



## LINGUISTIC, SPIRITUAL AND CULTURAL SIGNIFICANCE OF UZBEK PROVERBS IN DIFFERENT LANGUAGES IN ATOV UNITS

**Submission Date:** March 21, 2023, **Accepted Date:** March 26, 2023,

**Published Date:** March 31, 2023

**Crossref doi:** <https://doi.org/10.37547/philological-crjps-04-03-05>

**Journal Website:**  
<https://masterjournals.com/index.php/crjps>

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

**Utkir I. Normuminov**

Lecturer Department Of Interfaculty English Karshi State University, Karshi, Uzbekistan

### ABSTRACT

Until recently, there was an idea that folklore samples would be polished as samples of oral creativity were passed from generation to generation. In fact, the artistic perfection or weakening of a piece of oral art depends on the skill of the performer. Works related to the art of speech in folk art were created and performed even before the culture of writing was discovered. From oral riddles to short proverbs, from epics to songs, it is spoken orally. Each performer absorbed his own life experience, worldview, relations with compatriots into the sample of his work.

### KEYWORDS

Proverb, idiom, proverb, saying, folk, oral, word, term.

### INTRODUCTION

Proverbs are wise words consisting of artistic and figurative reflections that summarize the socio-historical, life and household experience of the people. Folk proverbs, which arose as a unique

phenomenon of language, philosophy and artistic creation, are a genre of folklore with a compact form, but deep content. Each of these drops of art, which show the beauty of our language, the elegance of our speech, the logic of our thinking



with amazing power, are a wonderful mirror of our people's centuries-old life experiences and everyday life. His relationship to life, nature, man, family and society, social-political, spiritual-educational, moral-aesthetic and philosophical views, in short, his Self and Self-identity were fully manifested in this artistic mirror. . That is why proverbs are extremely widespread and have been and are being used continuously for centuries in lively speech and conversational relations, in artistic, historical and scientific works, in political and journalistic literature. New ones are being created between years and periods, and the range of meaning of the old ones, which exist in living communication and language, has expanded or narrowed.

### **THE MAIN FINDINGS AND RESULTS**

Even some of them have been forgotten. Because such a huge folklore heritage of the Uzbek people was not collected and studied from a folkloristic point of view until the following centuries. We should not conclude from this that folk proverbs are completely out of the attention of writers, poets, and historians of the past. Interest in the proverb from a literary point of view, its use in order to increase the artistry of the work and ensure the fluency of the artistic language has always been the focus of attention of the word artists. Yusuf Khos Hajib, Ahmad Yassavi, Rabguzi, Lutfi, Alisher Navoi, Babur, Abulghozi Bahadirkhan, Munis, Ogahi, Nadira, Muqimi, Furqat, Avaz, Hamza, Sadridin Ainiy, Fitrat, Cholpan, Abdullah Qadiri, Aibek , Gafur Ghulam and dozens of other artists' works, we are sure that there are many proverbs in their

composition, sometimes exactly, sometimes with changes. In our history, we even come across cases in which proverbs are treated from a special, so to speak, folkloristic point of view, albeit episodic in nature. The outstanding linguist, folklorist and ethnographer of the 11th century Mahmud Koshgari's collecting activity and his work "Devoni lug'otit turk" can be a vivid example of this. "Devon" includes about 400 proverbs and sayings that are widely used among Turkic peoples with different attitudes, most of which are successfully used in our language even today with some changes. In Uzbek, a proverb is referred to as a proverb, in Tajiks as zarbulmasal, in Russians as poslovitsa, in Arabs (in live conversation) as naql, and in Turks as ata word. The term proverb is derived from the Arabic word [JjS] - qawlun - to speak, to say. In proverbs, the value of words is particularly vividly expressed. Because it is impossible to replace a word in proverbs with another one, to add any word. They appear in the structure of the national language. This genre exists in the oral works of all peoples of the world, and it is considered common according to the size, shape, and purpose of its creation. Even in the name, the closeness is clearly felt. For example, "qavlun" in Arabs means speech, words, giving an example in Tajik terms "zarbulmasal", Russians in "poslovitsa" to express opinion with words, and in Turks "father's word" to remember the thoughts of ancestors. is the leader.

In Mahmud Koshgari's work "Devonu Luguotit Turk" the term "sav" is mentioned as a way of recalling the word fathers. So, the term proverb is generally connected with the concept



of "word". In the oral works of all peoples of the world, there are almost no genres that are close to each other in terms of form and content. For example, in Russian "Шило в мешке не утаишь" (you can't hide our breasts in a bag) - Uzbek "You can't cover the moon with a skirt"; in English "East and West, home is best" (East or West, your home is the best) - in Uzbek "Your home, your bed"; In Vietnam, "Рисовал дракона, получился червяк" (I worked on a picture of a dragon, a worm came out) - in Uzbek "I said thirty - God said nine", in Ossetians "Его и в сени не пускают, а он лезет в комнату" - Uzbek "He who cannot be defeated by himself, cannot be defeated by another"; in Tatar "The chicken does not lay eggs, the owner wants to sell the chicks" - in Uzbek "Give the chicks in the fall"; in Russian "На чужой стране и весна не красна" (spring is not beautiful in a foreign country) - in Uzbek it means "Be a beggar in your country until there is a king in a foreign country". Folklore scientists call the field that studies proverbs and sayings paremiology. Paremia is a Greek word with a deep meaning, meaning a wise word, phrase, proverb, proverb. The genre features of my article are as follows:

1. The volume of my article is short and limited.
2. Proverbs express a broad and deep meaning.
3. Folk proverbs are poetic and prose in form. But prose proverbs are also reminiscent of poetic verses. For example: A jug breaks not in a day, but in a day.
4. In proverbs about life events: strict judgment is expressed. This judgment is reflected in positive or negative content.

5. The proverb summarizes the private situation in a person's life from the point of view of the people, the masses, and life.

6. The text of a proverb is a generalized sentence in linguistics. The history of folk proverbs is measured by tens of centuries. In Orhun-Enasoy's writings, "If (someone) knows a thin and a fat bull by its dung, one cannot tell the difference between a thin and a fat bull", "If it is thin and thick, it is a crushing price, and if it is thin and thick, I am reading a passage that reminds me of a proverb like "sucking is the price that breaks." In Yusuf Khos Hajib's work "Kutadgu Bilig" we find dozens of wise sayings: "If he eats, if he drinks, he will be hungry in the end, and his eyes will leave his hunger when he dies." "Shame is good for a person, and it is always safe from wrongdoing." A similar idea appears in Ahmed Yassavi's poem: "A1 hayayu minal iman" - the Prophet said", i.e. a passage from the hadith: "Hayo is a sign of faith". Ahmad Yugnaki writes the verse "If you wear satin, don't forget it" in the epic "Hibatul:haqayiq". This verse corresponds to the wise sayings "If you are rich, don't forget your life", "Don't forget the day you saw in the frost, don't dry your life". Mahmud Kashgari in the study "Devonu 1ug'oti-t-turk" cited the texts of 268 proverbs that he recorded during field trips. Among these samples, we can find the following, which lives with a slight change: "The fire cannot be extinguished by the fire" - The fire cannot be extinguished by the flame; "Mountain does not meet mountain, man meets man" - "Mountain does not meet mountain, man meets man." At the same time, "Ot tesa, agiz yumas" means that the



mouth will not burn when you say "Ot tesa"; "If a fox hits its nest, it will die soon" - if a fox barks at its nest, it will get scabies, are forgotten today. There are sayings about them: "You don't shut up when you say holva", "He who throws stones at his country becomes a patriot". The content of folk proverbs covers various areas of human life. Since there is no limit to the events in human life, the content of proverbs cannot be measured. It is reflected in the content of proverbs, from a seemingly insignificant scene in everyday life to the expression of a deep philosophical observation. If the proverb "A suit for the house, a dress for the wife" refers to domestic life, then the proverb "If your brain boils in summer, your boiler is hot in winter" it is noted that not wasting time, doing things wisely creates a chance for a person to live, "Your time is gone - The proverb "Your money is gone" expresses a philosophical content, and it is emphasized how important the concept of time is in human destiny. In one way of classifying proverbs, the content is the leader.

According to him, the Motherland. labor, people, science, bravery, guest, entrepreneurship, love and loyalty, good word - about 30 topics were recorded. But this topic can be increased or decreased. Importantly, in a content-led classification, an attempt to comprehensively represent the issue is evident. "The nightingale loves the sky, Adam loves the country." This proverb mentions the importance of the concept of the Motherland in the human spiritual world. It would be a mistake to say that the word "Motherland" in the proverb refers only to a certain area, destination, place, nature. This word

is meaningfully combined with the spirit of ancestors, monuments of spiritual heritage, values, national unity, mentality. The more the nightingale flies, the more free a person feels in his homeland. Just as a nightingale cannot be imagined without gardens, a flower garden, a meadow, a person cannot be imagined without his motherland. As soon as we say this proverb, we remember Zakirjon Furqat's longing for his homeland, describing his suffering in foreign countries: "In your grief, you will cry until the dawn of the night. In proverbs about the homeland, comparison is the leader: Until you become a king in your country, be a poor man in your own country.

It turns out that this proverb deepens the content of the previous example. It is expressed that spiritual need is more important than material supply. An inexperienced person measures all problems in life with economics. For him, it seems that the fullness of life is better than any concept. But if we draw a conclusion that a king like Babur was tormented by remembering his country, it becomes clear how clear and exemplary the meaning of the proverb is. Now let's turn to another proverb: If your motherland is safe, your color will not be straw. In this proverb, it is expressed that a person lives and resides in his motherland, which requires him to perform certain duties. A person can live comfortably in his country. But if this country is safe, that is, if it is peaceful, if it is free. The country's peace, freedom, and independence are created as a result of the people's faith in their country. If we analyze the works of folklore, we can see that



special attention is paid to the theme of the Motherland. Historical information and documents directly confirm that the people's children are faithful to the will of their ancestors.

### CONCLUSION

It is not for nothing that the emphasis on the freedom and independence of the homeland has increased repeatedly in many examples. Often, in these proverbs, the concept of country and country are combined: If your country is safe, you are safe. If you don't have a country, don't have a moon or a day. So, in folk proverbs, no matter what topic, what sphere of life is discussed, the chosen problem is comprehensively covered. All of this proves that the Uzbek people have had wise and intelligent creative children for centuries. The fact that folk proverbs are a product of the long past also explains why some examples are not easy to understand today. Sometimes there are such proverbs that it becomes difficult to understand what the general idea is about.

### REFERENCES

1. Imomov K., Mirzayev T., Sarimsokov B., Safarov O. Uzbek people; oral poetic work. - T.: Teacher, 1990. - P. 91-99.
2. Sarimsokov B. Proverbs - Uzbek folklore essays. Volume 1. - T.: Science, 1988. - P. 85-98.
3. Uzbek folk proverbs. - T.: Science, 1978.
4. Lutfiy. Ghazals / Uzbek literature. 4 volumes. Volume 1. - T., 1959.-B. 441.
5. Uspensky L., Briefly about aphorisms, in the collection: Aphorisms, comp. E. S. Raize, L., 1964;
6. Geary J. The World in a Phrase: A Brief History of the Aphorism. New York: Bloomsbury, 2005
7. Nizomova, M. B. (2023). Description of the sociolinguistic formation of terms related to pedagogy in english and uzbek languages. European International Journal of Philological Sciences, 3(03), 1-4.
8. Nizomova, M. B. (2023). Expansion of social functions of pedagogical terms in various spheres of society. Oriental Journal of Philology, 3(02), 8-13.