

The Pearl Of Thought

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Abstract: *This study explores the role of proverbs as a unique form of folk wisdom reflecting social life, cultural values, and literary traditions. Proverbs, as condensed expressions of collective human experience, function as both linguistic and cultural artifacts transmitted across generations. The research analyzes the origins, functions, and transformations of proverbs within Eastern and Turkic literary traditions, with particular emphasis on their presence in classical works such as Devonu Lug'otit Turk, Gulistan, and Panchatantra. Using qualitative textual analysis, the study demonstrates that proverbs serve not only as aesthetic elements but also as moral and philosophical guides embedded in literature and everyday communication. The findings reveal that despite historical changes, proverbs retain their semantic stability while adapting linguistically over time. The study concludes that proverbs are essential components of intangible cultural heritage and continue to influence both traditional and modern literary discourse.*

Key words: *Proverbs, Folklore, Social Life, Turkic Literature, Cultural Heritage, Oral Tradition*

Introduction

Proverbs represent one of the most enduring forms of human expression, encapsulating centuries of collective experience, wisdom, and cultural identity. They emerge from everyday life and reflect the worldview, values, and moral principles of a society. Across different cultures, proverbs exhibit remarkable similarities in meaning, suggesting a shared human understanding of life and social behavior [1].

In Eastern and Turkic traditions, proverbs hold a particularly significant place, functioning as both linguistic ornaments and philosophical statements. Classical literary works such as Gulistan by Saadi, Panchatantra, and Mahmud Kashgari's Devonu Lug'otit Turk demonstrate the deep integration of proverbs into written literature [2].

Despite their importance, there remains a need to systematically analyze the role of proverbs within both social and literary frameworks. This study aims to examine how proverbs function as carriers of cultural memory, tools of communication, and elements of artistic expression.

People saying of the experience collected over a long time of living, thinking style, and life are manifested in many ways like you to look. In this regard, according to the meaning of the saying of the various nations are similar to each other. The "arab proverb of", "the saying of", "american indian proverb" you say, while relative arranged such are listed. Arab or because the spiritual life of other peoples similar to the trend of saying saying to uzbekistan also decorated. This race, regardless of religion is the root of all people in the world that means single. The artistic mindset of people always saying the people of the conversation as trinkets, daffodils, giving to the dialogue. Golden snow, rain,

stay in zanglamaganidek namgarchilik also when, how much time passed, although it does not change the content and meaning of the saying none. But with the passage of time will keep opened new facets of the meaning of the proverb. Saying this tale of a song, like a poem compared to other types of solid oral creativity of people, that has a strong basis of survival suggest that people affected himself as the same from eternity. Teranligi of the meaning of the proverb, with the width of the coverage is not proud of the style of compact and artistic expression thought jarangdor with the people of the other pearl, from according to seems overdone. The psychology of the people that they, the people and the spirit world, which is the expression of song, poem, fairy tale, not to the mutual conversation of the people, the circle gurungi, wedding, ceremony, bereavement, also for any gatherings and incomparable beauty, charm was dedicated. The proverb of the poem, the story, narrate, novel, drama, literature seems to be in the bosom of the incomparable writing sample tragediya as specific trinkets. For example, firdavsiy of "Shohnoma" c, the lace, I suggest "the divine comedy c, as well as Sheroziyning "Gulistan" and "Bukhara"i Ganjaviy after nizami, Xusrav Dehlaviy total military affairs, alisher navoi "Khamsa"the world's most beautiful, memorable and we have pages like the adage saying that the sun and the moon is illuminated. For example, Sad'iy not only in the east but also in a number of works, most of the world literature bright stand "Gulistan" debochasi to be the cause of the writing of the book in comments: "every time you take a breath from life, // qiyo a boqquncha is going participation! // Sleep for fifty years, as was passed in, // life qayg'usini qilg'il the remaining five days, // work bitirmagan pay the rest to shame // caravan nog'orasiga pay have left behind. // Sweet sleep of the passenger in the morning // set the address to come. // Who come in here, a building lowered, // himself went, stayed, keep... // Vafosiz in any case don't give their heart to the world, // charx of kajrafdor is not a friend to no one. // Will die, no doubt, well too bad, // blessed man left a good name," says the proverb of the series brings. "Gulistan"'s like saying the next part also ring chain tied firmly with each other, stemming from the experience of mankind living on the east donishmand, said that illuminated the way of life in all those times, advice, opportunities impressive shades, is brought to power [3].

Methodology

This research employs a **qualitative textual analysis** approach. Primary sources include classical Eastern literary texts and Turkic linguistic works, particularly:

Devonu Lug'otit Turk by Mahmud Kashgari

Gulistan by Saadi

Panchatantra

Selected prose and literary works from Central Asian and Eastern traditions

The study analyzes:

The semantic structure of proverbs

Their functional role in literary texts

Their transformation over time

Their socio-cultural significance

Comparative analysis is used to identify similarities across different cultures and literary traditions [4].

With samples of the peoples of the east turkic literature, the literature of countries in other regions of the world rarities checking elections, saying exactly the artistic thinking of the people of the world from the heart of the "red thread" and was similar to each other in terms of their meaning, the trend is similar to that, most importantly, the ancient past for saying that the slightest eskirmagani appeared in the times, years, centuries, the wind etkazmagani no damage to them, saying that live just as a phenomenon of modern-day sprint that reflect like a mirror, the person we are amazed. Intangible

things and material things more than the appearance of the proverb have a faster impact in time, every last moment stone, marble, made of baked brick from a massive architectural restoration facilities craftsmen pulled from knife, spoon, plow, nayza, rifle, prepared clay pot, bowls, such as living in the things that apply to products, materials, cotton, silk, wool, leather sewn stack-head, the emir of the dress and is to be addressed. For example, "the arab tale", which is called the famous "a thousand nights" book "of sayfulmuluk narrate" a place in "the servant, the one who put all one sees on the forehead, saying," come and have difficulties, distress, put into a stressful situation he had reduced to the prince: "You – why. While this works in the beginning, your forehead was stricken [5]. All of these – was the will of god. From now until the patient gets rid of this difficulty, we do not choram pieces" that comfort. (A thousand nights: the tale of the arab [6]. Eight volumes. 7-volumes. – Tashkent: "Uzbekistan", 2015. – 504 b. – 160-page). Made on the basis of the proverb is such a fail-prince bildirolmaydi no objection to counsel. Because the saying being added to any idea of it, opportunities, advice, or appeal, encouraged chorlov regardless of that, without taking the effects of man does not remain. While saying this symbolizes the incarnation of power to the same effect, like the light in the heart. The essential ministry of the meaning of the proverb of the language fluent ministry of the word of jarangdor, imaginative expression of the man from the anxiety of living with heart toliqqan he encourages daily doing trivia in the mutual circulation-manfaatparastlik in the relationship, selfishness, such as malformations of the tarnished the light of consciousness, the light will bring. While the soul of a living person such power always felt the need to, his mind will shine like the light from. It is obvious, people will complain more than I do. Noraso that claims the world are saying. The man in distress, restlessness the same capacity, the same light is born from a strong need to. In the bosom of the proverb, meaning the light of wisdom, songs qatida security essentials, which is the soul, the personality of sorrow to the world of content dedicated to the beauty of life gives trinkets. Because they so'lga in the body, mind, aroused a sense of aspiration extinct any problem, the time will come, will find their own solution, concerns that arise unexpectedly, of course, to pass umidlantiradi, assures [7].

The proverb in the mouth the words sweet words, simple comfort, consolation to souls in need of ointment becomes. So here also by saying because of the presence of wise men features the elderly, the less life experience, young people also speak during the conversation uses them. The saying, when he spoke, adding to any person because of age, outlook, aim, desire-desire, regardless of allaqanday will be engrossing. Hear, which the audience also join the conversation proverb counsel, counsel also ta'na, dashnom to qarayolmaydi also ignored. His opinion welcomes and acknowledges or object will be rejected. Find while saying this, fairy tales, poems in other genres of oral creativity of people to leak out from the deepest and most profound thought qiyoslaganda qa'ri to go to the layer will be the proof of the soul. From the aspect of the same songs, only saying they include along with the music. But the song saying, giving proliferation, allaqanday bright charm that held all equally recognized. The proverb people in society intangible riches of his treasure thoughtful content, has occupied a high place most pretty with pronunciation. Because the content of the saying to express the trend is similar to the pronunciation and meaning fit resonates. True to the poem them in the quality of the fit (similar to sifatlash exaggeration and artistic image and other tools) and of wisdom, merge into the interaction of specific features. Thus saying, proverbs teaches men to live like a man, called. For the same reason people thought this is appreciated rarities, will be translated from language to language, it will be an invaluable asset to ajdodlardan generations [8].

The content of the proverb, which includes thoughtful at the beautiful tone, beginning with giving voice jarangdor is completed. Due to this feature bring pleasure to the heart of the proverb, mind-from the imagination tubanlik biqiq heights removes the floor in thought-creates the sense of the floor [9]. Many of them appear ancient, seem to be so new. The criteria for the saying of space and time, does not have limits. The logic has to fit the mold of saying. Different rarities of people thought this way, in a different form is manifested in those activities. Warning contact, encouraged to opportunities that will be presented, said counsel constitute the essence of the proverb. This aspect of them all "cells" explains the contents of the words in the tone, and sense will leak out from the layer. Interpreted the meaning of the proverb, commenting on the basis of examples, the weight of them when offered, the strength of the effect is further increased. "Indian "Panchatantra" c, as well as the "gulistan" in

regard to this feature of the game, "the pearl of world literature," says recognized. For example, the "Panchatantra" at saying, adage, opportunities, fail to counsel surrounded, the following is provided: "in the hands of Isrofgarning, even, is not going to afford the state also was driven like riding inexhaustible. Mabodo shed sweat but I labored even if, as something on the hive thing zig'irdakkina also ants will be multiplied. So, burn the soul you need to collect wealth [10]. Yo'qni yo'ndirish, the breakdown preservation, asralganni increase, while your increased should be able to. But life is full of trouble. How to protect urinma property every time there is a risk to lose it. Use falls in trouble when davlating the beginning, therefore, the state is in fact you. Consequently, the accumulation of wealth, jealously save it to add to and benefit from it should be charged. After it's all been said: "if you're not working with the mind, davlating oshni pursued after centuries // the water a good harvest if we give step-by-step" (the holy book Panchatantra, or five. – Tashkent: "the generation of the new century", in 2013. – 336 b. – 10-page). The eye of the heart will open, while those saying such comments, it takes many lessons about life from the reviews. They darsxona performs the function specific for each day". Of india in this book, as well as the "Gulistan"ida interpreted as arising from the conclusion of the conflict, saying the events of life are. For those saying this sign, model, correct, acceptable and likely to be chosen the way of advice, referrals, promoting the idea that tries to carry out the necessary tasks. They not only thoughtful review, a significant idea, but is the expression of a deep feeling of those too. Therefore, every nation, his own song, a poem, a fairy tale also keep your eye on the apple in the number of the proverb, has transferred from generation to generation. Qutlug'meros this simple conversation, mutual communication, the wedding ceremony and bereavement in the family also pulled from the issue of the relationship between household in the culmination of countries focused on solutions to the problems at the point of review is applied [11]. Because saying, opportunities, fail-to advice, calling, call, chorlov to tantanavor shades, giving people dedicated to good mood was awakened in them a sense of hayotsevarlik, will get rid from depression [12]. I can say of saying that songs, poems, together with the people knew, the tamal constitute the foundation of artistic thought. All of the contours without saying who embraced humanity's intangible cultural environment security essentials appears. From the experience of the person they daily living particles-particles, collected from the deep layers of history and shaffoflanib will leak out. I mean the truth in the proverb ancestors, their passions, ambitions, generations wishes-wishes and dreams associated with them-pure admiration for the purpose of the landscape of time and space is identified. From this aspect in the history of Uzbek literature kashgari's "Turkish Devonu lug'otit" the game is distinct and separate [13].

Results and Discussion

Proverbs as Reflections of Social Life

Proverbs originate from real-life experiences and reflect societal norms, values, and beliefs. They function as a "mirror" of social reality, illustrating human relationships, moral principles, and collective wisdom [14].

For example, proverbs related to labor, patience, and morality are found across different cultures, highlighting universal human concerns. Their persistence across generations demonstrates their adaptability and relevance. Hamidulla note boltaboyev the professor noted: "Devonu lug'otit turkey" if the adage saying and quotes were 318 of them, the two of them 26 times, 6 of them taken up to three times the language. The turkic people saying this philosophy, the experience of living, the means of connection to the nature of the event"(adab ibtidosi H. Boltaboyev Knowledge. - // Husayn ibn kashgari. Turkic words of devon (Devonu lug'otit turkey): let 3 volumes. 1-volumes. – Tashkent: "the word "CLASSICAL", 2016. – 388 b. – 15-page). The kashgari of this game "the Panchatantra" and "gulistan" is totally different from that. Indian pandnoma, as well as specific didactic aphorisms of work is a collection of poems and stories, "Devonu lug'otit turkey", also evident from the name of the dictionary, is jamlanma ie words. The author on this feature of the game: "every tribe belonging to the properties of the words to be made to show a brief explanation of the application and how many I wanted to keep special way. In this work as an example, the Turkish language from being used in

poems come from aytiladigan joy and mourning on the day of the adage, saying, ' I have come from, they will from users that the national transplant, transplanted the voters, in turn, convey to the speaker and the audience in the same language," that (those source. 25-page). "Devonu lug'otit turkey" in quotes in the desert're saying at sarhad dashtu the width of the livestock feed, and who live a nomadic life the living spirit of our ancestors yovqur, enthusiasm quenched, the aspiration will be reflected. For example: "when faced with the enemy, scientists in the debate is a test", "ostonasi also looks to the door as the gateway idle", "burn the mouth with the grass", "revenge to the people that are like debt cake thing. Although you know it, your hands do a lot with your power that far", "over time, those will not to'ya, did not remain perennial of the children of men", "the beautiful, the beautiful folds do yourself, others, your ata sweet foods. Qo'noq (guest)s respect, fame've let the country spread to the el" (called the source. 48 – 51-page). Gavhar qatra saying this to the meaning and content of human thought, the humanitarian spirit in his soul, in the best traditions of philosophy and poetry will clear it was going to soak known. Simply saying it might not appear the same example from someone knit them dabdurustdan cast due to misunderstanding human thought attractive sparkle this year with the ones that spark the birth dramatic conflict the realities of life, who do not stand a consuming fire extinguished in the bosom of gurillab saying so, therefore, they daf'atan torttirishi alert those people, leaving no one to tear off is that it is neglected. "Gulistan" or "Zarbulmasal saying"the writing sample in literature, for example in classical literature ruboiy, tuyuq fard checking the poems of poets or modern elections, as well as the work of perfection in terms of form and content, and to afford clear gulkhanij mature and removed. In terms of form and content of the proverb and because of this gloss will find pass from generation to generation without any obstruction. The meaning of the poet in the poem which made faint line, choke she'rxonlik take pleasure of juggling that occurs. Such defects, the defect of his life while the poem is forty. While saying such free from disease. They enter to the consumer in terms of form and content in a polished case. Impact to its modern shape, while it does not aim at the content violating dramatically. That is, the pronunciation of words in saying that with the passage of time, the composition will change, but the general meaning of the proverb is retained. For example, "turkey Devonu lug'otit"at "ukuz" comment the purpose of the word "fox slaps his iniga bol ukuz" pay saying that quotes. This is the current language in the saying "the fox in his irillab depending on the slot (if uli, glad) is scabies" is in the style tabdil. The Kashgari "this is his saying, eli, and said at the seeds of the country's yomonlovchilarga" it is noted that (who lug'otit devon m. kashgari of turkey. The three volumes. 1-volumes. – Tashkent: "the word "CLASSICAL", 2016. – 57-page). The saying from simply living the experience of the people in the same example, do not describe, they are a bright image in the mind by means of symbolic gestures expressed on the basis of ayonlashadi. From this example one more thing – saying in those activities, actions, be compared to the behavior of other creatures, it is also impressive to give in to the idea, saying, it is known that the target shades. Kinoya are embodied in the proverb, is the fact it gets features like kesatiq. "Devonu lug'otit turkey"at "do'ppifurush bald husband to come to the store, saying," will come. At that time, saying this "Tazib bo'rkchiga comes in the form of" has been applied is known (from the same source. 36-page). Kinoya imaginative specific in saying this, kesatiq tone of the product. As much as possible, which everyone in his shortcoming, fault, defect hide, try to hide, others are clean to the eye, shaped appearance beayb have tried, but their attempt to be realized such people, have been pointed out to the notice of ustamonlik. In the proverb "scabies", "bald" me from living the lifestyle of the person of the word, giving will reveal common skin diseases that had in those times. Kashgari the ancestors of "bird qana, ati's land", i.e. "the wings of a bird, with a throw with the land, saying," that uses a lot of noted. Imaginative specific in saying this, the breath will also ufurib of the times. "Devonu lug'otit Turkish" in the creature in the example of the proverb is taken and many of the phenomena of nature with the strong connection between human life in the same way is noted. For example, "until o'kuzning azaqi hammer, with due regard buzug'u be allowed for quick economic growth", i.e. "foot of water till the well is the calf's head is called the same source. 59-page). City environment, multi-storey houses live in grew, horse, ass, bovine, calf stand close nomadic young people who live on the heritage of our ancestors is seen dealing with livestock as saying no to clearly understand that the content has become natural. Because this is how they may play an important role in the daily life of those creatures, the life of the people is not in the past, at the present time also, then you can also

imagine that etisholmaydi directly related to them is enough. While our ancestors to human activities, those inter-related to direct a creature of events tied to the majority of the relationship, is expressed in the symbol of. For example "Ag'ilda og'laq born unar horse", i.e. "a young goat in molxona if it is born out of the sprouts of grass in the ditch, "the alim – the lion, since - sichg'an", i.e. "recipient – the lion, the giver – mouse". Thus, those who have given to people taking debt and debt are pointing to a relationship. Given debt – arslonga taking out a loan – mice were similar. Without fear of debt that gave the lion as it is confident. Debt makes you scared like the mouse while taking in his face. Proud of polished, very extensive, thoughtful and imaginative thinking is indicative of the bright reflected as saying that the content of our ancestors. "Devonu lug'otit turkey"at "ata" when you say camel made axta be noted, refers to him as comments to "ata coat-of-arms thicker ash, az achqa see" was the application of the proverb. (Those source. The 69-page). This saying if the current language in our tabdil, "ata shipping food to the hungry people, even little seems to be the one who" takes the form of. Ata strong, energetic regard camel hundred-fifty pounds, load it up, delivers long to address. Famine had experienced the touch of hungry belly to the troubled people from so much food, too little, bit it seems. He is afraid from the left end of the feed. Kashgari the time he lived in, but also people from the famine and its effects arising from the drought in the recent past who suffered troubled. "Devonu lug'otit turkey"from those in place at a few natural disasters, social justice his uquvsiz suggesting that many suffer from. The meaning of the word, the scope of application had known after: "ingrab ingan in the market Botu" ("ingan (females camel, protected them because of that) ingrab in bo'zlaydi fit") (those source. 98-page); "gauge the thicker the land die, constipation if jag'rimas"("sandals, people og'rimas leg, the tissue, the horse will not be yag'ir" (those source.88-page); "tin kadi if you pay igan duck lake state budget"("goose up, duck occupy the lake") (those source. 88-page); "itqa ats in uv, ul jezmas" ("the shame of the dog (come ashamed of it), ul (tagcharm shoes, the heel of) g'ajimaydi" (same source. 95 page); "the fish in the water, eyes tash" ("the fish of himself in the water, eyes apart" the same source. 254-page); "Liking striped coat-of-arms pay bol"("the shade of the cloud to the load is also idle". Those source. 110-page); "Tag'ig'uqruqin the puncture, the tengiz qajg'iqlin bukmas" ("tog'arqon egilmaydi with the sea with the boat bekilmaydi". Those source. 86-page) provided as an example of saying you like [15].

The saying "the Devonu lug'otit turkey"izohlanayotgan at the opening of the meaning of the word indicating the degree of support of the specific layer key function barometr fulfilled in their lives. Words are noted in the comments for the purpose of saying this imaginative bright kashgari, how to have known what he was referring to the events that have been pointing compact and clear. In general, "Devonu lug'otit turkey"at saying affiliated with livestock occupies a significant place. This came from the lifestyle of our ancestors at that time. Opportunities, which encourage you to live to be a real man of the same proverb fail-the spirit of counsel will be presented. Human ancestors in this pearl of thought, I mean, a test last proud of the fact elegant, polished in a form that is manifested.

Therefore the value of the proverb them, the men in the straight path which leads from keep it depressed, grief-is the expression of a healthy mind that will save you from trouble. While dabdurustdan healthy thoughts, self-and not in himself, but from past experience, a lot of time living in the land of the test will be born. "Devon lug'otit turkey", including at the creature, horse, camel, ass, wolf, fox, Lion behavior related to those of our ancestors while saying other than saying that in times like the present, not have a significant role sedentary, nomadic living, being close to nature than we are them, they come to be part of the creature is caused by everyday living. Every people because their lifestyle within the framework of thinking is typical of him, and in a suitable way. This is also reflected in his saying. For example, "turkey lug'otit of devon"at "sun", i.e. "the sea" is the word note and the comments "Eshjak joint-stock company pay: bashir thicker, water ichkajman sun" (ass, tells the beginning if I survive the sea (sun)I will drink from the water"), saying , saying, quotes and dream to see to reach this goal have been known to be used than the norm longevity (those source. 325-page). Some of the quotes saying with certain changes in the game currently kashgari not only in uzbekistan, but also in Kazakh, kyrgyz, karakalpak also in people's daily communication is preserved. The same situation of the republic of uzbekistan is the country's "Eternal" and "the eternal way" bright reflected in the game. In the 30 years (1942 – 1972) 26 times in the Kazakh language, Russian language in 25 times, 21 times in the language of the people of the commonwealth of independent

states in a foreign language, 16 times, published 88 times in total, "Kazakh encyclopedia of life" that ta'riflanadigan (tog'kabi high: the 100-year anniversary of the great Kazakh writer m. the country. – Tashkent: G'.Named G'ulom literature and art publishing house, 1997. – 64 b. – 32-page) in this novel "the lamb oqsoq ma'raydi in the afternoon" (m. abay kazakhstan. In the first book. – Tashkent: O'zdavnashr, 1951. – 416 b. – 81-page), "the governor – department, el – having on the ground" (same source. 77-page), "ash kundoshning also kundosh" (same source. 108-page), the word "uzar of your pivot" (126-page), "thick after giving the groom does not lay in the coffin of the dead also" (132-page), "apples from abroad who tortiq talash" (155-page), "who lived many does not know, knows ko'pni seen" (158-page), "qaynatilayotgan qurut is not empty the boiler at home" (174-page), "in bouts of snow, from your mouth" (185-page), "death of its cost borni sow, his open hem yo'qni" (198 page), "the ash with the groom's horse outside" (261 page), "there is something yuqumliroq from evil?" (281 page), "the one whom was prescribed uyalma also gets" (303 page), "against adversaries in slaughtering captures kesak will bite when it comes to taking the bait" (315 page), "the bird does not to'ya looks with the hands" (375-page), "dog trouble gets from turna" (385 page), "horse of camel from hurkak" (404-page), "in the shallow water of the shore, the bird was also yalab" (411 page); "the poor, is poverty, it is not without flaws" (m. abay kazakhstan. The second book. – Tashkent: O'zdavnashr, 1953. – 494 b. – 67-page), "the soul there are qazo there" (80-page), "life uza, the fan is to'z" (82-page), "take a chance, a stone swallow" (100-page), "before the soul, then the mind" (113-page), "a dog's owner, the wolf lord's there" (115-page), "the lion the moon I ran behind arsonligini of the children who die without put in, white twisted with the election of children flying out from the hive without shunqor shunqor put that in the trap" (125-page), "even in the desolate wilderness wolf is not subject to toast the breadcrumbs alone" (168-page), as saying qalamga taken to life events and shades, giving the appearance is embodied in personaj live. Of the republic of uzbekistan in kazakhstan's personaj is given to the interactions of works of this saying. When they interact debate, review-based, it is reasonable to prove that ma'qullatmoqchi the opinion of others, that is when you want to show his smart, of course, the sentence-saying the words have been added. In particular, the officials themselves from the saying of when the review was going to be held the following opinion to strengthen the basis for such determination strives to express. For example, the fund all o'spon brother trick-trick to violence coming O'razboyga: "aka O'raz! Og'a anger from the nest sorry! I'd heard that there was going to be upset. Me, you know yourself, Kazakh children begging, jilpanglagan I'm not. You scared no I am not sitting. It is with the full application of the sheep O'spon cho'chiyotgani" not (m. abay kazakhstan. In the first book. – Tashkent: O'zdavnashr, 1951. – 416 b. – 252-page) says. Darmen or Abishga: "tell you what! "Saddle back qoshini ayri friends asks," you're going to say. Abay from here on a congested environment og'am to make chatoq out, unable to take the side of the enemy with the same excuse they're who they say they are. It's how, how is out on something? It yourself from the work and the fat, which will take place in the near future see also mood!" (Those source. 285-page) says. It is evident from the example, the muddaosi personaj a clear explanation, opinion saying among malohazalari have added in order to achieve impressive. Because the contact does not leave indifferent saying with consolidation review said. "Everlasting" and "Eternal way", pay attention to the meaning of the saying when qatida novels or other works, about the life of the people in them dreams and desires, joy-joy, who draw from life in mourning of the grief that suffer from it-and an imaginative expression of complaints in a way ayonlashadi bright siqiq proud of prosperity. Therefore, each proverb the deep layers of social life, her will to understand and explain toldirib to think about difficult problems. From this aspect, nor find, nor anecdote, neither the story nor a poem along with saying at the lobby. This year covering a variety of problems of people living in artistic thought and spirit consolation, that gives spiritual comfort in the ointment is hidden. For example: "eyes like stars, many mouth in vain" (m. eternal kazakhstan's way. The second book. – Tashkent: O'zdavnashr, 1960. – 494 b. – 108-page), "bad friends – shades, your head down in the sun, escape qutulolmaysan, your head out of the clouds, looking for topaolmaysan" (same source. 110-page), the "mouth – gate, – word on the wind" (247 page), "cheers the earth, the rabbit cane kills" (247 page), "violence, violent finds from qazo" (248 page), "does not find people with the qualities of your career, the career people will find with qualities", "discern provides treatment drugs is too bitter" (305 page), "I'll revenge qopga I said that, I have also qopdi my mouth, how Xosiyat remains"

(327 page), "it's bad shall not lie" (329 page), "city – ear open space" (331 page), "put eritsang with fire, although no gold brass is not boasting cho'lg'ov do not (although o'rasan get-at), the original silk burlap is not", "balqsang achieve as lead, jafo suffer, do you ipsos hall on purpose, I go", "we have to feed the young, old age slavery" (362 page), "the work of goodness to every good man is a manly man is the work of evil good", "Is not a good excuse in the world, the world will be?", "Evil was written into the water to be equal in terms of a good word to say", "touch stays on grain transportation qumursqa to kurashayotir to life. Life is so unique" thing (372 page), "bad biy collection"(404-page), "the lost ovul of the house is not located in el is not", "on the mount tozi gets the fox lot in", "no cake at humor, gossip don't check in!", "Unhappy in the beginning I lit javdirab eyes, mouth the word turns mute shovdiragan lights"(425 page), "more than any qualities of gold that lay buried pressing the soil that lay the stones are there?"(428 page), "the most evil enemy also eat light bitch, remember who is confused, scared remain"(444 page) saying like how ancient it may be, what is the reason if the depressed person today, and spiritual help to the people of the coming times, comfort-will be of comfort. Muqonovning fixed in the game "good dog does not show; and" (s. muqonov lame polvon: stories narrate it. – Tashkent: G'.Named G'ulom literature and art publishing house, 1970. – 400 b. – 32-page), "the wolf, if not under, we have chalk" (41-page), "the breed is rich hasadgo'y" (49-page), "if a rich man walk-cost may be longed stand// loved the sweetheart bo'ydoqlar always longed for that" (52-page), "how sick are integrated into the stack with whatever is arimas was tepki" (53-page), "flies kushandasi - dew" (63-page), from "the long sarob shows close to earth" (63-page) "gross rapid escape the fight and also, if you are one of his cast also ko'pning" (118-page), "is born from the mother of the alps, horse from biya" (135 page), "the two eyes of the stone of the mountain is born in qulun" (151-page), "the cost of his boyga-yu, the sweet life of a servant" (152-page), a "rich otlik, we have a brave o'qli", "is not the son born to the wife of life ask// the guy is not an endless world find – ask the blessing of", "is not bad etigi out to the net, eya his sleeve soup can't be bad", "evil tin dog thomas, the intention will find the evil lord", "dear rich, I am in a familiar place, a place unheard of in – robe", "no one is rich abstract cannot be the face of the earth,// suluv qamashtiroalmas eyes on be"(155-page) associated with the social lifestyle of the people of breeders like saying reflected the artistic mindset. Of man in the society which reigns in them social injustice, inequality expressed dissension from. Justice cannot eliminate the impenetrable people there, while the bitter than five hatred, kinoyali have devised a means of saying. Selfish in saying this, manfaatparastlik, the spiritual tubanlik of the violent man, "the breed is hasadgo'y rich", "the cost of his boyga-yu, the sweet life of a servant" was noted. The same proverb crushed tahqirlangan, those who shrink from the darkness of the times has been devised in view of the protests. Lucky did not walk in saying this, the bitterness in people who suffer injustice, suffering and hatred is revealed.

Conclusion

This study confirms that proverbs are essential elements of both social life and literary tradition. They function as carriers of cultural knowledge, moral guidance, and artistic expression.

Despite linguistic transformations, proverbs retain their semantic stability and continue to influence modern communication and literature. Their universality and adaptability make them a vital component of human cultural heritage.

Future research may explore the role of proverbs in digital communication and their relevance in contemporary global culture.

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