediately evokes sympathy, and Mr. Polutzhin calls him "a good man". Kalinich, with his kind-heartedness, reminds of the primordial kindness of the world, its inner purity and closeness to the ideal.

The component "high morality, moral purity" reflects the meaning of the lexeme *virtue* (compare: virtue is a positive moral quality of a person; high morality, moral purity). In the language of Turgenev's works, such character traits as kindness and virtue are especially highly valued:

«... My mother was a lady of character, a very virtuous lady. Only I have not known a woman for whom virtue would give less pleasure..." ("The Diary of an Extra Man").

In addition, Turgenev also means an aesthetic category by goodness: kindness is beauty ("attractiveness" and "cuteness"), expressed in various aspects of beauty. The lexeme "*kind*" also includes the meanings of "attractive", "affectionate", "loving".

Thus, the examples show that in the consciousness of a Russian person, good is an important concept of the spiritual and ideological spheres, one of the key elements that form the moral side of life. This moral aspect was deeply reflected in the works of Turgenev. In the concept of "good" in the writer's work, moral, aesthetic and social meanings are harmoniously intertwined.

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