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ANALYSIS OF PROVERBS RELATED TO THE CATEGORY OF MORAL EVALUATION IN UZBEK FOLK ORAL LITERATURE

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АНАЛИЗ ПОСЛОВИЦ, ОТНОСЯЩИХСЯ К КАТЕГОРИИ НРАВСТВЕННОЙ ОЦЕНКИ В УЗБЕКСКОМ УСТНОМ НАРОДНОМ ТВОРЧЕСТВЕ

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Abstract. Presents a linguoculturological and semantic analysis of the category of moral evaluation as expressed in proverbs — one of the oldest and most impactful genres of Uzbek folk oral literature. The study examines tools of both positive and negative moral evaluation, their linguistic expression, and their place in the collective mindset of the people. Relying on both theoretical and practical methods, the research reveals the functional features of the evaluation category.

Аннотация. Проводится лингвокультурологический и семантический анализ категории нравственной оценки, выраженной в составе пословиц — одного из древнейших и наиболее выразительных жанров узбекского устного народного творчества. Рассматриваются средства положительной и отрицательной нравственной оценки, их языковое выражение и место в народном мышлении. На основе теоретических и практических методов раскрываются функциональные особенности категории оценки.

Keywords: proverb, moral evaluation, folk oral literature, value, evaluation, semantics, linguoculturology.

Ключевые слова: пословица, нравственная оценка, устное народное творчество, ценность, оценка, семантика, лингвокультурология.

Uzbek folk oral literature serves as a poetic representation of national identity and reflects the spiritual essence of the populace; it also acts as a protector of moral guidelines. Proverbs, in particular, encapsulate a succinct, metaphorical, and practical insight into the ethical standards, values, and social judgments ingrained in the collective psyche. Through these proverbs, the society advocates for socially endorsed moral principles and denounces immorality. They convey attitudes towards ideas such as good and evil, right and wrong, fairness and unfairness in a compelling and vivid way. Positive human traits are celebrated, negative characteristics are reproached, and essential life lessons are shared through insightful language and astute sayings. Consequently, examining the moral evaluations expressed in Uzbek proverbs is vital for a deeper comprehension of the people's spiritual realm, moral ideals, and values. This article explores significant moral proverbs from the Uzbek folk oral tradition categorized in various ways. The emphasis is placed not just on the meaning of the proverbs but also on their unique artistic qualities. The goal of the article is to aid in instilling national values in the younger generation while enhancing their moral perspective by studying these distinctive representations of Uzbek wisdom.

In the field of axiological linguistics, the examination of ethical assessments is linked to the concept of evaluativeness. This concept has been articulated by researchers like N.D. Arutyunova, E.M. Vereschagin, and Yu.D. Apresyan, who highlight that evaluations can take on both subjective and objective forms. In the context of Uzbek linguistics, researchers including G‘. Rahmatullayev, A. Jo‘rayev, and Z. Mamajonov have explored folk proverbs through the lens of evaluativeness. They argue that evaluativeness is closely tied to national thought and culture.

<i>Method</i>	<i>Commentary</i>
Descriptive method	The structure, evaluative expressions, and semantic features of proverbs are identified.
Contrastive analysis	Proverbs containing positive and negative moral evaluations are compared.
Linguocultural approach	Proverbs are analyzed in connection with the cultural worldview and value system of the people.
Contextual (context-based) analysis	Proverbs are viewed as a means of expressing evaluation in relation to real-life situations.

The research draws upon a variety of sources, such as compilations of Uzbek folk proverbs, academic writings in linguistics, techniques of semantic analysis, and viewpoints related to philosophy and ethics. Analysis of Uzbek Proverbs Expressing Moral Evaluation – In Table Form.

<i>Proverb</i>	<i>Type of Evaluation</i>	<i>Evaluated Behavior/Quality</i>	<i>Semantic-Pragmatic Explanation</i>
<i>Halol mehnat – halol rizq.</i> (Honest labor brings honest sustenance.)	Positive	Honesty, diligence	Honest work is associated with blessings and prosperity.
<i>Dangasa – baloga asir.</i> (A lazy person is a prisoner of trouble.)	Negative	Laziness	Warns that a lazy person will face difficulties in life.
<i>Yolg‘onchi – dushman dan yomon.</i> (A liar is worse than an enemy.)	Negative	Lying	Lying is evaluated as one of the worst vices.
<i>Yaxshi do‘st – mol-dunyo emas.</i> (A good friend is not material wealth.)	Positive	Friendship, loyalty	Emphasizes that true friendship is more valuable than material possessions.
<i>Birovning rizqiga ko‘z tikma.</i> (Do not covet another’s livelihood.)	Negative	Envy, greed	Actions contrary to honesty are criticized.
<i>Til – shirin, so‘z – davo.</i> (The tongue is sweet, the word is healing.)	Positive	Kind words, gentleness	Kind speech plays an important role in human relations.
<i>Ko‘rmagan boy bo‘lsa, to‘ymas.</i> (A person who hasn’t seen wealth is never satisfied.)	Negative	Greed, lack of values	Insatiability is condemned through irony.
<i>Yaxshi ot – yelkadosh, yaxshi do‘st – sirdosh.</i> (A good horse bears a burden, a good friend shares a secret.)	Positive	Loyalty, friendship	Valuable qualities are expressed figuratively.

The Importance of Moral Values in National Perspective: Proverbs reflect the historical lifestyle, religious beliefs, and moral principles of a community. These principles frequently correspond with Islamic ethical teachings like honesty, patience, justice, humility, and generosity, among others. As a result, proverbs are often employed as a means of education in families, schools, and the media.

Example: Sabr qilgan – omad topgan. (He who is patient finds success). Bosh egilsa, el tegar, bo‘y egilsa, yomg‘ir (The proverb suggests that being humble results in honor or recognition, utilizing metaphorical imagery).

These sayings encourage positive traits such as patience and humility. Uzbek folk oral literature has evolved over hundreds of years, mirroring the life experiences, perspectives, aspirations, and, importantly, the moral values of the people. Particularly remarkable are the brief, concise, and profoundly significant proverbs that exemplify the wisdom of the nation. This article explores the moral evaluation categories present in Uzbek proverbs and investigates the interpersonal relationships they depict, with a particular focus on their artistic characteristics. The expression of moral judgment—encompassing the notions of good and evil, right and wrong, justice and injustice—is communicated both clearly and figuratively in Uzbek proverbs. At times, the judgment is presented directly—for instance: “Yaxshilik qil, daryoga tashla, baliq bilmasa, Xoliq bilar” (Do good and throw it into the river...), suggesting that good actions will eventually be rewarded; or “Yomon bilan yo'ldosh bo'lma, yaxshi bilan adashma” (Do not walk with the wicked, and do not part from the righteous), cautioning against the risks of associating with immoral individuals. Nevertheless, in many instances, moral evaluation is conveyed indirectly through analogy, metaphor, or educational stories. The following table illustrates examples where moral evaluation is mainly expressed through comparison.

Meaning	Uzbek Proverb	English Proverb	Explanation
The vice of lying	<i>Yolg'onchi – dushmandan yomon.</i>	<i>A liar will not be believed, even when he speaks the truth.</i>	Similar evaluation
The virtue of patience	<i>Sabr qilgan – omad topgan.</i>	<i>Patience is a virtue.</i>	Both proverbs positively evaluate patience.
Hard work	<i>Halol mehnat – halol rizq.</i>	<i>Hard work pays off.</i>	The meaning is conceptually aligned.

In Uzbek proverbs, there are also educational proverbs that arise from life lessons, observations, and insights. These concise expressions carry profound meanings and are employed to offer guidance, highlight the correct path, and impart moral values. For instance, the initial proverb “Oltin olma, oltinga teng so'z ol” illustrates the importance of morals and the value of words. It contrasts material riches (gold) with intangible riches (words), underscoring that words hold not just moral significance but are also of greater value. The term “Oltin teng so'z” (A word equal to gold) indicates that speech, in terms of its effect, significance, and advantages, is invaluable. This proverb illustrates that well-considered, honest, and insightful communication is the true wealth of an individual.

Another proverb “Birovga choh qazigan o'zi tushar” conveys the principle of reciprocity and the certainty of justice. The figurative interpretation of this proverb suggests that an individual who wishes ill upon others or seeks to ensnare them will ultimately become a victim of their own schemes. The expression “choh qazimoq” (to dig a pit) represents harmful intentions or efforts to inflict damage, while “o'zi tushar” (falls into it himself) signifies that such behaviors will eventually backfire. This proverb highlights the presence of justice and serves as a caution against engaging in wrongful actions.

Uzbek proverbs capture essential moral values using concise and vivid language. For example, proverbs like “Rost so'z – tilsizlashar, yolg'on so'z – yuzsizlashar” (Truth silences the tongue, lies shame the face) and “Yolg'onning umri qisqa” (A lie has a short life) highlight the virtue of honesty, while deceit results in negative repercussions. Likewise, proverbs such as “Mehnat qilsang – huzur ko'rasan, dangasa bo'lsang – jabr ko'rasan” (If you work, you'll find comfort; if you're lazy, you'll suffer) and “Ishlagan tishlar – ishlamagan tishlamas” literally means: “The one who works chews — the one who doesn't work doesn't chew.” These proverbs highlight the concept of earning rewards through hard work. It suggests that only individuals who exert

themselves or strive hard are deserving of reaping the benefits, while those who do nothing should not anticipate any gain. It encourages industriousness, independence, and accountability, while discouraging slothfulness and reliance on others.

The significance of justice and the damage caused by oppression are conveyed in phrases like “Adolat – tumanli kunning quyoshi” (Justice is the sun of a foggy day) and “Zulm bilan obod bo'lmagan yurt” (No land has prospered through oppression), underscoring the vital importance of fairness in a thriving society.

Generosity is celebrated while greed is denounced in proverbs such as “Saxovatli qo'l hech qachon qisqarmas” (The generous hand is never empty) and “Xasisning molidan – o'zgalar yer” (The miser's wealth benefits others), advocating for selflessness and warning against selfish behavior.

Humility is encouraged, whereas arrogance is regarded negatively in sayings like “Shox qancha balandga o'ssa ham, baribir egiladi” (No matter how tall the branch grows, it eventually bends) and “Kibr – shaytonning ishi” (Pride is the devil's work), illustrating the cultural emphasis on modesty and ethical restraint.

In addition to their deep meanings, Uzbek proverbs are distinguished by their unique literary style. Typically brief, rhythmic, and melodious, they are easily memorable and transmissible, ensuring they are passed down through generations.

In summary, proverbs from Uzbek culture deliver clear and forceful moral assessments, acting as instruments to uphold socially valued virtues and denounce immoral behaviors. The judgments expressed in these proverbs reflect the moral perspective of the community. Regarding their purpose, proverbs possess educational, artistic, and ethical importance. Examining these evaluative statements through linguistic and cultural as well as semantic lenses offers a more profound insight into the national mentality.

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