

“Zarbulmasal” is a Work with a Complex Plot

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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. This article elucidates certain ancient proverbs and their new versions in today's literature.

KEYWORDS: *myth, proverb, genre, ancient, written monument, source, tradition, content, folk wisdom*

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I. INTRODUCTION

The proverb is one of the ancient popular genres of Uzbek folklore, which reflects the worldview, attitude of society and moral norms of our people. Proverbs are a synthesis of the spiritual image, ideals, hopes, aspirations and opinions of the working people about nature and society, a generalized expression of life experiences. Uzbek folk proverbs have been formed as a separate genre for a long time, passed down from generation to generation, by word of mouth, and at the same time, their ancient examples have reached us through the cultural and literary written monuments of the past. Through the works of the representatives of our classical literature: Ahmad Yassavi, Nosiriddin Rabguzi, Atoi, Sakkoki, Gadoi, Lutfi, Alisher Navoi, Muhammad Sharif Gulkhani as well as, Mahmud Qashqari's “Devonu lug'otit-turk”, Yusuf Khos Hajib's “Qutadg'u bilig”, Ahmad Yugnaki's “Hibatul haqoyiq” many examples of oral creation, in particular folk proverbs, have arrived, either in their original form, or with some modifications. Of these written literary sources, Mahmud Kashgari's Devonu lug'otit-turk and Gulkhani's Zarbulmasal pay special attention to proverbs.

II. ANALYSIS

We are well aware that the first dictionary of the Turkic language compiled by the encyclopedic scholar Mahmud Kashgari contains specific examples of both oral and written literature, especially many folk proverbs on oral creation, which is why they have survived to our time. The proverbs in Devonu lug'atit-turk are common among the ancient Turkic tribes and clans, and they can be assumed to be much older than the Devonian period, depending on the content, language, and style of the articles: It expresses a primitive view of the events and does not show traces of Islamic teachings, nor does it use Arabic words. Many of the articles quoted in Devonu lug'otit-turk are now almost obsolete, and some of the words in them are outdated. In these proverbs the spirit of that time, the worldview, various forms of attitude to people, to work are reflected. There are also articles on patriotism, love for the motherland, respect for the motherland: “Tulku o'z iniga ursa, ujuz bo'lur” (When a fox howls at its nest, it becomes itchy). Mahmud Kashgari explains this proverb as follows: “This proverb is addressed to those who denigrate their people, their ancestors, and their country”.

A proverb that encourages us to always be vigilant and vigilant against our enemies: “Tulum anutsa, qulun bo’lur, Tulum unutsa, bolun bo’lur” ((He who prepares a weapon against the enemy will be a knight, and he who forgets to prepare a weapon will be taken as prisoner).

Adult experience, a proverb about the high value of their teachings: “Qul savi qalmas, Qag’il bag’i yazilmas” (The word of the elders is not in vain, the garden of the willow branch is not written).

“O’d kechar kishi to’yimas, yalingu qo’g’li mangu qolmas” (Time passes, man is insatiable, the human child is not eternal). And this article is about the mortality of the world, the shortness of human life, and calls for life not to be wasted.

“Suv ichirmasga sut ber” (Give milk to one who does not drink water) is used in the sense that do good to one who does evil.

The answer to goodness is also goodness, kindness, generosity, or praise: “Ko’b sukutga qush qo’nar, Ko’rkluk kishiga so’z kelar” (A bird lands on a tree with many horns, and a word (praise) comes to a good person) or another option: “Yig’ach uni chay el tegir, Ko’rklig kishiga so’z kelir” (The wind touches the end of the tree, a good person will be punished, so he must be careful).

Another of the highest virtues in man is moderation. On the contrary, evil, lowliness, and facelessness are among the vilest traits. That is why a proverb has appeared in the vernacular: “Tuzin birla urush, o’tun birla ustarma” (Fight with a gentleman (because you can press him), don’t fight with a shameless, faceless man (because he will embarrass you).

“Tag’ig’ uqruqin egmas, tengizni qayiqin bukmas” (The mountain does not bend with a rope, the sea does not bend with a boat) The proverb is used in the sense that great deeds cannot be stopped for trivial reasons.

“Egmaq ekinda qolmas” (labor does not go idle) proverb encourages serious work.

“Kengashlik bilik uzlashur, kengashsiz bilik o’prashur” (Consultative work gets better and worse, bad work gets worse and worse) is called for mutual consultation in articles.

“Sabanda sandrish bo’lsa, O’rtugunda irtash bo’lmas” (If the land is plowed while plowing, there will be no misunderstanding in the threshing floor). The article emphasizes the need to work from the beginning so that misunderstandings do not arise.

“O’kuz azaqi bo’lg’uncha, buzag’u bashi bo’lsayik” (It is better to have a calf’s head than a bull’s leg) The

article concludes that independence is better than submission.

“Ko’k ko’rdi keragu yazti” (He saw the hard work and put the grass behind him). The article says that intolerance, impatience can lead to humiliation and criticism.

“Ashuch aytur tubumaltun, qamichayur men qaydaman” (The pot says: my bottom is gold, the bucket says: where am I?) The article criticizes boastful people. The scholar also explains the place of application of this proverb: this parable is told to those who boast in front of acquaintances who know who they are. Pride is one of the negative phenomena that has always been condemned by all mankind.

“Ag’ilda o’glaq tug’sa, ariqda o’ti unar” (When a calf is born in a barn, grass grows in the ditch). The proverb means that there is no need to try and worry too much for food. This is in line with such popular sayings as “Tishini bergan rizqini ham beradi”, “Mehmon kelar eshikdan, rizqi kelar teshikdan”.

“Tavg’ach xanning to’rqu sitelim, tenglamaz ib bichmas” (The silk cloth of the Karachay-Cherkessia is plentiful, but cannot be cut without measuring) The proverb is said against extravagance. Avoiding waste and saving is also glorified as one of the good qualities in a person.

“Uma kelsa, qut kelar” (The guest comes, the greeting comes) The article says to welcome the guest well, not to get bored, and to be generous to the guest. The guest is said to be a factor in spreading respect for the human name.

“Qiz kishi savi yo’rig’li bo’lmas” (The voice of a greedy person does not come out) The article condemns greed, narrow-mindedness.

“Erdam sizdan qut chetilar” (Happiness and the state go from a person who does not have the qualities of profession and etiquette).

“Qarg’a qazg’a o’tkunga buti sinur” (If a crow looks like a goose when it flies, its idol will break.) The proverb encourages us not to try in vain, to work according to our circumstances.

“Kichiklikda qatig’lansa, ul g’azu sevnur” (A person who works hard in his youth rejoices when he grows up) The proverb calls for hard work from a young age.

“Yalg’uz qazutmas” (A lone goose does not sing) - Synchronize the article "Yakka otning changi chiqmas".

“Ikki burg’a ichashur, o’trak o’kagun yangilur” (Two males take the animal, and in the meantime the fly

lands). The article points out that the little ones are occasionally harmed by the collision of the two adults.

“Usuqmisha saqig’ qamug’ suv ko’rinur” (To a thirsty person, every mirage seems like water). The proverb is used in the sense that a needy person thinks that his need will come out of everything.

“Bilg’a erig ezgu tutib so’zin eshit, ardamini o’ranib anish qasura” (Do good to knowledgeable, intelligent people and listen to their words. Learn and practice their knowledge and skills.) This article glorifies the study of science and profession.

A proverb is an example of logical observation, a wise idea that summarizes the rules of etiquette and morality. They have long lived as an expression of the wisdom, intellect, and thought of the people; has been expressing tested, life-affirming concepts. Proverbs are of great educational value. He warns people (“Birovga kulma zinhor, senga ham kulguvchilar bor”), gives advice (“Yo’l bilmasang, yo’l so’ragin yurgandan, gap bimasang, gap so’ragin bilgandan”), reprimands and criticizes (“Cholni ko’rib bobom dema”), praises work (“Ishlaganning og’zi oshga tegar, ishlamaganning boshi toshga tegar”), makes a humorous laugh and exposes (“Ishtonsiz tizzasi yirtiqqa kular”) and so on. The proverbs contain deep content, wisdom of the working masses, national traditions, centuries-old life experiences, opinions about natural and social phenomena, values, and the results of labor. That is why proverbs are long-lived. In proverbs, each historical period, socio-political events leave their mark to a certain extent. Also, new articles will be created and the vocabulary will be enriched.

Proverbs are not only a generalized conclusion of the people's understanding, life experiences, opinions, but also a figurative expression of the truth, a judgment on this or that issue. The volume of the proverb is concise, concise, well-crafted, and an example of figurative speech that expresses a wide range of meanings. A sentence, an article that comes in the form of a sentence, does not contain superfluous words. Each word is clear, used in its place and significant, has its own rhythm, tone, composition.

Uzbek folk proverbs have lived for a long time, formed as a separate genre and passed down from generation to generation, word of mouth.

Although proverbs are similar to proverbs in many ways, each of them has its own characteristics. Proverbs like “Temirni qizig’ida bos”, “Yovni ayagan yara yer, kaltagini sara yer”, “Birlashgan o’zar, birlashmagan to’zar”, “Er yigitga ikki nomus – bir o’lim”, “Sulaymon o’ldi, devlar qutuldi”, “Tosh

qattiqmi, bosh”, “Ko’rgan bilan eshitgan bir emas”, “Ayozxon haddingni bil” are literal proverbs, in their content there is a complete idea, a general conclusion. Because the general conclusion from their content, the whole idea is not understood, but is expressed only by the specific character itself.

III. CONCLUSION

In fact, the proverb “Temirni qizig’ida bos” summarizes the facts and gives a complete idea, a generalized meaning. Admonition, instruction is aimed at getting everything done on time, and the meaning is extremely broad. In the proverb “Sulaymon o’ldi, devlar qutuldi”, there is no complete, generalized meaning, no conclusion, only a special meaning. Thus, while a proverb conveys a deep and broad meaning, an instructive, complete thought, a proverb is an impressive speech ornament that represents a subtle character.

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