

Proverbs are the royal genre of Uzbek literature

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Relevance of his research. Abstract: Studying the Uzbek national folk art and presenting it fully to the young generation. Exploring the unexplored parts.

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The language, philosophy and specific features of artistic creation, as well as folk and ethnic appearance are very compact, but articles that contain a great deal of meaning are a unique genre of folk oral creativity. In fact, the proverbs that have passed from language to language based on the way people lived and worked in the past are still used in people's language and in conversations. As mentioned above, it is possible to create books, brochures and articles by interpreting concise or content-rich proverbs in our perfect mother tongue with beautiful similes. Nowadays, there are very few, but in the past, mothers used these proverbs to educate their children and also give them life skills.

Our literature is very rich and strange. It is no exaggeration to say that it is beautiful with various and colorful prose, poetry and other genres. Uzbek literature can be compared to a beautiful ring. If literature is the ring of a ring, proverbs are the jewel of the ring. Poets and writers have used proverbs in their works and poems. From mature and great levels of our literature; Writers such as Yusuf Khos Khajib, Ahmed Yassavi, Robguzi, Lutfiy, Alisher Navoi, Babur, Munis, Ogahi, Nadira, Furqat and Abdulghazi Bohodirkhan in their works, and among the representatives of our literature of the recent past, Abdullah Qadiri, Cholpon, Hamza, Sadridin Ainiy, Oybek, Gafur Ghulam and other writers skillfully used proverbs in their works. Just as salt adds flavor to sweet food, proverbs also add meaning to works. There is also a saying that proverbs add magic to words, and this is the case for many years written by the great linguist, folklorist and ethnographer Mahmud Koshghari, who is of great importance in Uzbek and Turkish literature. The well-written "Devoni Dictionary of Turks" is a clear example of this.

The work "Zarbulmasal" by Muhammad Sharif Gulkhani, which was created on the basis of proverbs and used more than 300 proverbs in the process of writing, or the fact that Sulaymonqul Roji put more than 400 proverbs into poetic weight in his work "Zarbulmasal" is also worthy of recognition.

Many scholars, ethnographers, and Uzbek and foreign scholars who collect folklore have conducted research on proverbs that are told in educational, spiritual, educational, and humorous directions. These include N. Ostroumov, B. Rahmonov, Sh. Jo'rayev, M. Afzalov, B. Sarimsakov, H. Zarifov, M. Afzalov, Sh. Scientists like Rizayev, I. Hakkulov and A. Musakov have done a lot of research. Studying folklore and collecting it has become very important in every era. Uzbek folklore is such a vast ocean that it has only been half studied until now, and scientists, ethnographers and folklorists are still studying this ocean with modern methods. M. Afzalov, one of the collecting scholars who walked among the people and communicated with them and wrote many books during his life, is

commendable for dividing 2500 proverbs into 34 topics in his work. To this day, such enthusiastic collecting scientists are conducting research and collecting work in order to enrich the folklore and ensure that it does not disappear.

Below is one of the ancient proverbs of the Uzbek people.

(Commentary on the proverb about the heart)

What is heart and soul? The beauty of a person and, above all, the divine that tells his identity, is a blessing given by God. The purity and beauty of the heart is definitely a characteristic of a Muslim believer. Because a Muslim person, a believing person is beautiful with his heart and mind. Real people, i.e. love and respect a person not because of their appearance or money, position, or tangible help, but because of their clean and pure heart, bright heart.

The heart is a laboratory that reacts to emotions, feelings and experiences as they say in the language of science. The heart is like a seashore. He sneezes and relieves all his pain and suffering with the waves. The human heart is an exception. Because a person swallows it in many cases. The pains and sorrows suffered by a person become a disease and torment the human body. The word "heart" in the dictionary means "overturning". It does not stand still, and it is also called a heart because it turns around. If you talk to someone on the street and give a two-sentence opinion about him. That person is pressing his forehead;

- You don't know what's in my heart, how did you know what's in my heart? says. Everything in the right heart is a servant and only visible to God. But according to our elders and leaders, the heart is a big cauldron, and the language is its vessel. Everything that is in the heart is expressed in the language. That's why they don't say, "He goes to the pot, he goes to the bath." What words, intentions, and deeds are in your heart will be evident when you speak and talk to you. If your interlocutor is a person who has seen a lot or is a philosopher, he can quickly understand who you are and see your soul in a conversation with you. Every person has good or bad intentions for himself in his heart. Depending on this, the gem of this person's heart shines like a crystal or is covered with black soot. In this heart, I compare the heart to the sea shore, which is filled with a huge sea, because different experiences and emotions come to the heart, and the heart trembles when it is affected by an event, the Sahara Kabir. stronger than heat. A sweet word is a salve and cure for the heart, surely Hazrat Alisher Navoi, based on these characteristics of the word, blesses like this:

The word came in a breath of life.

I know that my heart is full of water.

The biggest one is the value of the word.

Wasfi's internal language is a mistake.

In fact, a statement made to a loved one or a beloved girl burns the heart like a fire. In this case, the crimson hearth of the blacksmith's heart is clearly invisible. When the Qur'an is recited, a person's heart melts like a crystal. Sleeping souls will wake up. With the blessing of the Qur'an, pure intentions arise in the hearts. Hearts will shine. In Islam, which is a perfect religion, there are special rules about the purity of the heart and the correctness of the intention in the heart.

According to the concept of Islam, the soul is of two types; internal and external.

The heart is a cone-shaped piece of flesh located on the left side of the human body. And the inner soul is said to be enlightened, gentle and knowledgeable. The inner soul acts as the soul in the human body. The inner soul is the soul in the mental, spiritual, spiritual and cultural life of a person. The treatment of the inner soul is done by medicine, and the treatment of the inner soul is done by the spiritual

and spiritual side. At this point, an analogy came to my mind: There are two types of healing professions in the world, one doctor heals with a needle. The second poet heals with a poem and a pen. There is no difference between a doctor's needle and a poet's pen, but only in the method of treatment. One heals two hearts with medicine, another with words. Another way to heal the heart is found in the Holy Qur'an and the Sunnah of the Prophet (Sura Yunus, verse 57) and is still being proven today. The heart is very delicate and elegant, protecting it, protecting it with good intentions - it is a very beautiful and meritorious deed for every person, believer and Muslim. How many storms and hailstorms have the stones on the seashore witnessed? That's probably why a person's heart and soul is like a seashore. He sees many good and bad things. When a feeling awakens in a person's heart, that feeling gives him the gift of awakening. Awakening indicates that there is a feeling in the heart.

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