

**EXPRESSION OF PROVERBS IN THE TEXT OF THE
EPIC "ALPOMISH".****Abdullayeva Ozoda**

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<https://doi.org/10.5281/zenodo.7984077>

Abstract: This article describes the use of proverbs in the text of different versions of the epic "Alpomish" and how they serve to express a specific methodological meaning.

Key words: Language, proverb, wise saying, son of Fazil Yoldosh, son of Khushbak Mardonkul, son of Saidmurad panoh, variant, model, stylistic meaning, lexical phraseological tools .

Language is the most important means of communication between people, a tool that conveys ideas to others. In addition, language is the mirror of national culture, the treasure that preserves it, and the nature of the place where each nation lives, it reflects and collects the economic structure, oral creativity, fiction, art, science, and customs of the people. transmission from generation to generation is the national-cultural semantics of the language [4, 5].

The service of language is also great in the development and learning of wise expressions such as proverbs, sayings, aphorisms, which appear as concise and simple, short and meaningful logical generalizations that move in oral form.

In the Uzbek language, wise sayings are called proverbs. In our language, more than twenty terms are used to express this concept: proverb, matal, proverb, proverb, hikmat, reprimand, proverb, wise saying, folk saying, folk saying, saying of the ancients, etc.

Every proverb and proverb is considered as a verdict of the people. They either confirm or deny something. That is, we can see the expression of truth in them.

Since folklore consists of various genres and types, it is important to study the proverbs used in them. One of the most widespread and large genres of Uzbek folklore is epic. In this regard, the study of proverbs in the text of the epic "Alpomish" is also important.

In addition to the proverbs used in the national language in the text of the epic "Alpomish", proverbs created on the basis of the individual skills of the epic singers also serve to provide a unique artistry in the text of the work with their content, form and conciseness. In this work, we try to illuminate the place of some proverbs related to the topic by using the versions of the epic "Alpomish" created by Fazil Yoldosh oglu, Khushbak Mardonqul oglu and Saidmurad Panoh oglu. we did

In the version of Khushbak Mardonqul son of "Alpomish" to express "harmony, alliance":

Eldan el ketsa, elning baxti ketgani,

Elga el qo'shilsa, elning nasibasi (21-b.);

Eldan davlat qaytgani, baxtning qaytgani (21-b.);

Yurtga yurt qo'shilsa, elning nasibasi (27-b.)

such as Boybori's saying that Boybo'ri unjustly asked Boysar for zakat, as a result of which Boybo'ri was leaving the Kalmyk people, served to express the situation in a short and clear way. This poem is in the book "Uzbek folk proverbs".

Elga el qo'shilsa - davlat,
Eldan el ketsa - mehnat (323-b.);
Elga el qo'shilsa - el boyligi (323-b.)

It is expressed in forms such as, and encourages to live together as a harmonious and peaceful union. Or in the epic:

O'zga yurtida xon bo'lguncha,
O'z yurtingda gado bo'l (23-b/)

through the proverb, it is pointed out how dear the country of birth and relatives are. We can find many versions of the proverb among the people. For example:

O'zganing toq-u ravoqidan,
O'zingning ayvoning yaxshi.

Or

O'zganing mis qozonidan,
O'zingning qora qozoning yaxshi.
O'zga elning qozisi bo'lgandan,
O'z elingning tozisi bo'l. (6, 10)

It seems that these proverbs are equal in meaning and content to the proverb in the text of the epic. Only the lexical units being compared are in different forms.

In the epic "Alpomish" there are also a number of proverbs about bravery and cowardice.

Mard odam tupurgan tupugini yutmaydi,
Nomard aytmaydi, aytganidan qaytmaydi (23-b.).

in the text of the epic, by giving this proverb, it is expressed that Boysari should not go back from the idea of leaving the country and that the word that came out of his mouth should be fulfilled. From time immemorial, our forefathers said to brave men:

Mard aytmas,
Aytsa qaytmas;
Yigit-so'zidan
Qo'y-bo'g'zidan (6,152)

They use proverbs like

In the epic, he glorifies friendship, remains faithful to it, and at the same time encourages people to do good:

Yaxshi bo'lar odamzotning sirdoshi,
Do'sti-yori kecha-kunduz sirdoshi (83);
Arpa-bug'doy bir kunninga yaraydi,
Sodiq do'sting o'lguningcha yaraydi;
Daraxtni tomiri saqlar,
Odamni do'sti;
Do'st bilan sirdosh bo'l,
Ishiga doim yo'ldosh bo'l (6,96-97)

is a variant of such forms.

In these proverbs, we can see how great the role of friendship in human activity is shown.

They clearly show how high a person is, his value, his relationship with each other, and his place in society.

Our people have always been hospitable. The proverb "A guest is greater than your father" (95) applied to a visiting guest is also given without any changes. In "Uzbek folk proverbs" there are also the forms "Guest-atoi god" and "Guest-house ornament".

In the version of Fazil Yoldash son, it is said from the Swallow language in order to understand that the value of time and opportunity is of great importance in human life:

Sarson bo'lib, bunda o'ylanib turmagin,
Erta yur, ishingni kechga qo'ymagin (64-b.)

expression of the proverb in a manner typical of colloquial speech, in its national language

Barvaqt qilingan harakat,
Hosilga berar barakat.

or

Kechaning xazinasidan,
Ertaning nasibasi yaxshi.
Bugungi ishni ertaga qo'yma kabi variantlari bor.

At the same time, the son of Fazil Yoldash created a new model of the proverb "A friend cries and speaks, an enemy laughs" in our language:

Qasd aylasa, bilmaganin bildirar,
Do'st yig'latib, dushmanin kuldirar (21,73,242-b.)

or on the basis of the proverb "A good word heals, a bad word burns" (6.89):

Sozandalar sozin chertar qo'l bilan,
Yomon odam kuydiradi til bilan;

Based on the proverb "If you have a light in the row, your load will not stay on the ground": There was a light in the row. Every one was equal to a thousand (214), I have a bully in my hand, I have a sword in my hand (56), proverbial aphorisms such as Mullahs read zero zabar, Ustaslar chopadi tesha-tabarni (83) are the result of individual style we can easily say.

The text belonging to Saidmurad Panoh's son's version also contains the proverb "A woman who goes to the grass has thirty words" or "A woman who goes to the sieve has fifty words" (57-58). In addition to the fact that Uzbek women are very attentive and have a very warm relationship with each other, it is succinctly reflected that they do not notice that time has passed.

In the proverb "A woman who goes to the grass has thirty words to say", the mutual harmony of the words "grass" and "firewood" increases its impact even more. This process can be explained by the example of the words "sieve" and "fifty" in the proverb "A woman who goes through a sieve has fifty words." Although the meaning and content of these two proverbs seem to be the same, we can see differences between them. The words "grass" and "sieve" are not equal in terms of meaning. The use of the numbers thirty and fifty in the proverb not only increases the melodiousness, but also serves to distinguish certain subtleties of meaning.

In general, folk proverbs, like other lexical-phraseological tools, are one of the components of epic texts. They clearly and succinctly reflect the events and various situations of the characters, and also serve to express a unique stylistic meaning in the text of the work.

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