



THE DIFFERENCES OF PROVERBS AND MATTALS AND THEIR SIGNIFICANCE IN WORKS OF ART

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Abstract: In this article, the different aspects of proverbs and matalas are highlighted based on the scientific approaches of several researchers. Also, the importance of the work of representatives of our literature and what kind of ideological meaning they convey is explained.

Key words: Proverb, proverb, epigraph, complete thought, figurative meaning.

There is a proverb in our people: "If your wealth goes away, don't let your value go away." Of course, whether it is a person, whether it is a creative work that comes into the world with human thinking, whether it is history, or the future - the so-called feeling of dignity is the main place for the whole existence. Despite the fact that proverbs and sayings, which are considered to be great examples of folk oral creativity, embodying the long past of our nation, its wide cultural values, traditions, human qualities, still have their value. has not lost its value. Our use of proverbs and sayings in our conversation at home, on the street, in public places, regardless of what aspect of our life is a clear proof of this. Because folk proverbs and sayings are a product of our long past. They are a summary of wise thoughts of educational importance, which were formed on the basis of life observations and experiences of our people. V. N. Telia said: "Proverbs are a huge source of cultural values related to the daily life of the people, which have been traditionally passed down from ancestors to generations for centuries."

Studying proverbs, proverbs, and wise words, which are priceless examples of the rich spiritual heritage of our people, and conducting research on their different aspects have always been one of the urgent problems. Studying proverbs and sayings, using them appropriately in life, will infinitely increase the respect of each person for his own language, his attitude towards literature and interest. Here the question arises: What is a proverb? What is Matal?

Studying the differences between them has been the cause of many researchers' scientific research. As they say, there is a difference between a word and a word. In order to clarify these differences, we organized a discussion among the students of the Urganch State University Faculty of Arts, Organization and Management of Culture and Art Institutions, 3rd level on the question "What is the difference between proverbs and matalas?" and the answers were as follows:

Student I: "It is known that proverbs and matalas are considered high genres of folk art, and both of them serve as examples in people's lives. But the difference is that proverbs are created by a whole people, and the author of a matal is clear. For example, "El doesn't sit in the door where he urinates", "Shah gado doesn't matter. A man is great, priceless" - these are proverbs. "Joy and pride is drunkenness" belongs to the matal genre, that is, these verses were

written by one author - the famous Kazakh poet Abay, and are now widely popular in the language of our people.

Student II: "A proverb is a work that expresses the wise and instructive thoughts of the people in a concise, short and fluent form based on the events and experiences they have seen and experienced in life. The proverb is often written in a poetic structure and set to a certain rhythm. Matal does not rhyme. That is why it is quickly absorbed into the minds of the speaker and listeners and has the characteristic of vividness. Our people rarely turn to matal.

Student III: "Proverbs and proverbs are a whole wisdom. The only difference between them is determined by what kind of work or what kind of sentence it is used in. For example, a complete thought can be felt in a proverb, that is, there is no sarcasm or sarcasm in it. And matal comes in a more portable sense. For example: "Don't walk with your height, walk with your mind." In this proverb, the part of the sentence is clear, i.e. "go", "walk", and there is a complete thought. "If you dig, the mountain will also fall" - this is a proverb with a figurative meaning.

It turned out that students have a wider understanding of proverbs than matal. Because the role of proverbs in our speech today is incomparable. It is wrong to think that matal is completely out of use today. In fact, we use both proverbs and proverbs in any part of the life process. But we used some of the words used in our speech in the style of matal, and some in the style of proverb - we don't pay attention to that. In order to be able to use these two in our speech, it is enough to fully understand their difference from each other.

According to the scientific approaches of Bakhtiyor Mengliyev: "A proverb is a stable combination formed grammatically in the form of a sentence, a product of folk wisdom. Proverbs live as a whole and are the spiritual wealth of the people. Most of the proverbs come in the form of a compound sentence. For example:

Until there is a king in a foreign land,

Stay safe in your country.

The idler has no face,

There is no meat in the pot.

Matal is a type of stable combination, a figurative expression that does not express the correct meaning, a wise combination that does not have a complete form. For example: "When the red snow burns", "When the camel's tail hits the ground." .

O. Madayev also commented on the different aspects of proverbs and matal as follows: "Matal is a genre very similar to proverbs in terms of form and content. Many scientists have confirmed that they are close to proverbs in terms of their text, size, and artistry. At the same time, folk proverbs have a complete meaning in their content, and even if they are used separately, they have a meaning. Matal is used as an important part of the speaker's speech. It will not be possible to use words separately, because they do not represent a complete thought in terms of content. O. Madayev gave the following example as a confirmation of his opinion: Let's take the sentence "So-and-so spoke as if coming out of a snake's den". If the word "coming out of the snake's den" is removed from this sentence, the word "good" can be put in its place. As a result, the sentence "So-and-so spoke as if coming out of a snake's den" is equivalent to "So-and-so spoke well." But the phrase "coming out of the serpent's den" does not have an independent meaning when used separately from the context of the text" .

The above scientific views show that when proverbs and sayings are used separately from the structure of a text or sentence, it is possible to distinguish whether they mean a complete idea

or an independent meaning. For example: "Water finds its way, matter finds its owner" - this is a real proverb. Because there is a whole section here. That is, "Topar". If the sentence has its own participle, it has an independent meaning.

Now let's pay attention to the sentence "The king speaks to his minister as if he finds the owner." If the phrase "as if you find the owner" is removed from the structure of the sentence, you can cut it and put words with sarcasm. As a result, the sentence "The king is cutting or sarcasm in front of his minister" is formed. By adding another sentence to the text, the idea is fully expressed.

Another example: "The right word breaks the stone, the crooked word - the head." This is a proverb in the form of a compound sentence, which has an independent meaning, has its own integral clause, and expresses a complete idea. Now, if we replace the sentence "The right word breaks the stone" in the sentence "The teacher told the novel to the students in such a way that the right word breaks the stone" with the effective word "O the sentence" the teacher narrated the novel to the students in an effective way" is formed. That is, in the first sentence, matal is used as a combination of the sentence.

In addition, rhyme and rhythm are evident in proverbs. In matal, rhyme and rhythm are not preserved. For example: "Do not swear by hay, Do not swear by lies." The words Bichma and Ichma rhyme with each other.

Many researchers consider another difference between proverbs and proverbs: "In proverbs, words have their own meaning. In the texts, figurative meaning takes the lead and language tools such as simile, sarcasm, simile, comparison, comparison are used." But it is not so. Similarity, comparison, sarcasm and, most importantly, figurative meaning are leading in proverbs. For example: "A mouth that eats nests", "He who falls on a ship has one soul", "He who washes black does not become white", "A dry spoon tears the mouth" can be used in both literal and figurative meanings. Usually, when proverbs and sayings are used figuratively, they serve to reveal the inner world of a person and his worldview. For example, the proverb "You can't get white if you wash the black" is used for selfish and hypocritical people, and the proverb "A dry spoon tears the mouth" is used for bribe-taking and greedy people.

The fact that proverbs and proverbs serve to show the qualities of the worldview of these people is the basis for their use by artists of artistic words in their works, novels and short stories, stories and fairy tales, epics and ballads. For example:

In Uncle Murad's story "People walking in the moon", the suitors who came to Eson the butcher's sister use the proverb: "Listen with your heart and deceive your ears, and blind with your mind deceive your eyes." In the sense of don't trust your instincts, listen to your heart and do what your mind dictates, Eson uses the method of influencing the butcher's psychology in order to convince him and convince him to give the girl to them.

Also in the story "The Stars Burn Forever", before the wrestler's fight with Ishmael the wrestler, the Wolf wrestler uses the proverb: "I'll go stork, the sparrow will break the idol", using the proverb to anticipate his conceit. and his opponent shows a sense of disdain.

In Abdulla Avloni's drama "Is it easy to practice law?", when Egamberdi, a Muslim lawyer who is supposed to marry a Muslim lawyer Davronbek, came and proposed, Davronbek said: "Nurse, measure by the way you sit." get married, why didn't you stretch your legs to your bed? he says, quoting two proverbs in one sentence, he places a double burden of regret on the driver's regretful heart. Here, Davronbek's goal is not to laugh at the person who came to him for salvation, but to invite people who are ignorant of worldly knowledge and

enlightenment to spirituality, to lead them out of the swamp of oblivion. He tries to achieve this goal by using two proverbs consecutively in one sentence, using repetitive questions such as why..., why.... They, in turn, serve as the most necessary and effective source of educational value for the reader in the field of pedagogy, that is, in the processes of education and training. It is known that education mainly begins with the family. Children live in a family environment until the age of 3-4, and from the day they enter preschool education, they have a desire to learn. Gradually, they develop learning needs and they are transferred at the stage of schooling. Thanks to this, as students, they begin to develop spiritual abilities, and feelings and goals are formed in them, such as love for the future, striving for work, thirst for knowledge, honesty in relationships, respect for the Motherland, curiosity and high courage. , dedication, pride and perseverance. Of course, folklore is of great importance in this process. Because works in the genre of proverbs and proverbs help eliminate such negative vices in a child as arrogance, capriciousness, rudeness and deceit, laziness, indifference. A simple example, in a family, in a conversation at the table, if a child uses proverbs and sayings in every prepared speech, in sentences of instruction, the child's mind will sharpen. For example: instead of saying "A bare foot that does not read is a dry stick", instead of saying "Reading is good and sleeping even better", instead of saying "A garden is a plant that you planted, blind when it rains", instead of saying "One sweet word, a thousand hearts will be happy" "If you use positive proverbs and sayings that lead the child to a good path, the child will develop mentally and spiritually.

The fact that proverbs and sayings express the qualities and worldview of a certain hero in the speech of the characters also ensures the spiritual impact of the work.

In addition, proverbs and proverbs are also used as epigraphs in large and small epic works by artistic masters of the word to reveal opinions and meanings that the writer wants to express concisely and concisely. It is known that the epigraph is a means of revealing the main content of the work, which is written on the right after the title. Abdulla Kahkhor wrote "The death of a horse - a dog holiday" for the story "The Thief", "The sky is far away - the earth is hard" for the story "Sick", "The crow croaks - croaks, taking its own". time" to the story "Prophecy". "Burns" the proverb, O'tkir Gashimov epigraphed the proverb "Bazaar-shaitan porch" to the story "Dard".

In conclusion, we can say that the proverb expresses a complete thought. It means grammatically independent meaning. Matalar is used as a combination of a sentence and has no independent meaning. Proverbs often take the form of a compound sentence, adding one more sentence to the sentence, the thought is expressed in full. In proverbs, rhythm and rhyme are preserved, but in matalar, rhyme and rhythm are not preserved. The proverb is short and concise, and also ensures that our speech is beautiful and unique. Comparisons, comparisons, adjectives and adverbs are widely used in proverbs and sayings, and they are close to each other, since figurative meaning prevails in both of them.

Proverbs and sayings are a collection of smart thoughts. More use of proverbs and sayings to prove their essence during the speech process ensures that the speech will be beautiful and attractive. Proverbs and sayings are used to achieve emotional expressiveness, to ensure the authenticity of a work of art, to highlight the relationship of characters to each other. Proverb - the appropriate use of materials in the creative field helps to reflect the idea of the work

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