

PROVERB AS AN OBJECT OF LINGUISTIC RESEARCH IN UZBEK LANGUAGE

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Abstract:	Keywords
This article discusses the linguistic status of the proverb, a product of the nation's oral creativity, that is, the folklore fund. In some places, the similarities and differences between proverbs and sayings are substantiated through examples.	Proverb, maqol, matal, saying, fairy tale, 'Devoni lug'atit turk', folklore, classical literature, folklore, 'Zarbulmasal', Aesop.

Introduction

Proverbs are the main source of folklore and they help to develop the speech of people, especially the young generation, to expand the scope of thinking, to teach a realistic view of life. In particular, it helps to enrich the poems of poets and poetess, the works of writers with additional meaning, and at the same time, it seems to add an aesthetic appearance and the spirit of the nation to these works. People often use proverbs willingly or unwillingly during the conversation. But few people try to find out what the proverbs really are, when, where and in what situation they originated.

The word '**Maqol**' is actually derived from the Arabic language and means article, small work, speech, word. Comments are given as a concise, figurative, meaningful and wise phrase, a sentence created by the people on the basis of life experience, usually with the content of advice. Proverbs are not only words that call for manners and education but also are of great importance in the linguistics of the Uzbek language, in general, in all languages. The study of the proverb genre goes back many years. It would not be wrong to say that Mahmud al-Kashgari, who lived and created several centuries ago, started studying the genre of proverbs. In his the *Dīwān Lughāt al-Turk* (English: 'Compendium of the languages of the Turks'), he used proverbs, proverbs and wise words very widely and interpreted almost 300 proverbs and sayings linguistically in terms of meaning. Muhammad Sharif Gulkhani called his entire work '**Zarbulmasal**' - 'Zarb al-

maʼtal’ (“parable” or “proverb”)¹ and used proverbs and parables from the beginning to the end of the work, as it is said in the name. As the main part of the meaning of the work, the conflicts between the butterfly and the owl are described, and more than 400 proverbs are quoted from their language. The grading criteria for project participants heavily rely on the widespread usage of folk proverbs, colloquial expressions, nuggets of wisdom, and familiar phrases. Folk proverbs, which are seen and developed as a separate genre of language and literature, have a concise but sharp meaning. Proverbs are a unique mirror of the lifestyle of each nation. In this window, the attitude of those peoples to life, nature, man, family and society, socio-political, spiritual-educational and philosophical views were shown. Perhaps this is the reason why proverbs have been maintaining their importance for a long time. True, in some cases, proverbs may sometimes be forgotten so that they are not used in oral speech, or do not coincide with the times, but they do not completely leave the language. Uzbek folk proverbs were given a certain order and included in the collections and the work of creating special collections from them began in the second half of the 19th century. For example, Hungarian scientist Arminiy Vamberi’s ‘Chigatai language textbook’ published in Leipzig in 1967, included 112 proverbs along with some examples of Uzbek folklore and literature, and their translation into German was given. After that, one after another, N. Ostroumov (1895), B. Rahmonov (1924), O’. Collections of proverbs of various characters and sizes compiled by folklorists, science and culture workers such as Zaripov (1939-1947), T. Mirzayev, B. Sarimsakov, A. Musogulov (1989) were published. Collections of scientists such as M. Abdurahimov, H. Abdurahmonov, M. Sodikova in the field of linguistics and translation studies were created. Also, with the work of translators such as Ye. Chernyavsky, V. Rozimatov (1959), N. Gatsunayev (1983, 1988), A. Naumov (1985), Uzbek folk proverbs were published in Russian as some collections.²

The words used in proverbs can often be figurative and become antonyms with the original meaning of the word. For example, the word ‘**tuz**’ (salt) is now well known to us in the quality of mineral matter, and you cannot imagine our daily meals without it. But historically, this word had meanings as **correct and polite; field, plain** and has only been preserved only in proverbs: **Qiz saqlasang, tuz saqla** (**If you keep a girl, keep her well behaved**); **Tuzdagi bilan emas, uydagi bilan bo’l** (**Do not try to be with someone else, be the ones at your home**). Also, the meaning of the word **labour, suffering, unhappiness** can be found only in proverbs or some dialects: ‘**Mehnat ham egiz-egiz, Davlat ham egiz-egiz.**’³

Proverbs are wise folk phrases that express a grammatically complete thought, have a small, concise, sharp meaning, and they are used in a figurative sense or both figuratively and in their own sense.⁴ The possibility of clear and concise expression of thought in

¹ EVELIN GRASSI, “GOLKANI, MOHAMMAD ŠARIF,” *Encyclopædia Iranica*, online edition, 2018, available at <http://www.iranicaonline.org/articles/golkani-mohammad-sarif> (accessed on 08 March 2018).

² Matluba Murodova – Folklor and ethnography, Toshkent ‘Aloqachi’-2008, page 66

³ O ‘zbek xalq maqollari. (Tuzuvchilar: T.Mirzaev...) - T., 2005. - 512b.

⁴ Berdiyeva H., Rasulov R. O‘zbek tilining paremiologik lug‘ati, Toshkent ‘O‘qituvchi’-1984, page 11

proverbs is very useful in ensuring the effectiveness of speech. It is a very convenient and widely used tool to ensure the nationalism and authenticity of works of art, and to enrich the ethnic origin, speech, and emotional states of the heroes of the work. The intended purpose of proverbs is multifaceted and polyphonic in nature, and it can be divided into the following types and types:

1. Methodological task in ensuring the validity of the opinion;
2. The task of imagery in ensuring the expressiveness of thought;
3. Intensity task in ensuring the effectiveness of thought;
4. A euphemistic task in ensuring "softness of thought";
5. Psychological task in brightening the views and mental state of the characters;
6. Structural task in ensuring the integrity of the text;
7. An aesthetic task in influencing the feelings of the reader;
8. Perspective task in clear and concise acceptance of thought;
9. A cognitive task in explaining reality in connection with a proverb;
10. Linguoculturological task in ensuring the harmony of language and thinking, etc.

The genre known by the word proverb in oral literature is more popular in classical literature with the word parable, and words with a figurative meaning are used. Although animals and birds are the main objects in this genre of classical literature, in fact, people and their character traits and world views of that time are revealed in their image. As we mentioned above, the object of Gulkhani's "**Zarbulmasal**" is birds. In fact, people are defined in their example. We should also talk about Aesop, a famous ancient parable. His parables are more about animals, and in some cases we can see direct or indirect human intervention. Take as an example his parable "Deer and vineyard". The ideas put forward in it talk about the behaviour that is characteristic of the nature of people. **'The vine saved me, and I intended to destroy it; whoever misses evil on those who do good to him, he will surely be punished.'**⁵ The idea put forward in the matter is that in some cases, a person who has done good for people is not given a proper answer, a worthy thank you is not given, of course, not by using clear words, but in the example of the vineyard that protected the deer from hunters.

Folk proverbs have attracted the attention of great and well-known writers for centuries as examples of their rare folklore in terms of form and content. From Yusuf Khas Hajib to Muqimi, from Alisher Navoi to Oybek, they effectively used folk proverbs. Including:

- In Alisher Navoi's lyrics, "**Chiqmag'on jong'a umid**"(means ' keep hoping, do not lose your hope); "**It uyub qoldiyu, ko'chdi karvon**" (refers to the cause of the happenings); "**Men firoqdin desam, ul der Iroqdin**"(means the situation when you and your partner are saying different things at the same time and because of the misunderstanding);

⁵ Ahmedov S., Qosimov B., Qo'chqorov R., Rizayev Sh. – 5-sinf o'quv darsligi, Toshkent-2015, page 38

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- In Babur's work: **“Bo‘lib turur ikki ko‘zim yo‘lida to‘rt”** (waiting for someone for too long); **“Men edim saningdek, sen bo‘lg‘oyesen maningdek”**(I was like you, you will definitely be like me);
 - In the work of Abdulla Qahhor **“Otning o‘limi, itning bayrami”**, **“Quruq qoshiqog‘iz yirtar”** (your problem is a party for others);
 - In the epic **“Alpomish”**, there are many proverbs such as **Sulton suyagini xo‘rlamas”**, **“Elakka borgan xotinning ellik og‘iz gapi bor”**.⁶

In conclusion, a sufficient study of proverbs, parables and every field of folk art in general will help us to better understand our identity and the customs and traditions of our nation that have been formed over the centuries, and to preserve them helps us learn to preserve. Keeping them helps to preserve the language wealth of all languages. Proverbs have been studied in linguistics as an official unit and have been widely used not only in works of art or examples of classical literature, but also in journalistic publications, newspapers, magazines, and memoirs. In works of art, proverbs are mainly used to have an aesthetic effect, to create the atmosphere of that time, while in non-fiction, they are used for the purpose of communicative influence on the audience.

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⁶ Madayev O., Sobitova T., Xalq og‘zaki poetik ijodi, Toshkent ‘Sharq’-2010, page 40