



## LINGUISTIC-CULTURAL CHARACTERISTICS OF PROVERBS IN THE WORKS OF TOGAY MURAD

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### ABSTRACT

This article analyzes the linguistic and cultural characteristics of some proverbs used in the works of Togay Murad. Proverbs have been proven to be a means of short and concise expression of thought. It is said that the proverbs in the writer's works helped to reveal the character and cultural appearance of Uzbeks.

### KEYWORDS

proverb, linguo-cultural analysis, ethno-cultural stereotype, folklore, paremiology.

### INTRODUCTION

“He was able to create a unique and unique style that entered the literature, as complex and perfect as a mountain path” (S. Ahmad). The novel “Otamdan qolgan dalalar” (Fields left by my father) written by Uncle Murad has a unique style

of expression, language, image tone, and system of images.

To make the artistic images in the work more understandable and impressive, the writer effectively used folk proverbs. Proverbs, one of the most important genres of folklore, are one of



the most important topics studied in linguistics and folklore. Instead, “Proverb is an Arabic word, which means a concise, figurative and wise phrase, a sentence created by the people based on life experience, usually with the content of admonition”. The Uzbek people are considered to be rich in words and proverbs. From time immemorial, our ancestors have been reflecting their life problems - hard work, sadness, pleasure, success and defeat, pictures - all of them in proverbs and sayings, proverbs and stable expressions. The language wealth of the people is also measured by the wealth of its colorful lexicon and phraseology layer. The rich, meaningful, attractive and colorfulness of the Uzbek language, our mother tongue, has been proven since the time of Navoi.

### THE MAIN FINDINGS AND RESULTS

As proverbs express the people’s centuries-old life experiences, constant daily observations, and conclusions in the form of complete thoughts in a strict polarity, they are dominated by the diversity of meaning of each word, the stability of expressions, and the stability of form. Proverbs are considered to be a sample of folk oral creativity, reflecting the nation’s nationality, customs, and conclusions made as a result of centuries-old experiences.

He used literary proverbs in many places in the work. For example, the enlightened old man Umar Khan Eshon, who opposed the tyrants, wants to stop them from doing bad things and says that the

people can curse them. Then the oppressors: “- People?!” - they wonder.

“ – Shunday, taqdir, shunday, xalq qo’llasa – bor bo’ladur, xalq qarg’asa – xor bo’ladur”, – emphasize Eshon. With this, the proverb succinctly explains that the people are a great force, that it can be bad if the curse of the majority hits them, and that before doing any work, you should pay attention to the opinion of the people.

Linguist Sh.Usmonova, focusing on the linguistic and cultural analysis of ethnocultural stereotypes, in intercultural communication, he notes that the stereotypes about the whole nation were created by the hospitality of the Uzbeks, the risk-taking of the Russians, the stubbornness of the Kazakhs, the emotionality of the Turks, the politeness of the Chinese, the politeness of the Japanese, the curiosity of the Italians, the laziness of the Estonians, and the strict adherence to order by the Germans [7]. Indeed, the Uzbek people love a guest.

“Qarzim yo’q, ena, qarzim yo’q. Lekin mehmon atoyi Xudo-da. Mehmon otadan ulug’-da. Mehmonlar oldida kim degan odam bo’lamiz?”-said Dehqonqul, wants to entertain the “elders” who want to destroy themselves without giving their children what they brought. In this place, the artist wanted to show the hospitality typical of Uzbeks. Hospitality is ingrained in the blood of Uzbeks, who are used to welcoming guests with honor in any situation. K. Mahmudov wrote in the book “Mehmonnoma” that “the Uzbek people love a guest so much that even if a musician drops



grain, a tea candle stands upright in a cup, or if one sees striped objects in a dream - all this will lead to the arrival of the guest” -he says. Uzbeks say “Mehmon-ayoti Khudo” and see the guest as a blessing sent by God, they even praise them from their fathers.

The long, long way that humanity has traveled consists of the labor process. Humanity creates its total wealth through work and only through work. That is why people appreciate and glorify work and raise their children in the spirit of hard work. Therefore, as in the proverbs of all the nations of the world, the idea of work and diligence occupies one of the central places in Uzbek proverbs. In the sixth chapter of the work:

”Bola-baqramni qator o’tirg’izib maqtandim!  
– Mehnat- mehnatning tagi rohat,o’rtoqlar! – dedim”.

In general, it is said that you can achieve a result only if you work hard, without hard work, the achievements won’t come true. The artist also used the proverb “The eye is timid, the hand is brave” to reveal the industriousness and industriousness of the character of Uzbeks. This proverb is one of the favorite proverbs of our people. “Any work seems difficult at first. But don’t be afraid, don’t be afraid and go to work boldly, then you will become interested, and your work will continue to progress”.

- Picha shallaqiroq.  
- E-e-e, unday dema-ye, ukag’arni ayoli, unday dema! Raisni qiziniyam shunday deydimi? Raisni qizini-ya!

- Rais bo’lsa bo’pti-da. Bilganimni aytamanda.  
- Bilsang-da aytma! Yon qo’shning – jon qo’shning (“Otamdan qolgan dalalar” (The fields left by my father P.116). The suffix (-ning) is used in the style of -ni, but this is due to the dialect of the creator)

A bright manifestation of the national character of the Uzbeks is the neighborhood-neighbor relationship. This humanity-infused nature of our nation, which is in favor of living in mutual harmony, is also reflected in our national state policy, which is based on our historical and cultural traditions. Bir bolaga yetti mahalla ota-ona (Seven neighborhood parents for per child) the origin of such proverbs is the result of such ancient kindness, mutual respect and attention. Even in religious sources, it is said that if you cook food and the smell reaches your neighbor's, you should also give the same food to your neighbor. Based on this, our wise people called “Yon qo’shning jon qo’shning”. This Uzbek spirit and spiritual value can be felt in this proverb.

Och qornim – tinch qulog’im- proverb among our people: “No matter how many shortcomings you feel in life, even if you are in trouble, do not ask for help from someone, because someone else’s things will be grateful, even if they cannot tell you, they will spoil your reputation by talking behind your back. It is used in the sense of “even though the things earned by your own labor and sweat will be honest and happy”.



- Rais bova, - dedim. – Xudoga shukur, eshagim bor, bemalol yetib-ortib turibdi.

- Olasiz, mototsikl olasiz.

- Kolxozda nima ko'p, arizaboz ko'p. Mototsikl mukofoti yozsangiz, arizabozlar yozadi. Och qornim – tinch qulog'im, rais bova. ("Otamdan qolgan dalalar" (Fields left by my father) P.124).

In addition, the work "Oydinda yurgan odamlar" (People walking in the moon) is distinguished by its artistic value. About the work: "Togay Murad describes a pair of pure people who call each other Grandfather and Mother, surrounded by the moonlight. As a result, this couple itself, their words, and their behavior will be directed to the silver rays of the moon.

"I would like to call the story of Uncle Murad's burning, burning, burning, sometimes crying, "Oydinda yurgan odamlar" (People walking in the moon) as a "love song", says Said Ahmad. Indeed, the reader who reads the work feels sorry for Oymomo and Kaplan, laughs, and his heart is shaken.

There are many proverbs in this work. For example:

Ko'za kunda sinmaydi, kunida sinadi (A jug does not break in a day, it breaks in its day) proverb in the Uzbek people: "A person who secretly does things to gain wealth and benefit easily, thinking that no one is watching or knowing, one day, another It is used in the sense that it is inevitable that the day will be caught, that what they have been doing in secret will be exposed, and that they will be ashamed, or when people are called to be careful".

Tokaygacha odamlar qoboq-tumshug'iga qarab kun ko'radi? Yo shunday o'tib keta beradimi? Umri oxirigacha-ya?

Og'ziga yetgan bor, yetmagan bor. Bir kun emas – bir kun, birov bilan gapi chap tushadi. Yuziga aytadi... Shunda nima degan odam bo'ladi? Ko'za kunda sinmaydi, kunida sinadi. "Oydinda yurgan odamlar" (People walking in the moon) P. 249)

O'nta bo'lsa, o'rni boshqa, qirqta bo'lsa qilg'i. A child is an ornament of a family. Basically, the purpose of building a family is to raise a perfect person, bring him to adulthood, and direct him to the work of society. The Uzbek people are a young nation. This can be seen from the above proverb. Uzbeks treat each child with special love, the number of children in the family is not counted, it doesn't not taken seriously. It does not distinguish one from the other. Today, the number of children abroad is increasing, and the number of people who do not want to have children is increasing. And Uzbeks feed and clothe their children, whether they are ten or more, even if they do not eat or wear them themselves, they give them all their love, and if necessary, they sacrifice their lives.

A? Ko'p-ko'p farzand beraman dedingizmi? Qachon-qachon? Qulluq, hazrati Xizr bovajonim, qulluq! Qani endi, ko'p-ko'p bo'lsa! O'nta bo'lsa, o'rni boshqa, qirqta bo'lsa qilg'i, hazrati Xizr bovajonim!.. ("Oydinda yurgan odamlar" (People walking in the moon) P. 316)

Bolali uy xandon, bolasiz uy zindon (A house with children is a happy house, a house without children is a dungeon) this proverb also shows the



childhood of Uzbeks, its synonym is: “A house with children is a market, a house without children is a grave”. A house with children never loses fun and joy, and a house without children becomes boring and like a dungeon. After all, as Uncle Murad himself said: “Nature created a woman for a child. A child will be a woman’s happiness, glory, and honor! Mother will have a great family career for the female breed!”.

- “Xo’sh, endi nima qilamiz, momosi?”  
Oymomo dasturxondan ko’z olmadi. Xiyol titramish barmoqlari dasturxon gullarini siladi.

Toshdan-da og’ir sukunat bo’ldi, azadan-da qayg’uli sukunat bo’ldi!

Bolali uy xandon bo’ldi, bolasiz uy zindon bo’ldi! (“Oydinda yurgan odamlar”) (People walking in the moon) P. 247)

Oyning o’n beshi yorug’ bo’lsa, o’n beshi qorong’u bo’ladi maqoli xalqimizda mushkul ahvolga tushib qolgan kishilarga tasalli berganda, ularni yupatganda, sabr-toqatga undaganda qo’llaniladi.

- Nima, dedi-a, nima dedi? – so’radi otamiz. Onamiz boshini chapiga xiyol egdi. Yerga ko’z tikdi.

- Oyning o’n beshi qorong’u bo’lsa, o’n beshi yorug’, dedi... - deya pichirladi. (“Oydinda yurgan odamlar”) (People walking in the moon) P. 301)

When Oymomo goes to the doctor, the doctor comforts her and tells her not to lose hope.

Elakka bormish ayolning ellik og’iz gapi bor (A woman who go the sieve has fifty words) proverb expresses a custom of women, even when women are busy with work, they cannot stop talking to someone. they talk back and forth, the conversation between them is rich in

proverbs, proverbs, various playful quips, anecdotes.

Robiya hamsoyasi supaga cho’k tushdi.

- Yo pirim, picha damimni olayin, - dedi.  
Keyin eshitmish-bilmish ig’volardan gapirdi. Ta’bi xushlamovchi ayollar g’iybatini qildi.

- Elakka bormish ayolning ellik og’iz gapi bor, bo’ldi! (“Oydinda yurgan odamlar”) (People walking in the moon) P. 273)

The Uzbek character has such features as “patience”, “being able to be thankful for everything”, “taking wisdom from every difficult situation of life and striving for new goals”, “being able to obey the collective laws of life”. Sabr tagi - oltin (If you persevere, you will reach your goal) through the proverb, our ancestors emphasized how good and valuable a person is to be patient, resilient, and satisfied in life, and pointed out that the opposite can lead to bad consequences. They say that a patient person is never short.

Eshitdingmi, momosi, Vaxshivorda birov yetmishida farzand ko’ribdi. Yana tag’in, o’g’il emish! Ana ko’rdingmi, erta-kechi bo’lmaydi. Sabr qilsang, g’o’radan holva bitadi. Sabrning tagi – oltin, momosi. (“Oydinda yurgan odamlar”) (People walking in the moon) P. 341).

## CONCLUSION

“Proverbs justify the outcome of situations, said the famous paremiological scientist A. Taylor. In fact, the proverbs show the experience and wisdom of the people accumulated during the long past. So, proverbs play a key role in studying people’s life, their economic, political and cultural level of living in the past, they objectively evaluate



various socio-economic relations, ethical and aesthetic norms of the people, religious ideas, household life and work style, love and hate, dreams and aspirations. It is not for nothing that the famous Russian writer L. N. Tolstoy said: “In every proverb I see the figure of the people who created this proverb”. In his works, T. Murad used proverbs, figurative expressions, which are often used by the common people, consisting of more simple sentences, glorifying patriotism, hard work, hospitality, childhood, endurance and also used to describe the character of Uzbeks.

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