

RESEARCH ARTICLE

Frame-Semantic Analysis of The Human Willpower Conceptosphere In Uzbek Motivational Discourse (Based on Tohir Malik's "Odamiylik Mulki" And "Shaytanat")

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Abstract

Drawing on the theory of conceptosphere developed in Sh. Safarov's "Cognitive Linguistics" (2006), the article analyzes the interconnected frame-semantic structure of the concepts *iroda* (will), *g'ayrat* (zeal), and *shijoat* (bravery), which together express personal volition in Uzbek motivational discourse. Authentic quotations from Tohir Malik's "Odamiylik mulki" (2022) and the novel "Shaytanat" serve as the empirical material. The study establishes the bipolar nature of the volitional conceptosphere (the Nafs-Zulm-Xorlik Chain And The Iroda-G'ayrat-Shijoat cluster) and identifies the structural components of the three core frames.

KEYWORDS

Cognitive linguistics, conceptosphere, frame semantics, personal volition, motivational discourse, *g'ayrat*, *shijoat*, Sh. Safarov, Tohir Malik.

INTRODUCTION

Among the most productive analytical units in contemporary cognitive linguistics is the notion of conceptosphere, introduced by D. S. Likhachyov (1993) and developed by Yu. S. Stepanov, Z. D. Popova, I. A. Sternin, and other scholars. The term denotes the totality of culturally significant concepts that organize the cognitive worldview of a national linguistic community. Within Uzbek linguistics, the systematic treatment of conceptosphere theory belongs primarily to Sh. Safarov, whose monograph "Kognitiv tilshunoslik" (Cognitive Linguistics, 2006) provides the theoretical foundations for concept and conceptosphere analysis in the Uzbek tradition [10, 11-89].

The present article focuses on a specific functional cluster within the broader Uzbek motivational conceptosphere: the volitional conceptosphere, which expresses the activity, determination, and courage of the personality. Three interconnected concepts form the core of this conceptosphere:

iroda (will), *g'ayrat* (zeal or active effort), and *shijoat* (bravery or moral courage). These concepts do not function in isolation but as a coordinated system that shapes how Uzbek motivational discourse represents the active dimension of personal psychology.

The empirical basis of the analysis is the work of Tohir Malik (1946-2019), People's Writer of Uzbekistan, whose moral-philosophical prose constitutes one of the most influential bodies of contemporary Uzbek motivational discourse. Two of his major works are examined: the moral treatise "Odamiylik mulki" (The Estate of Humanity, 2022), comprising three sections (*Ishq*, *Baxt*, *Saadat*), and the five-volume novel "Shaytanat" (The Satanate, 1992-2000), which depicts the descent of personality into corruption when volitional discipline collapses [11; 13].

LITERATURE REVIEW

The concept of conceptsphere was first articulated by D. S. Likhachyov in his 1993 article "The Conceptsphere of the Russian Language," where he defined it as the totality of concepts in the consciousness of a national-linguistic community [5, 3-9]. The methodological foundations of concept analysis were developed by Z. D. Popova and I. A. Sternin (2001), who distinguished the nuclear, peripheral, and interpretive zones of any concept [7, 60-91].

Frame semantics, the principal methodological tool for concept analysis, was developed by Ch. Fillmore (1982) as a way of representing stereotypical situations associated with particular lexical items [1, 111-137]. M. Minsky (1975) elaborated the general cognitive theory of frames as structured packets of knowledge [2, 211-277]. Combining these two lines of thought, Sh. Safarov's "Kognitiv tilshunoslik" (2006) presents the most comprehensive treatment of concept-frame analysis in Uzbek scholarship [10, 47-89].

Tohir Malik's moral-philosophical prose has received significant attention in contemporary Uzbek philology. D. Axmatqulova's recent study analyzes humanity and moral values in "Odamiylik mulki" [12, 810-814]. Scholars from Bukhara State University have examined lexical units expressing personality character in "Shaytanat", "Murdalar gapirmaydilar", and "Iblis devori" [14]. However, the systematic frame-semantic analysis of Tohir Malik's volitional conceptsphere has not yet been undertaken. The present study addresses this gap.

METHODS

The study employs conceptual analysis, frame-structural analysis, and contextual interpretation. Conceptual analysis identifies the nuclear and peripheral components of each concept; frame analysis establishes the argument structure of each conceptual unit; contextual interpretation situates the analytical findings within the broader discourse of Tohir Malik's texts.

RESULTS AND DISCUSSION

The analysis below first presents Sh. Safarov's theoretical framework, and then applies it to the volitional cluster of concepts in Tohir Malik's works.

1. Safarov's Concept and Conceptsphere Framework

Sh. Safarov treats the concept as the intermediate unit between linguistic and mental phenomena. In his formulation: "human beings master language and the material world in one

and the same manner and in one and the same direction. The perception of the material world simultaneously requires the formation of notions about the perceived objects and phenomena; these notions subsequently take shape as mental templates, that is, concepts, and acquire material naming" [10, 21-22]. This theoretical position posits an inseparable connection between the linguistic and the mental dimensions of the concept.

Safarov defines the broader task of cognitive linguistics as follows: "the task of cognitive linguistics is to study, through deep scientific analysis, the use of language for acquiring and storing knowledge, its practical employment and transmission, and in general the language system and structure as the reflection in the human mind, connected with thought" [10, 11]. Among the basic units of cognitive linguistic analysis, Safarov names frame, scenario, script, categorization, concept, conceptualization, cognitive structure, and cognitive metaphor [10, 47-78].

2. The Conceptsphere of Human Willpower: Bipolar Architecture

The volitional conceptsphere in Tohir Malik's discourse is organized around a bipolar architecture. Its negative pole is encapsulated in the famous motto from "Shaytanat": "Nafsning kelajagi zulmdir, zulmning kelajagi esa xorlikdir" (The future of nafs is oppression; the future of oppression is humiliation) [13]. This three-link chain, NAFS → ZULM → XORLIK, represents the volitional failure mode: when nafs (unrestrained passion) is not checked by will, oppression of others follows, and from oppression comes humiliation.

The positive pole is represented by the three principal concepts under study: *iroda* (will to maintain humanity), *g'ayrat* (active effort to cultivate moral character), and *shijoat* (moral courage to stand for truth). These three concepts form a coordinated cluster that, when active, prevents the NAFS-ZULM-XORLIK chain from unfolding. Tohir Malik articulates the underlying anthropology of this dual structure in his authorial commentary on "Shaytanat": "In life there is no wholly good person nor wholly bad person. The good person, however slightly, has bad traits, and the bad person, however slightly, has good deeds, naturally" [13]. The volitional conceptsphere thus operates within an essentially mixed moral nature, where personal volition determines which pole becomes dominant.

3. The Frame Structure of IRODA

The iroda (will) frame in Tohir Malik's discourse is grounded in an anthropological assumption stated programatically throughout "Shaytanat": "nobody is born evil" (Hech kim yomon bo'lib tug'ilmaydi) [13]. This claim implies that personality is volitionally shaped: the human being is born with the capacity for either pole, and iroda is the cognitive force that orients this capacity. The frame contains five components: (a) agent, the willing subject; (b) intention, maintaining humanity; (c) resistance, internal nafs and external pressure; (d) discipline, the sustained mental commitment; (e) outcome, the formed moral character.

A vivid illustration of disciplined iroda comes from Tohir Malik's own biography. His uncle, the writer Mirzakalon Ismoilii, gave him two life principles: "O'zing yaxshi bilmagan narsani yozma" (Do not write what you yourself do not know well) and "Boshqalar yurgan yo'ldan yurma, o'z yo'lingni top" (Do not walk the path others have walked; find your own path) [15]. These two principles, consciously followed by Tohir Malik throughout his career, articulate the intellectual and existential dimensions of iroda: the will to intellectual honesty and the will to independent path. They function as a programmatic statement of disciplined personal volition within the Uzbek motivational tradition.

4. The Frame Structure of G'AYRAT

The g'ayrat (active effort, zeal) frame in Tohir Malik's discourse is most clearly articulated in "Odamiylik mulki". In a programmatic passage of the "Baxt" section, Tohir Malik writes: "Odam o'z insoniy qiyofasini asrash uchun hikmat va ma'rifat libosini kiyishi darkor. Ilmdan yuz o'g'irish insoniylikdan yuz o'g'irish demakdir. Chunki ilm insoniylikning toji hisoblanadi. Inson ilm bilan sharaf topadi" (To preserve one's human face, one must clothe oneself in the garment of wisdom and enlightenment. Turning away from knowledge means turning away from humanity. For knowledge is the crown of humanity. The human being attains honor through knowledge) [11; 12, 813].

The verbal phrase "libos kiyish" (clothing oneself) is central. It construes the cultivation of intellectual and moral virtue as an active, deliberate, ongoing dressing of the self in wisdom and enlightenment. The G'AYRAT frame thus contains: (a) agent, the person actively cultivating self; (b) means, knowledge (ilm) and enlightenment (ma'rifat); (c) activity, the verb kiyish (clothing oneself); (d) manner, sustained and deliberate; (e) outcome, the preserved human face and the attainment of honor (sharaf).

The negative pole of the g'ayrat frame is jaholat (ignorance), which Tohir Malik identifies as the root cause of human suffering: "Insonlarning boshiga tushadigan kulfat va zulmning asosiy boisi - jaholatdir. Kulfat va zulmdan xalos bo'lishning yagona davosi esa - ilm" (The principal cause of the calamity and oppression that befall people is ignorance. The only cure for liberation from calamity and oppression is knowledge) [11; 12, 813]. The bipolar opposition g'ayrat versus jaholat thus organizes a central axis of the Uzbek motivational conceptsphere as represented in Tohir Malik's prose.

5. The Frame Structure of SHIJOAT

The shijoat (moral courage) frame is realized in Tohir Malik's prose through scenes of ethical confrontation. A representative example occurs in "Shaytanat" in the dialogue between an older official and a younger truth-seeking subordinate: "Bu yaxshi fazilat. Ammo bu sohada faqat sizgina adolatli, sizgina haqiqatparast emassiz. Sizdan yoshim kattaroq bo'lgani uchun aytib qo'yay: hamkasblaringizdan sira gumonsiramang. Gumon bilan uzoqqa bora olmaysiz. Biz bir-birimizdan gumonsirasak, bir-birimizga ishonmasak, xalq bizni sariq chaqaga ham olmay qo'yadi" (That is a good virtue. But you are not the only just person in this field, not the only truth-seeker. Let me say, since I am older than you: do not be suspicious of your colleagues. With suspicion you cannot go far. If we suspect one another and do not trust one another, the people will not value us even at a yellow coin) [14].

This dialogue articulates a nuanced model of shijoat. Moral courage is not solitary defiance but the disciplined exercise of haqiqatparastlik (truth-seeking) within a framework of trust in the moral community. The SHIJOAT frame contains: (a) agent, the truth-seeker; (b) threat, the temptation to be suspicious and isolated; (c) response, trust-building and ethical action; (d) quality, disciplined commitment to justice; (e) outcome, preservation of public trust and personal integrity. The negative pole of shijoat in this construal is not cowardice in the abstract but gumon (corrosive suspicion), which isolates the moral actor from the community in which courageous action becomes meaningful.

6. Interconnection of the Three Core Frames

The three concepts of iroda, g'ayrat, and shijoat do not function as separate analytical units; they form an integrated subsystem within Tohir Malik's motivational discourse. Iroda provides the cognitive foundation: the will to maintain

humanity grounded in the assumption that character is not innate but volitionally shaped. G'ayrat provides the operational execution: the active clothing of self in knowledge and enlightenment. Shijoat provides the social-ethical resilience: the courage to seek truth while preserving community trust.

This interconnection conforms to Safarov's description of the conceptsphere as an ordered system in which concepts stand in semantic, axiological, and discursive relations to one another [10, 47-78]. The negative chain nafs-zulm-xorlik and the positive cluster iroda-g'ayrat-shijoat together constitute the cognitive architecture of personal volition in Tohir Malik's prose, offering a comprehensive motivational construal of the active dimension of personal psychology in contemporary Uzbek cultural discourse.

CONCLUSION

Sh. Safarov's theoretical framework of concept and conceptsphere, developed in "Kognitiv tilshunoslik" (2006), provides a productive foundation for the analysis of personal-psychological categories in Uzbek motivational discourse.

The present study has identified the volitional conceptsphere in Tohir Malik's prose as a coherent functional subsystem organized around the bipolar opposition of the nafs-zulm-xorlik chain and the iroda-g'ayrat-shijoat cluster. Each concept exhibits a five-component frame structure derived from authentic textual material in "Odamiylik mulki" and "Shaytanat", while the three frames together constitute an integrated cognitive architecture.

These findings extend the application of Safarov's framework to the works of a major contemporary Uzbek writer and demonstrate the value of frame-semantic analysis for understanding the cultural specificity of Uzbek motivational discourse. Future research may apply analogous methods to other functional clusters within Tohir Malik's conceptsphere, including the affective cluster (ishq, muhabbat, mehr) addressed in the "Ishq" section of "Odamiylik mulki" and the ethical cluster (vijdon, halollik, insof) addressed in the "Saodat" section.

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