

# Idealistic study of proverbs

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## ABSTRACT

Proverbs are one of the oldest popular genres of Uzbek folklore, which reflects the worldview, attitude to society and moral norms of the people. In this article, spiritual and idealistic features of proverbs are elucidated and salient examples from masterpieces are given.

**Key words:** proverbs, educational value, spiritual image, conclusion, original idea, folk tales, meaning, spiritual expression, poetry, prose, folk.

## I. Introduction

Proverbs are a synthesis of the spiritual image, ideals, hopes and aspirations of the working people, as well as their views on nature and society, a generalized expression of life experiences. A proverb is an example of logical observation, a wise thought that summarizes the rules of etiquette and morality. They have long lived as an expression of the people's knowledge, intellect, and thoughts; expressed the tried and tested, life-affirming concepts. Proverbs are of great educational value. They warn people ("Don't laugh at anyone, you have laughers too"), gives advice ("If you don't know the way, ask for directions), reprimands and criticizes ("I see the old man"). ("The mouth of the one who works is like a stone, the head of a person who does not work is like a stone"), the comedian laughs and exposes ("The knee of a man without work laughs") and others. The proverbs contain deep content, wisdom of the working masses, national traditions, centuries-old life experiences, opinions, assessments and conclusions about the events of nature and society. That is why proverbs are long-lived. In the proverbs, each historical period, socio-political events to a certain extent leave their mark. Also, new proverbs are created and the vocabulary is enriched.

## II. Literature review

B. Sarimsakov, in his article "Proverbs" compares the genres of proverbs and sayings, saying that in the proverb, the idea is expressed in the form of a clear, complete, concise sentence, and in the proverb the original idea is not expressed. The fact that in the proverb there is only a sentence.

Uzbek literature has a long history in the field of literature and folklore. It was in this process that his extremely varied forms emerged according to his system of themes and genres. In any case, written literature has never strayed far from oral literature. At the same time, written literature was an important factor in the preservation of many examples of folklore.

We know that the first great dictionary of the Turkish language, compiled by the encyclopedist Mahmud Kashgari, contains unique examples of both oral and written literature, in particular, many folk sayings about oral creation, and that is why, we know them today. Yusuf Khos Hojib's epic "Qutadgu Bilig" also uses many examples of oral creation, especially folk proverbs, either in their original form or with some modifications. A similar phenomenon is observed in the works of the representatives of our classic literature: Ahmad Yassavi, Nosiriddin Rabguzi, Atoi, Sakkoki, Gadoi, Lutfi. The proverbs used by Alisher Navoi in his works are universal. Muhammad Sharif Gulkhani is the author who paid special attention to the articles after "Devonu lugotit-turk".

Devonu lug'otit-turk" contains folk tales on various topics, explaining their essence and the place of their use. There are also proverbs about patriotism, love for the motherland, honoring the motherland.

## III. Analysis

In the proverb, "No one will be satisfied, and no son will live forever" (Time will pass, no one will be satisfied, no human child will be immortal), the world is mortal, it is about the shortness of human life and urges not to waste it.

The proverb "Give milk to those who do not drink water" (Milk to those who do not drink water) is used to mean do good to those who do evil.

The answer to goodness is goodness, kindness, generosity, or praise. A proverb says, "A bird flies in silence, and a man of fear speaks." (A bird flies to a tree with many branches, a good man).

Or another option: It is said that the wind blows on a tree and the wind blows on a tree, and a good man speaks. Therefore, he must take care of himself.

One of the highest virtues in man is humility. On the contrary, wickedness, lowliness, and facelessness are among the worst traits. That is why, there is a saying in the language of the people: "Fight with salt, do not sharpen with wood"

The proverb "A mountain does not bend, a sea does not bend" (a mountain is not bent by a rope, the sea is not closed by a boat) is used in the sense of not stopping for a trivial reason.

The proverb "Labor does not remain in the field" (labor does not go to waste) encourages serious work.

The proverb "If there is sand in the field, there will be no morning in the field" (If the soil is ripe during plowing, there will be no misunderstanding in the threshing floor) emphasizes the need to work from the beginning to avoid misunderstandings and disagreements.

The proverb "Better is the head of a bull than the head of a bull" (Independence is better than obedience).

Proud people are criticized in the article "Ashuch ayur tubum altun, kamich ayur men kaidaman" (Pot told: inside of mine is made of gold, spoon told: where am I). The scholar also explains the use of this proverb: this parable is

told to those who are proud in front of acquaintances who know who they are.

The proverb "If a calf is born in the mind, it will burn in the ditch" (If a calf is born in the barn, the fire will burn in the ditch) means that there is no need to try and grieve too much for food.

The proverb "When the ummah comes, the welcome comes" (The guest comes, the welcome comes) says that it is necessary to greet the guest well, not to get bored, and to be more generous to the guest. It is said that a guest is a factor in spreading respect for a person's name.

The proverb "A girl cannot be brave" (The voice of a stingy person does not make a sound) criticizes greed, greed and narrow-mindedness.

The proverb "When a child is hardened, he rejoices when he is young" (A person who works hard in his youth rejoices when he grows up) The proverb calls for hard work from a young age.

"A lone goose will not win" (Lonely goose does not sing) - in line with the proverb "A lone horse does not get dust".

The proverb, "Two fleas will drink, and the blue of the earth will be renewed" (Two males take an animal, and a fly flies in between) states that the younger ones are harmed by the blows of the two older ones.

#### IV. Discussion

In the proverbs quoted in Mahmud Kashgari's "Devonu lug'otit turk" various forms of the spirit, worldview, attitude to people and work of that time were expressed. These proverbs were widespread among the ancient Turkic tribes and clans, and their variants have survived to the present day, and some of these proverbs are still widely used among the people.

There are some peculiarities in the use of proverbs in the written literature:

1. A poet can use a proverb in his various works and perform different poetic functions.
2. Poets can use the same proverb in different periods of a century, even in different centuries, to ensure the ideological and artistic maturity of their works.
3. The same proverb can be used by different poets at the same time for different poetic purposes. Thus, the occurrence of proverbs in written literature, including poetry, has been going on for centuries, and this phenomenon can play an important role in the relationship between folklore and written literature.

The art of quoting a folk proverb to prove an idea expressed in poetry and prose is the introduction of a proverb. In the history of our poetry, the use of proverbs, sayings, and wise sayings for poetic purposes reveals three main features:

1. The proverb or saying quoted is indicated by the word "parable", emphasizing that it is known and popular among the people.
2. A proverb or parable is quoted without any reference.
3. While the content of the proverb or saying is preserved, its form is slightly changed and expressed in a new form at the request of the weight of the poem.

Sending parables as a poetic art can be found in the examples of our poetry. Dozens of masterpieces of this art can be seen in the famous monuments such as Qutadgu Bilig and Hibatul Haqiq. For example, Ahmad Yugnaki writes, "I adorned my book with advice and proverbs so that it would be useful and pleasing to those who read and heard." This art was used as an important poetic tool in the composition of prose and poetry that appeared after these works. Hundreds of bytes of Lutfi, Atoi, Navoi can be cited as a high example of this art.

#### V. Conclusion

Proverbs are not only a generalized conclusion of the people's notions, life experiences, and opinions, but also a figurative expression of the truth, as well as a verdict on this or that issue. The proverb is an example of a concise, well-crafted, broad-minded figurative speech. A proverb in the form of a sentence does not contain too many words. Each word is clear, used in its place and has its own rhythm, melody, composition.

Uzbek folk proverbs have been around for a long time, formed as a separate genre and passed down from generation to generation.

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