

Historical Roots of Proverbs Expressing Uzbek National Value

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Abstract

this article examines the historical roots of Proverbs expressing Uzbek national value and the problems of how correctly they are currently used.

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Folk Proverbs, which arose as a kind of phenomenon of language, philosophy and artistic creation, are a genre of folklore with a compact Sacky, but thoughtful content. Such facets, each of which has demonstrated with amazing power the appearance of a slice, the sophistication of our speech, the logic of our intelligence and thinking, and is able to reach, are a window into the centuries - old life experiences and domestic lifestyle of our people. This artistic window is a complete manifestation of his life, nature, attitude to man , family and society, socio - political, spiritual - educational, moral - aesthetic and philosophical views, in short, self and self. That is why proverbs are widespread in fiction and have been and have been constantly used in artistic, historical and scientific works , political and publicistic literature in lively colloquial and mutual colloquial relations for centuries . Between the years, the circles of their innovations were created, the lively circulation of the old ones, the range of meaning of the existing in the language was expanding or spreading. Even a certain part of them has been forgotten. Because such a huge folkloric heritage of the Uzbek people from a philological point of view remained practically uncollected and unexplored until the next centuries. The use of such folk proverbs to ensure the fluency of the past and artistic language has been the focus of all contemporary word artists . Great children of Uzbek people Yusuf His Hajib, Ahmad Yassawi, Rabghuziy, Lutfiy, Alisher Navoi, Babur, Abdulghazi Bahadirkhan, Munis, Ogahiy, Nodira, When the works of Muqimiy, Furqat, Avaz, Hamza, Sadriddin Ayniy, Fitrat, Chulpan, Abdullah Qadiri, Oybek, Ghafur Ghulam, Abdullah Qahhor and dozens of other creators are thoroughly studied,we make sure how many proverbs in their composition are sometimes contained precisely,sometimes, as they grew up.In our history,we even face cases when the proverb is special,if the word is permissible,from the point of view of folklorism,although in an episodic character, we are divided in attitudes.The collecting activity of Mahmud Koshgari,a huge linguistic scientist of the X| century, folklorist and ethnographer, and the " dictionary of the Devani turk is bright to this an example would be.The "Devonian" also cites about 400 proverbs and matalas common among Turkic peoples with various relations,many of which are still successfully used in our language today with some variations.It is worth noting that in this place in the history of our literature there are also works created on the basis of Proverbs.For example, Muhammad Sharif Gulkhani's "Zarbulmasal"contains more than 300 Proverbs.Or the fact that Suleimangul Rojiy put more than 400 Proverbs into poetic weight in his work "Zarbulmasal" is also a notable phenomenon. At different times, in different years, the publication of such collections has been of great importance in finding folk sayings, giving them a certain order, and propagating universal ideas. The factual material in these materials basically repeats each other. However, they differ from

each other in terms of the size, selection, and division of the material into topics. For example, the next edition, prepared under the direction of M.Afzalov, was devoted to more than 2,500 articles on 34 topics, while in the last edition of R.Jumaniyozov 1047 articles were compiled under 22 topics. Or V. Rahmonov's collection included 564 articles and Sh. Jorayev's collection included 711 articles. Undoubtedly a great achievement in the collection and study of Uzbek folk sayings was the preparation of their scientific and academic publication. Published in two volumes in 1987-1988, the collection includes about 13,000 folk articles . This is a clear proof of how rich the cultural and national heritage of the Uzbek people is. While proverbs are expressed in firm polarities in the form of centuries of life experiences, the conclusion of constant daily observations, in which the meaningful diversity of each word, the stagnation of phrases, and the formal stability predominate. But instead of applying, their scope of meaning is constantly expanding. Therefore, special attention should be paid to each word in the article. They contain words that historically mean completely different meanings. For example, the word salt refers to a mineral today . Historically, the word is true; field, which means the meanings of the plain, and is preserved only in the proverbs: If you save the girl, keep the salt, not with the Salt, be with the house. Also, the meaning of the word labor is suffering, unhappiness, which can be found only in proverbs or in some poems: Labor is twin-twin, and the state is twin-twin .

Proverbs as a product of the art of speech are also phenomena of eternity. They can meet dozens of meaningful edges of a word, artistic imaging tools, all examples of poetic combs. For example, in addition to evil, selfishness, freedom, curvature, dishonesty, hostility, cowardice, ignorance, ignorance, obscenity, obscenity, happiness, arrogance, dishonesty, deception, impatience, infidelity, greed, there are meanings of waste and so on. These proverbs show how wide the meaning of words is. In interpreting articles or their semantics, it is necessary to unconditionally take into account such meaningful aspects of them.

Proverbs can be used as a product of word art in a portable sense and in both senses. That is why we encounter in them a variety of artistic means - different forms. But we also see that the low use of similarity in the proverbs is not typical for this genre. If we use the proverbs with similarities, they usually lose their proverbial character. For example, "Bulbul loves the homeland Adam" article "a man who loves his country as if he loved a nightingale, or the article "Repeat if you are a farmer, if you are a mullah," "Repeat if you are a mullah like a farmer plow.

In recent times, we have been confronted with the use of the proverb in the press without taking into account the nature of it. For example, the proverb "Greater than your father" is used to break it. There is no discrimination against the father, but the people agree " would not create a proverb. It is necessary to exaggerate the respect of the teacher, but the people have the notion that the first one teacher of all mankind is Allah. If the father is equated with the other teacher, the content of the proverb will change completely and contradict the views of the people. The right multi-option proverb is a unique phenomenon. But this does not mean that proverbs can be changed as much as they want. Optionally, too, has its own laws. In short, since the proverbs are rigid expressions in the form of the conclusion of constant observations of centuries of life experiences, they are dominated by the ma'n' variety of each word, the stability of the phrases, the unequivocal stability. Uzbek – Our mother tongue is very rich, meaningful, attractive, and the color of the color has been proven since the time of Navoi. Phrases representing our national – spiritual values are a rich spiritual treasure of the Uzbek people, further enriching the content of the language, passing from centuries to centuries, from generation to generation. In Uzbekistan, the works of scientists who have conducted scientific – creative research on proverbs, patterns, phrases, and published books are significant achievements in this regard.

Doctor of Philological Sciences B.M. Jorayeva in her scientific research divided Uzbek folk proverbs into 6 groups formed by intralinguistic units. a) proverbs formed on the basis of expressions: do not say eight without counting - don't say eight without counting. b) Proverbs formed on the basis of folklore genres: d) proverbs formed on the basis of religious concepts, f) proverbs formed on the basis of people's expectations, c) folk proverbs formed on the basis of games e) proverbs formed on the basis of hadiths. Cultural among peoples . Translation is a part

of the formation and development of relations. About this, V. G. Belinsky said, "Translating the literary works of one people into the language of another people is the basis for their rapprochement, exchange of ideas with each other, and then a new literary work is born and intellectual shift takes place." In addition to cultural relations, translated works also cause the development of friendly relations between representatives of different nationalities. In his book "The Art of Translation", K. Zhораев made a special mention of the activity of translation and mentioned this tariff: "The work of translation is the mutual exchange of national literatures, which allows to eliminate the national accuracy found in one and the deficiency in the other." one of the most reliable tools. And the translator is creative a writer who implements the process" Of course, engaging in translation activities is a reason for strengthening friendship ties between nations, respect for traditions and customs, and if there are some shortcomings, they will be corrected during translation. Proverb - symbol of wisdom, wisdom. It requires a special ability to read it correctly, understand it correctly and convey it to others. In this case, arrogance and irresponsibility cannot be allowed, as well as unknowing appropriation cannot be allowed. The person who prepares the proverbs for publication and says that he will make them popular should first try it.

In conclusion, it can be noted that proverbs are formed on the basis of the unique culture of each nation and become the cultural heritage of this nation. The customs, traditions, joy and sorrow of that people are reflected in the proverbs. When translating proverbs of other nations, it is specific to the nationality attention is of great importance. At the same time, it serves to strengthen friendly relations between nations.

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