

THE USE OF PROVERBS AND SAYINGS
IN THE STORIES OF ABDULLAH KAHHOR

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Abstract: The article will examine, using the example of Abdullah Kahhor's works, various aspects of proverbs and sayings that are examples of folk art, the goals and objectives of their use in works of art, their significance for understanding the work and how they are transmitted to the reader.

Keywords: phrase, proverb, saying, figurative meaning, epigraph, theme, relation, antonymy, synonym, simple sentence, syntax, nation, Abdullah Kahhor, expose.

Introduction. Each nation and nation, determining its living conditions, social status, history and the present day, achieved successes and lost achievements, studying them from its own experience, creates wise words, proverbs and sayings that belong to the people and are the national heritage. These proverbs are used by ordinary people in their daily speech, and representatives of literature use them to polish the patterns of creativity that they create. While folk proverbs help to decorate a person's speech, make it eloquent, and in written literature-to make the work more expressive and understandable. Proverbs and sayings motivate the reader to read the work easily, to have a broad understanding of the time of creation of the work, depending on the content of the proverb and the words used in it, artistic creativity.

Discussion and results. Various linguists and literary critics have spoken about the proverbs. Proverbs often rhyme, in a structure typical of the art of saj' or tazod'. O. Safarov, studying proverbs, explains that regardless of their poetic or prose form, they do not belong to either the epic or the lyrical type. In the explanatory dictionary of the Uzbek language, the word proverb is defined as follows: a proverb is a concise, figurative, complete in meaning and wise expression, a sentence created by the people on the basis of an article, a small work, a word, speech, life experience, usually having a panda-admonitory content. "I came in with milk, I came out with a soul" (A.Scordio from the Most High mihrab). Proverbs often use such visual means as comparison, adjective, comparison. Proverbs are rich in word groups and consist of nouns, adjectives, numerals, adverbs and verbs through poetic or prose rhyme. Such arts as

antonymy, strengthening of meaning, quality, and animation are also actively involved. The initial purpose of using proverbs is education, which plays an important role in the education of not only the younger generation, but also adults. It is also used in the speaker's speech in a rational assessment of the situation (the apple falls to the bottom, the bird does what it sees in the nest). T. Mirzaev on the study of proverbs "interest in the proverb from a literary point of view, its use to enhance the artistry of the work and ensure fluency of the artistic language have been the focus of attention of literary artists of all times. The works of Yusuf Khos Hadji, Ahmad Yassawi, Rabguzi, Lutfi, Alisher Navoi, Babur, Abulgazi Bahadur Khan, Munis, Ogahi, Nadira, Mukimi, Furkat, Awaz, Hamza, Sadriddin Aini, Fitrat, Chulpan, Abdullah Kadiri, Oybek, Ghafur Ghulam, Abdullah Kahor and dozens of others under careful study they contain, we are convinced, that proverbs sometimes exist precisely, sometimes in a modified form." Just like the proverb, the proverb is a model of wisdom, eloquence in oral folk art and in most cases is expressed or mistaken for a proverb. Those with a good vocabulary can attract the listener by using sayings instead. In the explanatory dictionary of the Uzbek language, the word proverb is defined as follows: proverb (1. Figurative expression, a wise word that does not have a complete meaning (when the red snow burns, when the camel's tail touches the ground). It is known that A.Kakhkhor is a writer who most often refers to samples of folk wisdom in his works. He used proverbs in the title of the work, the epigraph, the opening paragraph, detention or imprisonment to enhance the content of the work, as well as to help them become a solid integral part of the composition of the work. When analyzing Abdullah Kahhar's stories, it is considered where in the stories he used proverbs in the work, what is his purpose in using proverbs, what function proverbs perform in a sentence, and whether they are syntactically changed.

According to O. Madaev, proverbs and sayings are close to each other in form and content, but proverbs are a relatively independent genre, and in a proverb this independence is invisible. As an example of a saying, the following is given: Alifa speaks with a stick. There is also no offer in the seller's box. Go to your father, go to your mother. The needle will not fall to the ground if it is thrown. Run with your foot in your hand. It's like he's slipping off the roof. It is known that A.Kakhkhor is a writer who most often refers to samples of folk wisdom in his works. He used proverbs in the title of the work, the epigraph, the opening paragraph, the content or the conclusion to enhance the content of the work, as well as to help them become a solid integral part of the composition of the work. When analyzing Abdullah Kahhar's stories, it is considered where in the stories he used proverbs in the work, what is his purpose in using proverbs, what function proverbs perform in a sentence, and whether they are syntactically changed. Abdullah Kahhar writes in the epigraph to the story "The Thief": "the death of a horse, the feast of a dog." After reading the epigraph, the reader will

understand that the theme of the story can bring joy to someone else who finds himself in a difficult situation. At the same time, the words death and holiday were used as antonyms. A horse and a dog also create a negative confrontation. The structure of the proverb has not changed and remains in its original form. The story also contains such proverbs as "my back breaks until I say we run", "the cat won't come out into the sun for free", "one gives a lot, ten takes a little", "a dry spoon tears your mouth", "don't play with the figure – it hits you with every chapter". It is implied that he shares gifts-greetings-with dignitaries whenever he can to find his cow, and this situation continues until the end of the story.

The epigraph of the story "The Patient" uses a short and concise proverb "the sky is far away, the earth is harsh", characteristic of the Kahkhara style. In this case, heaven and earth are opposite concepts, and poor and illiterate describe a person's inability to get out of a situation without having the opportunity. The proverb is used in this story "At such moments, the thick one stretches and the thin one breaks" in relation to the condition of the spouse, who does not have the means to care for the patient. Thick and thin are used in the opposite sense and serve to interpret the conclusion that, using the example of the main character, a person with means can get out of a situation, and a poor person will switch off, that is, become a victim of the situation.

Abdullah Kahor fruitfully uses proverbs in his stories not only in Uzbek, but also in foreign languages. As an example, in the epigraph to the story "Mourning at the wedding", one should mention the proverb in Tajik "Zori Behuda mion meshikanad", that is, in vain they rape/interrupt in the middle. The form of the proverb in the Tajik language was taken in its entirety and has not changed. In this proverb, there is no phenomenon of antonymy, but the cause (effect) is an adverb, and the writer believes that the main character of the story, being married to his young student after the death of the spouse of a respected university teacher with a basket next door, changed his appearance in his youth, disgraced among the neighbors, and also threw two heavy suitcases into the car and then he died unexpectedly. he conveys his results to the reader only through a proverb. At the end of the story "The Extinct Volcano", the proverb "who kicks the earth, kicks the people" is pronounced in the language of the main character. In this story, Brother Sheramat says that as he ages and gives up his career, he cannot accept this situation by evaluating himself.

The ending of the story "the extinct volcano" "begins the proverb" the Earth kicks, el kicks the hero says with his tongue. In this story, brother Sheramat has aged and retired from his career as he descends, he is unable to accept this and says so by giving an assessment of himself. The title of the story "a whole of two labels" is proverbial, revealing the content of the work serves to give. The two men in the story are matched by each other from each other the fact that there are fallen character figures is highlighted in this article. York and the whole words are opposite words. Also included

in the story is "Donkey and when you hide, hangrab shames", it is often the second person a proverb that exists in the singular form is plural in the sense of Honor used. As an epigraph in the story "the prophecy", "Ola the Raven whores, her own heart the proverb "will look" everyone expresses their joy no matter how he says he will celebrate, while in the" Sep " story "if you have trouble training, at war effective and in its place from Proverbs like "you will not suffer" the original of the hero of the story uses for the purpose of describing the state.

In addition to Proverbs, Abdullah makes good use of matals in his works of Qahhor. Not to be appalled by the disillusionment in the story of" the patient", chilyosin also had to be cast, in the story of" mourning at the wedding": the face of the good also appears to be desolate, in the story of" the radiating peaks": expressing his joy at the passage of the cross; Fatima sits as an old girl; while tappi does not fall far from tappi, in the story of" neighborhood": my one, In the story" the extinct volcano", from you only he, from me bugina; from Jesus ' Alam, from Moses; the one who smelled at you and became the one who punched the senlagan; when the fire says late, I ate, water says late; in the story" people with tails": when the passenger chases after every snoring dog, reaches the destination; to talk to it, to say as if he had thrown a cut into a dark house; in the story" two yards one whole": you hide a donkey, hangrab; in the story" years": hand-cooled mats in cancer to someone's work serve to further reveal the meaning of the work.

O sum up, Abdullah Kahkhor, an outstanding Uzbek writer, a master of a sharp pen, fruitfully uses folk proverbs and proverbs of fraternal peoples in his stories, masterfully illuminating the daily life of the people, a nation that is hardly experiencing the consequences of the political regime of its time. Also, in most cases, the proverb does not change its original structure and can use proverbs and sayings in accordance with the desired part of the story, often using words with opposite meanings. He uses proverbs for purposes such as amplifying the meaning and exposing the situation. The reader who reads the proverb before reading the story realizes the meaning of the story as a whole. Proverbs and sayings, such as those contained in the works of Abdullah Kahhar, have developed over the centuries as a single whole and have retained their form, remaining genres that take place in fiction

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