

Expression of Personal Spiritual Concepts in Uzbek Proverbs

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Abstract: This article describes the expression of the concepts of personal spirituality in Uzbek folk proverbs. The specific meanings of concepts denoting the spirituality of a person in folk proverbs are proved based on examples taken from artistic works. It has been scientifically proven that proverbs show the rich cultural-educational, socio-economic, and spiritual image of the people.

Key words: Folklore, proverb, concept of spirituality, linguistic and spiritual studies, comparative, sociolinguistic, sociopragmatic, linguacultural, anthropocentric approach

The fact that language is a social phenomenon, as the most convenient and active means of communication, should also serve to regulate and develop existing relations between members of society. The value and importance of the study of language increases only when it is carried out directly in connection with living life. No one can deny that people spoke and established social relations even before the appearance of writing. From the same point of view, folklore existed before written literature and has survived to this day. As one of the examples of folklore, the proverb has its own place and importance. Proverb is a genre of folklore; a short and succinct, figurative, grammatically and logically complete wise phrase, a sentence with a deep meaning. It has a certain rhythmic form. Life experiences, attitude to society, history, mental state, ethical and aesthetic feelings, and positive qualities of ancestors are embodied in proverbs. Over the centuries, it has been refined among the people, and has become a concise and simple poetic form. As an example of folklore, proverbs are extremely rich in subject matter. For example, the Motherland represents many human qualities and vices such as work, science, profession, friendship, harmony, wisdom, honesty, loyalty, good manners, love and affection. Dialectical unity of content and form in proverbs, rhyming in many cases, sometimes polysemy, rich in metaphorical meanings are among the signs of special importance. The phenomenon of antithesis is often found in proverbs (for example, "Respect the elder, honor the younger"). The examples of proverbs were first mentioned in Mahmud Koshgari's work "Devonu lugotit turk", in which we can observe that some of them still have different variants among the Uzbek people. For example, in Koshgari's work "Kishi olasi ichtin, yilqi olasi tashtin"; "People are in the crowd, goods are in traffic." The concept of proverb is sometimes used with names such as parable, proverb, saying, wisdom, wise word, rebuke, saying of elders, wise proverb, saying of sages, saying of fathers, but none cannot fully reveal the meaning of the term proverb. Although it is noted that proverbs have a great socio-political and educational value, as we mentioned above, their role and importance in the development of a person, beautifying his spiritual image, has not been specially researched. There are many works dedicated to the special study of proverbs in both world linguistics and Uzbek linguistics.

It is reasonable to recognize that the concept of spirituality has long been one of the factors that governs a person's worldview, behavior, place in society, and, in general, his attitude towards society. As the worst habits of a person with a poor spiritual image, we can highlight such things as indifferently and indifferently looking at the events happening around him, encroaching on the rights and duties of others in the pursuit of his dreams and goals. Of course, it cannot be denied that these vices, as spiritual diseases, cause very serious consequences, and that there are many of them in history and today. It is also known from the definition of the first President that spirituality is an incomparable force that calls a person to spiritual purification and spiritual growth, strengthens the inner world of a person, strengthens his will, completes his faith, awakens his conscience, and is the criterion of all his views. If we take into account that in human life everything from acquiring knowledge to his thoughts and dreams is realized through the medium of language, it becomes clear that the role and importance of language in the development of human spirituality is clear.

Linguistics and spiritual studies privatize for itself the events related to the spirituality and spiritual potential of a person. For example, all expressions have a linguistic and cultural character. Therefore, linguocultural science actually began with the study of phraseological units. But not all phraseological units have a linguistic-spiritual character. Or the proverb "The calf ran to the haystack" is considered within the framework of linguistic and cultural interpretations. However, Andisha's proverb "Don't call a horse coward" is directly related to the national spirituality of a person.

The essence of the proverbs is to show the rich cultural-educational, socio-economic and spiritual image of the people. For example, when is it possible to take money to "A dry spoon tears the mouth"? (Abdullah Qahhar. The story of a thief) the truth expressed in the proverb, that is, if officials are asked or requested for something without any material benefit, it is useless, therefore, although it is illegal, some kind of gift or money is given to him. It is necessary to give something material in the form of However, this proverb, which shows the spread of the vice of bribery, its exasperation and evaluation as a natural phenomenon for the time, actually means that the moral image of the society has been greatly damaged. At this point, it can be understood that proverbs can show not only the spirituality of an individual, but also the spiritual image of society through its popularization according to its content. Although the above-mentioned proverb is found in the works of artists of the last century, it is alarming that it is often heard even today. As a meaningful variant of the same proverb, it is appropriate to recognize that the saying "A wise man bribes, a fool goes away" appears in today's colloquial language and is characterized by a serious deterioration in the moral image of society. Of course, it is an undeniable fact that vices such as abuse of positions and powers, various greeds and bribery seriously damage the life of society and its development. There are many examples in history and even today that the wealth, position, and reputation acquired in such ways are transient and fake, and through such examples, "Wealth comes from work, marriage is beautiful" or "Eat without working, I will die", "He who eats people's property will be hanged by his neck", "Halal will be cooked, Haram will be pierced" In these proverbs, together with the rich experience of the people, their hard work, condemnation of gratuity, and how important the concepts of halal and haraam are in their lives. In these proverbs, it is clearly visible the goodwill towards honesty, which is a part of spirituality, and its wide promotion.

The proverb also has a long history as an example of folklore. With the passage of time, people's way of life, worldview and attitude to reality undergo changes. In the colloquial language of the common people, there are variants "Master as great as your father" and "Teacher as great as your father", which is in the center of constant debate. According to historical evidence, "Teacher is greater than your father" was correct. In our opinion, the proverb has undergone such a change in recent times as a result of the decrease in the status of the teacher in society, the attitude towards him, the decrease in the role and influence of the persons in the profession of teacher in education and spiritual growth, and the change in the form and content of the proverb. we can see that it happened. According to the historical form, there are many evidences that prove that "Teacher is greater than your father", as an example we can cite the following verses of Alisher Navoi:

*Agar shogird shayxulislom, agar qozidur,
Agar ustoz rozi — Tangri rozidur*

It is clear from the above verses that no matter what position the student has achieved, the teacher's approval and respect is a sign of spiritual maturity, and how important the teacher's approval is. Uzbek folk writer O'tkir Hashimov says, "The teacher is greater than your father, it is not for nothing that the father gives life." And the teacher teaches to live. It is easy to be born, it is difficult to live... (Inscriptions on the border of the notebook) also confirm the above-mentioned ideas about the greatness of mentorship.

He must go whom the Devil drives. (If the devil leads you, you have to walk). To the trouble that came out of me, to the cure of grief, or "The Devil knows many things because he is old." (the devil knows many things, because many have lived) We can see the spiritual image of nations through proverbs such as "What an old man knows, a fairy does not know." If the word "devil" is used in the above English proverbs, then in our proverbs of the same content, the first one mentions the high moral virtue of being the cause of calamity or greater harm, not blaming others, while in English in the proverb, the content of justifying oneself by placing the blame on the devil is more important. Similarly, the English people recognize the devil as the most learned, and this is a negative expression when applied to an elderly person, revealing the spiritual image of the English nation through its attitude towards the elderly. That is, in expressing the concepts of knowledge and wisdom, the Uzbek nation symbolizes the elderly, and what is more important, it values the elderly in a

higher position than an angel against the devil. In our opinion, it is not so correct to limit the analysis of the proverbs analyzed above only to the cultural aspect. The important aspect of the matter is that the comparative study of proverbs does not aim to morally discriminate any nation, but rather it gives an opportunity to gain a deeper understanding of the essence through the highlighted differences.

No one can deny that proverbs reflect the best experiences of the people, their cultural and educational level, their wisdom and thinking. For example, Mahmud Koshgari's work "Devonu lug'otit-turk" contains 268 proverbs, which today differ only phonetically and lexically, but they do not have any contradictions in terms of content, our lifestyle, and the current state of our world view. For example, "The grass cannot be extinguished by the flame", "Mountain does not meet mountain, man meets man" - "Mountain does not meet mountain, man meets man". Also, "If you blow fire, your mouth won't burn" - if you say fire, your mouth won't burn, "If a fox hits its den, it will die" - if a fox barks at its den, it will get scabies The meaning expressed by such proverbs is still relevant for today. According to the first proverb, blood is not washed away with blood, but with water, i.e. with knowledge, which directly makes a person spiritual, makes him spiritual. His morals encourage him to act as a high-spirited person. We can consider the proverb "A country that throws stones at its homeland will be destroyed" as a proverb that shapes patriotism. In fact, the concept of patriotism is one of the qualities of a spiritual person. We think that the concept of throwing stones at the Motherland needs to be explained a little. For example, we believe that the fact that a person does not bring benefit to the country is actually throwing stones at the country, and being able to lead a family and educate the children who are growing up in it is actually spirituality and patriotism. In our opinion, limiting ourselves to cases such as raising arms or selling state secrets as an act against the motherland cannot fully reveal the essence of the matter. In general, we can see in many places that proverbs are not limited to household lifestyle.

In our people, the proverb "With the sun of the sky, with the manners of man" directly expresses that the sun in a person is as important and important as the sun in the sky is necessary and useful for people. In fact, if we observe folk proverbs, we can see that most of them are aimed at promoting human morality and its beauty, reflecting its various benefits. For example, if we observe the proverb "A polite boy is a star in the sky, a polite girl is a beaver in the collar", comparing a polite boy to a star in the sky shows his beauty and that not everyone has such a situation. If a girl child is said to be polite like a beaver on the collar, it seems to indicate that the people are honorable and jealous of her, and that is why she should be kept very close to him like the apple of his eye. Or, if we pay attention to the proverb "Learn manners from rudeness", it seems that in this place, we have a beautiful message to be spiritual and how to master it. It is one aspect that proverbs express the concept of spirituality, and another such important aspect is that they express the ways of its formation and learning.

As the best example of folklore, proverbs express beautiful truths of life. In the same proverbs, "He who restrains his lust becomes a sultan, but he who does not restrain his lust becomes a king" or "My ego is a fire, like a burning fire." , and it is emphasized that lust can go from being so bad to being set on fire. The question of the soul is one of the most important topics in our written and oral literature through Islam. In the first proverb, it is emphasized that "the one who restrains his lust becomes a sultan, and the one who does not restrain himself becomes a sultan." In the explanatory dictionary of the Uzbek language, "ULTON shv. Ripe, thick leather made from cattle skin; tagcharm. He who restrains his lust becomes a sultan. Proverb. Asov horse was dragging us. When we hit the ground, the soles of our boots would come off. S. Murodbekov, Yovshan isi" is given in the style, and the explanation in this place needs a little comment. In Sheva, ulton is the name given to the poor quality of black cattle skin that cannot be used for anything. In conclusion, we come to the opinion that an unspiritual person who does not control his ego will definitely betray someone and as a result will be burned or thrown away like useless skin that is not even suitable for shoe soles. We believe that proverbs, which are one of the examples of Uzbek folk art, have a unique role in expressing the spirituality of our nation, educating it and showing the spiritual image of individuals. In our opinion, in-depth analysis and anthropocentric approach to revealing the essence of proverbs will serve to resolve philosophical, theoretical and practical issues that have been overlooked in all the work done in this regard, and to plan future work correctly and precisely.

Many theoretical and practical problems can be solved by studying proverbs from a comparative, sociolinguistic, sociopragmatic, linguocultural and linguo-spiritual perspective, classifying proverbs from the

point of view of linguo-spiritual studies, and presenting them in an encyclopedic form in alphabetical order. It is no exaggeration to say that it serves to clarify the tasks that must be carried out for a more complete study of language as a social phenomenon.

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