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# PROVERBS WITH THE CONCEPT OF LUCK

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## Abstract:

A proverb is one of the genres of folk oral creativity with a compact form, but deep content, which was created on the basis of many centuries of life observations, socio-economic, political and cultural experiences of the people. According to their socio-ideological functions, proverbs mainly represent the worldview of the general public, and in some cases, of some social classes or groups. For this reason, the thematic scope of proverbs is very wide, and this scope cannot be limited to the sphere of partial life reality; there is no sphere of social existence that is not reflected in proverbs. Proverbs have a special educational significance due to the fact that they were created on the basis of many centuries of life experiences. Because every proverb is tested several times by people's life experiences and living conditions over many years.

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## Keywords

collections, synonyms,  
dialogues, figurative  
meaning, religious  
superstition.

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## Introduction

Proverbs are considered a necessary tool for our speech in expressing ideas clearly, accurately and figuratively. The term proverb is derived from the Arabic word "qavlun" (to say, to speak), and in Uzbek language it has become the term of one of the aphoristic genres, which is an example of folk wisdom, and is a well-spoken word, speech or expression. Means names. It can be seen that there is a semantic connection with the term genre, which has a clear poetic nature. A proverb is a traditional saying which offers advice or presents a moral in a short and pithy manner. Paradoxically, many phrases which are called 'proverbial' are not proverbs as we now understand the term. We might for instance refer to 'the proverbial fly on the wall' or say that something is 'as dead as the proverbial dodo', although neither of these phrases alludes to a proverb. The confusion dates from before the eighteenth century, when the term 'proverb' also covered metaphorical phrases, similes, and descriptive epithets, and was used far more loosely than it is today. Nowadays we would normally expect a proverb to be cast in the form of a sentence. Luck is the phenomenon and belief that defines the experience of improbable events, especially improbably positive or negative ones. The naturalistic interpretation is that positive and negative events may happen at any time, both due to random and non-

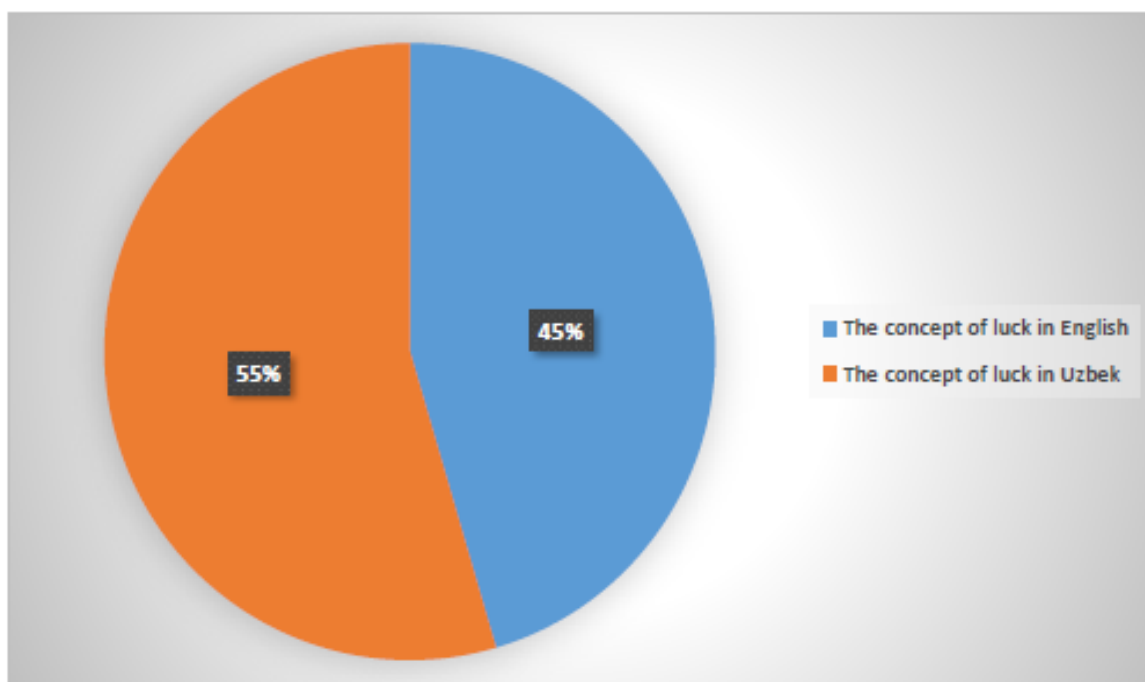
random natural and artificial processes, and that even improbable events can happen by random chance. In this view, the epithet “lucky” or “unlucky” is a descriptive label that refers to an event’s positivity, negativity, or improbability. Many polytheistic religions have specific gods or goddesses that are associated with luck, both good and bad, including Fortuna and Felicitas in the Ancient Roman religion (the former related to the words “fortunate” and “unfortunate” in English), Dedun in Nubian religion, the Seven Lucky Gods in Japanese mythology, mythical American serviceman John Frum in Polynesian cargo cults, and the inauspicious Alakshmi in Hinduism. The work on a certain order of Uzbek folk proverbs, a complex of idioms and chrestomaties, and special collections for them began in the middle of the 19th century. For example, the Chrestomaty-Dictionary “Chigatay Language Textbook” published in Leipzig in 1867 by the Hungarian scientist H. Vamberi contains 112 proverbs, along with some examples of Uzbek folklore and literature, translated into Sud Nega language. The publication of various such collections of different eras has a great enterprise in the collection of folk proverbs, a certain order in them, and promotion of universal ideas in them. It has been. The factual material in these collections, the basics, repeat each other. Nevertheless, they differ from each other in the size, selection, separation of the material. For example, in the next edition of the new collection headed by M. Afzalov, more than 2500 proverbs were divided into 34 topics, while in the last edition of R. Jumaniozov’s collection, 1047 proverbs are under 22 topics. Aggregated. Or to the collection of B. Rahmonov 564, Sh. Only 711 proverbs help to Jorayev’s collection. Research: There are enough proverbs about luck and happiness in English and Uzbek. But the words used in proverbs are not always used in their meaning. Of course, it is not so difficult to understand the original meaning of the proverbs that we usually use a lot and use in normal conversations, but it is a little more difficult to understand the origin of some rarely used or some proverbs that come out of the conversation. Meanings. For this, students are advised to pay attention to the situation and purpose of using this proverb. “ Luck as had the cow that stuck herself with her own horn, As good. “ The above proverb is not about the cow. It was about bad luck here. The original meaning of this proverb is “If you enter a well without luck, sand will fall”. As mentioned above, proverbs do not always have a literal meaning, but can also be figurative. “ He that laughs on Friday will weep on Sunday.” See Superstition in Proverbs: “Friday is cross day for marriage.” Friday has generally been considered unlucky, yet it was the birthday of Washington, Bismarck, Gladstone, Disraeli, General Scott, and Spurgeon. While many untoward events have taken place on Friday, the records of history show that numerous achievements in art, science, discovery, and beneficence took place on the day. In common with every other day of the week, it is marked with good and evil both in the affairs of men and nations. “He that sings on Friday will weep on Sunday.” “As the Friday, so the Sunday; as the Sunday, so the week.” “On Thursday you’ll see what Friday will be.” “Fridays in the week are never alike.” “Friday’s hair and Sunday’s horn goes to the D’ule on Monday morn.” “Friday in the week is seldom a leek.” “Friday’s night dream on Saturday told is

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sure to come true be it never so old.” “Friday’s moon, come when it will, comes too soon.” “If you hear anything new on a Friday, it gives you another wrinkle on your face and adds another year to your age.” (English). “Whoever is born on Friday must experience trouble.” (Tyrolese). “Fine on Friday, fine on Sunday; wet on Friday, wet on Sunday.” (French). Sometimes in Old England a person whose visage was gloomy or who looked disheartened was said to be “Friday-faced.” The widespread opinion that Friday brought ill luck is said to have been due to the fact that Jesus was crucified on that day. As the event seemed to men of old a good reason for regarding the day as ominous of evil, it was easy to imagine other reasons to confirm their opinion, hence it was held that Friday was the day on which Adam ate the forbidden fruit and on which he was driven out of Paradise, the day on which Cain killed his brother, the deluge began, the tongues of the tower builders were confused, the plagues of Egypt began,

Stephen was stoned, Herod the Great slew the children of Bethlehem, John the Baptist was slain, Peter was crucified, and Paul was beheaded. There is no evidence that the prejudice against Friday is due to the fact that Jesus was crucified on that day. It was regarded as unlucky long before the Christian era and looked upon as an unauspicious time to begin a journey, make a visit, undertake an enterprise, or perform a task. There is an aversion to the day among the Brahmins of India, the peasants of Russia, the people of France, Germany, Spain, Italy, and other lands; indeed the aversion is well-nigh universal. On the other hand, the day has not been without its defenders. It was selected by Mahomet for public prayer and is believed by Mohammedans as the most auspicious day of the week. In mediæval times it was considered by the Germans and Hebrews as the most suitable day for weddings. Egyptians hold Friday in honour. In Servia a child is considered particularly fortunate who is born on the day, for the reason that the fact will protect him in after life from the assaults of hogs and sorcerers; and among the North Germans it is held to be the best day on which to begin gathering the harvest. “ Omadning shishasi temirchining dandonini sindirar.” In this proverb, ‘omadning shishasi’ means the power of luck or the result of luck. ‘Temirchining dandoni’ is used figuratively of any person or thing possessing any power or power. It can also be used in the sense of work that is impossible or difficult to do. The proverb literally means ‘Luck can do the impossible’. “Yetim qizning to'yini yomg'ir buzar “. This proverb describes the misfortune and misfortune of an orphan. Among the Uzbek people, taking care of orphans and doing good to them is considered a meritorious deed. The reason is that orphans were considered unlucky, unfortunate and helpless because they did not have parents. The word “to'y” means happiness, joy. Because a wedding is a symbol of happiness for every nation. “yomg'ir” in the proverb means sadness and unhappiness. In fact, rain is a symbol of blessing, goodness and abundance for the Uzbek people. But in this proverb, ‘rain’ is used in the sense of destruction, sadness and misfortune. This proverb means “even the happiest day of unhappy people has disappointment.”

18% of the collection of proverbs in the Uzbek language are about luck and bad luck. 15% of the collections I reviewed in English were about luck and bad luck.



In conclusion, we found that proverbs about luck in Uzbek and English are similar and close in meaning. We have seen that proverbs about luck in both languages are equivalent in meaning.

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