



 Research Article

## THE ARTISTIC SIGNIFICANCE OF TRANSFORMED PROVERBS IN I. YUSUPOV'S POETRY

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### ABSTRACT

The article discusses the transformation of folk proverbs in the poetry of I. Yusupov. The poet's mastery of proverbs, the artistic function of proverbs in poetic verses, is analyzed using examples.

### KEYWORDS

Poetry, proverbs, transformation, stylistic service, sharpness of thought, antithesis.

### INTRODUCTION

When using proverbs in a poem, the poet's ability to choose words so as not to lose the imagery of the proverb is important. To use proverbs figuratively and preserve their content, the poet must study the specific linguistic features of the proverbs. The poet must use them, understanding their logical content. I. Yusupov is an artist with such skill and experience. His ability to sort words can be characterized by the transformation of proverbs in his works. For example:

**Birewlerdiñ kewlindegi jaranı,**

**Kórip, amanlıqqa shúkir ettiñ sen [3, 72].**

In the given example, we can see that the author appropriated the proverb "Birewdi kórip pikir eteseñ,

birewdi kórip shúkir eteseñ". ("When you see someone, you will reflect, and when you see someone, you will be grateful". This saying means that encountering different people or situations can lead to personal reflection and gratitude. Seeing others' circumstances or behaviors can prompt introspection and appreciation for one's own situation). The version of this proverb "Birdi kórip pikir eteseñ, miñdi kórip shúkir eteseñ" is also very often used in the vernacular. I. Yusupov omits only the first component of the proverb, and adds new words to the composition of the second component, expanding the proverb.



The proverb “Betke aytqanniń ayıbı joq” (There is no shame in saying it to someone’s face. “This saying conveys that being direct and honest with someone, even if it’s uncomfortable, is preferable to speaking indirectly or behind their back. It underscores the value of straightforward communication and integrity) is translated by I. Yusupov as follows:

**Maqtasa sózińdi xalqıń maqtasın,**

**Hasla salıǵı joq aytqanniń júzge [1, 174].**

In this case, we can cite several principles in the transformation of the proverb: The author tries to simplify the idea as much as possible. Instead of the phrase “ayıbı joq”, the phrase “salıǵı joq” was used. The phrase “Salıǵı joq” is used in a privileged sense and means “awırmansılıǵı joq”. Also, instead of the word “bet” he uses its synonym, that is, the word “yuz”. We can see that the poet not only changed words, but also made other changes: In the song, the inversion of the proverb is given in order. Moreover, a new word is added to the composition of the proverb (“hasla”), thereby further strengthening the thought.

Another transformed proverb in the works of I. Yusupov is the proverb “Ash bala toq bala menen oynamas” (“A hungry child does not play with a well-fed child”). This saying highlights the idea that someone who is in need or facing difficulties is less likely to engage with those who are comfortable and secure. It reflects the gap between different social or economic conditions and suggests that people’s circumstances influence their interactions and relationships):

**Dártli kewil biydárt penen oynamas,**

**Taza baǵda góne búlbil sayramas [1, 263].**

In these verses, taken from the poem “Xoshadás”, folk proverbs have undergone significant changes. The poet completely changes the form of the proverb, but preserves the main content and presents the proverb to the reader in a new form. In addition, we can find colorful proverbs of different content in the works of I. Yusupov:

**Iyilgen daraqta mol bolar miywa,**

**Peyli keń jigitke keń bolar dúnya,**

**Kewliń seniń shalqıp aqqan bir dárya**

**Tar áyleseń sol dáryada suw qalmas [3,116].**

Two proverbs are used in this poem. The first proverb is “Aǵash miywa pitken sayın tómenshik” (“The tree gets lower as it bears more fruit”). This saying suggests that as someone achieves success or becomes more fruitful, they often become more humble or modest. It reflects the idea that success and accomplishments can lead to greater humility and down-to-earth behavior). In the process of transformation, the form of this narrative has completely changed, but its content has been fully preserved. The second proverb is “Keńge keń dúnya, tarǵa tar dúnya” (“The world is wide for the broad-minded, narrow for the narrow-minded”). This saying emphasizes that a person’s perspective and mindset influence how they perceive and interact with the world. A broad-minded individual finds opportunities and possibilities everywhere, while a narrow-minded person feels constrained and limited by their own outlook). The poet transforms a short proverb and places it in three lines of the poem.

It is worth saying that I. Yusupov was a poet who was able to create his own individual style in the use of proverbs in poetry. Because proverbs transformed by the owner of the artistic word are not found in this form in the work of any other creator. For example:

**Bul zamanda doslıq-qısqa waqıtlı,**

**Buzar esap, biyparwalıq mineziń [1, 355].**

In the given example, the proverb “Esaplı dos ayırılmas” (“A thoughtful friend will not part ways”). This saying highlights the value of true friendship and suggests that a wise and considerate friend will remain loyal and supportive, even through challenges and difficulties. It emphasizes the importance of mutual respect and understanding in lasting relationships) is used in a significantly modified form. I. Yusupov’s achievement in using the proverb in the song is that the



proverbs express a whole concept with the author's word, and the proverb is embedded in the composition of the poem. This way of the poet's use of proverbs in fiction is rarely found in the works of other authors. I. Yusupov pays special attention to the use of proverbs in his poems:

**Ájel naymit ol hám jaqsını tańlar,**

**Diyardań mór basqan yadima meniń [3, 275].**

In the poem, the wise saying “Jaqsı adam Qudayǵa da kerek” is used in a borrowed form. By using this proverb, the author sharpens his opinion and increases its effectiveness. In the following example, the proverb also has an artistic merit in enhancing the emotional expressiveness of thought:

**Mıń esitkennen kóre,**

**Bir kórmegen ókiner [3, 342].**

It should be noted that the poet appropriately used the folk proverb “Mıń márte esitkennen, bir márte kórgen abzal”. (“Seeing once is better than hearing a thousand times”. This saying emphasizes the value of direct experience and observation over secondhand information. It suggests that firsthand experience provides a clearer and more accurate understanding than merely hearing about something repeatedly).

In addition, in the works of I. Yusupov, we find many transformed proverbs:

**Kim ayttı sizdi óldi dep?**

**Jaqsı shayır ólmes bolar [1, 127].**

Among the people, there are a number of wise sayings such as “Jaqsı ólse de atı ólmeıdi”, (“Even if a good person dies, their name does not perish”. This means that the reputation or legacy of a good person endures even after their death). “Jaqsı ólse de sózi ólmeıdi”, (“Even if a good person dies, their words do not perish”. This emphasizes that the wise and kind words of a good person continue to have value and influence). “Jaqsı ólse de isi ólmeıdi” (“Even if a good person dies, their deeds do not perish”. This suggests

that the positive actions and contributions of a good person remain impactful and remembered). In these lines, written after the poet's death, Abbas conveys his thoughts to the reader more clearly and clearly through a proverb. Through reflection, Abbas reveals how talented the poet is and how he occupies a large place in our literature. In the following lines, when talking about fiction and creativity, he successfully used a folk proverb:

**Kóz nurıńnan tamǵan kórkem sóz qanday,**

**Bul bir iyne menen qudıq qazǵanday,**

**Xalıqqa sóziń jaǵıp ketse azǵantay,**

**Shesheń qız tuwǵanday, nur ener júzge [3, 10].**

In this excerpt from the poem “Qálemkes doslarıma”, the proverb “Ilim alıw – iyne menen qudıq qazǵanǵa teń” (“Gaining knowledge is like digging a well with a needle”. This saying highlight that acquiring knowledge is a gradual and challenging process, requiring persistent and meticulous effort. Just as digging a well with a needle is laborious and time-consuming, so too is the pursuit of knowledge, which demands dedication and patience) is transformed. When a folk proverb speaks of acquiring knowledge, the author abbreviates the proverb and omits the word “science”, indicating that creativity is as hard work as digging a well with a needle. This shows that I. Yusupov pays special attention to the use of proverbs in his poetic lines.

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