

## THE REFLECTION OF THE SPIRITUAL POWER OF EDUCATION IN UZBEKISTAN AND ENGLISH ARTICLES

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### ABSTRACT

In this Article is discussed educational importance of Uzbek and English proverbs and comparison of cultural education.

**Keywords:** Uzbek language, English, proverb, education, genre, meaning, translation.

### INTRODUCTION

Proverbs are a genre of folk oral art; a short and concise, figurative, grammatically and logically complete wise expression, a genre with deep meaning. A certain rhythmic form.

Proverbs embody the life experiences of generations and ancestors, their attitude to society, history, spiritual state, ethical and aesthetic feelings, and positive qualities. Over the centuries, they have been refined among the people and have taken on a concise and simple poetic form. Such artistic drops, which each of us has demonstrated and can achieve with amazing power, the beauty of our language, the elegance of our speech, the logic of our intellect and thinking, are an exemplary mirror of the centuries-old life experiences and everyday life of our people. In this artistic window, his attitude to life, nature, man, family and society, socio-political, spiritual-enlightenment, moral-aesthetic and philosophical views, in short, himself and his identity, are fully manifested. That is why proverbs are extremely widespread and have been and are constantly used for centuries in lively speech and interpersonal relations, in artistic, historical and scientific works, in political and journalistic literature.

### METHODOLOGY

From year to year, from era to era, new ones are created, and the meaning of old ones - those that exist in lively communication and language - has expanded or narrowed. Even a certain part of them has been forgotten. Since proverbs express the conclusion of centuries-old life experiences, constant daily observations in a complete thought form, in a strict polarity, the diversity of meaning of each word, the stability of expressions, and the stability of form prevail in them. But depending on the place of application, their range of meaning is constantly expanding. That is why special attention should be paid to each word in the proverb. There are such words in them that historically meant completely different meanings.

In addition, each nation has its own religious beliefs, way of life, culture, worldview, which are partially reflected in the proverbs studied in folklore. One of the factors that shows and expresses the culture of the nation, the identity of the people, and national values is the folk oral art, which is unique to this people.

Proverbs, which are unique genres and unique masterpieces of folk oral art, and one of the most important genres of folk oral art, are one of the most important topics studied in linguistics and folklore. The study and research of proverbs, one of the most important genres of folklore, and of folk art in general, is of great importance today. For centuries, folklorists have been organizing expeditions to remote villages of their countries on the subject of proverbs and have been collecting unique proverbs on various topics from the folk language from year to year. Proverbs are examples of the wise wisdom of the peoples of the world accumulated over the years. People use proverbs to convey concepts specific to educational issues, as the most important wealth left by their ancestors.

Folk proverbs, which have emerged as a unique phenomenon of language, philosophy and artistic creativity, are a genre of folklore with a compact form but deep content. In Uzbek folklore, interest in proverbs from a literary point of view, their use to enhance the artistry of the work and ensure the fluency of the artistic language have always been the focus of attention of word artists of all times.

Interest in proverbs from a literary point of view, their use to enhance the artistry of the work and ensure the fluency of the artistic language has been the focus of word artists of all times. If we carefully study the works of Yusuf Khos Hajib, Ahmad Yassavi, Rabguziy, Lutfiy, Alisher Navoiy, Babur, Abulgozi Bahodirkhan, Munis, Ogahiy, Nodira, Muqimiy, Furqat, Avaz Otar, Hamza, Sadriddin Ayniy, Fitrat, Chulpon, Abdulla Qodiriy, Oybek, Gafur Ghulom and dozens of other creators, we will be convinced of how many proverbs they contain, sometimes exactly, sometimes with changes.

At the same time, English folk proverbs, like Uzbek folk proverbs, are considered one of the most perfect and outstanding examples of folk oral art. Based on the main purpose of our work, the history of the study of English folk proverbs in English linguistics is very important. The study of scientists who have worked in this field and their work will further strengthen our topic. In this regard, we will cite the work done by English scientists below. Usually, proverbs of nations with the same language and culture are also close to each other. In the folk oral art of England and all Western European countries and the spread of proverbs, the so-called "Bible" or the Bible plays a great role.

The book contains English folk proverbs, and it is precisely the proverbs spoken by our ancestors in ancient times. The following explanations are given to the proverb by many English scientists. The famous English philologist, Professor Mayder, explains the proverb as follows: "Proverbs are used in a wide range of situations and no limits to the use of the proverb. They can be used to: strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations". That is: "Proverbs are used very widely and there are no limits to their use. Proverbs are used to strengthen our arguments, express our general and specific thoughts, control or influence other people, and express the ills of society". From this we can know that proverbs also play an important role in expressing communication between members of society

in a more understandable and meaningful way.

## DISCUSSION

At this point, we can say that no matter what language or nation we collect proverbs from, we can see similarities and significant differences. The similarities are that the issue of upbringing is very similar to each other, regardless of religion or nationality. Upbringing is almost the same in every family. However, the uniqueness of religions and the uniqueness of nationalities cause differences.

Below we will analyze a number of English and Uzbek proverbs:

“Early to bed and early to rise” - “God gives to those who get up early”.

The above proverbs mean that in both nations, the day of a person who wakes up early is blessed.

Also, in proverbs such as “You have made bed, and you must lie on it” - “Everyone reaps what he sows”, or “As a man sows, so shall he reap” - “You can eat your own soup, even after turning it over and reaping it”. Regardless of religion or nationality, we can adapt proverbs in any other language to our native language, or we will find an alternative.

However, if we translate the following English proverb “The nearer the Church, the farther from God” into Uzbek, it will mean “The closer to the Church, the further away from God.” This is expressed in Uzbek through the proverb “He who does not leave the five daily prayers, does not distinguish between haram and harishni fark etmas.”

## CONCLUSION

Above, we have limited ourselves to analyzing some proverbs. However, the number of proverbs that are similar in religious, cultural, and moral terms, especially in English and Uzbek proverbs, is incomparable.

Looking at the proverb genre, which is considered the folklore of each nation, we can see how unique this genre is. In conclusion, we can say that proverbs, regardless of language or culture, are a genre rich in deep meaning.

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