



MORAL VIEWS AND THEIR ARTISTIC EXPRESSION ASSOCIATED WITH JEWELRY IN UZBEK AND KYRGYZ PROVERBS AND FAIRY TALES

Sulaymanova Mekhrinsa Ibrahimovna

Acting associate professor of
Andijan State Pedagogical Institute

Article history:	Abstract:
<p>Received: October 4th 2023 Accepted: November 4th 2023 Published: December 6th 2023</p>	<p>The article reflects the genre of Uzbek and Kyrgyz folk proverbs and information related to the worldview, socio-cultural way of life, history, geography, and national characteristics of each nation. The article also describes the artistic expression of moral views related to jewelry in proverbs and fairy tales.</p>
<p>Keywords: proverb, fairy tale, jewelry, moral views, artistic interpretation, figurative meaning</p>	

In ancient times, man lived with the conclusion that if he wants to live peacefully and be lucky, he should believe in and worship supernatural powers and make sacrifices to them. Without the protection of a higher power, man began to feel powerless and defenseless.

In a word, in ancient times, the intention of a person to protect himself from evil and wish for good led to the creation of fetishism, as well as belief in certain jewelry.

It is observed that the moral and educational views of the people related to jewelry are expressed not only in songs, but also in fairy tales. For example, in the fairy tale "Zumrad and Kimmat", it is not for nothing that the ring that came out of the white chest, caused by the laziness, indolence, rudeness, stoneness of the sorceress, turned into a big white snake and swallowed Kimmat and her mother who raised her to be such a mischievous person. This once again highlights the artistic function of the ring as a family symbol. When a girl who is starting a family is given a wedding ring, it is understood that she should be worthy of this ring, and with her hard work and sweetness, she should beautify the place she goes to.

In short, the traditional jewelry of our people reflects our nationality as an integral part of our ancient national culture. Therefore, it is the moral duty of today's youth to know about them, to appreciate the views of the people related to them.

Proverb is one of the types of compact artistic form designed to express a deep thought with a deep educational essence in a short volume, based on a unique rhythmicity in the oral poetic creation of all peoples. It reflects the worldview, socio-cultural way of life, history, geography, and national characteristics of each nation.

The theme of the proverbs is diverse, and it is often observed that life events and objects of life are artistically represented in them. In this respect, the wideness of the world of images of proverbs is shown. In particular, the image of jewelry is one of them, and it is often observed that it serves as a comparative source for logical comparison of life events.

In proverbs, it is possible to witness that the word gold is sometimes given in its own meaning, sometimes in a figurative sense. For example, in the following proverb, in the process of making jewelry, a goldsmith first softens gold by melting it in a fire, and then begins to make the desired type of jewelry from it. In this case, pure gold will soften quickly and it will be easy to make jewelry from it. Likewise, in life, where there are pure people, there are blessings. In the proverb, the quality of a pure person is equated with the quality of pure gold, and a figurative expression of the reality of life is achieved:

Uzbek proverb:

Олтин ўтда билинар,
Одам – меҳнатда.

Kyrgyz proverb:

Алтын отто билинет,
Адам эмгекте билинет [3.98].

It is noteworthy that one proverb exists in a similar form in two neighboring Turkic folk folklore. Only the following differences can be observed between them:

a) in the Uzbek language, the back row, wide, lipped vowel sound "o" is pronounced and written with the object noun "Олтин" and the personal noun "Одам" in the Kyrgyz language, with the front row, wide, unlabeled vowel sound "a";

b) in the Uzbek language, the sound "ў" is a middle row, middle wide, lipped vowel, and the noun "ўт" is pronounced and written with the back row, wide, lipped vowel sound "o" in the Kyrgyz language;

c) the use of the locative case suffix -да in the Uzbek language in the form of -то, -те in the Kyrgyz language;

g) the word "меҳнат" meaning the noun of activity is actually Arabic, and before it entered the Uzbek language, it was replaced by the old Turkish word "emgek", it is also known from the work "Devonu lug'otit-turk" by Mahmud Koshgari. In the Kyrgyz language, the original Turkish word "emgek" has been preserved;

d) In Uzbek, the suffix -ar, which represents the present-future form of the verb, is used in Kyrgyz in the form of -et.

So, it is a fact of life that a person's character and character traits are tested by work, just as pure gold is tested in the fire.

In most proverbs, it is observed that educational and moral thoughts are expressed directly in connection with the image of a jeweler. It is noteworthy that such proverbs are similar in Uzbek and Kyrgyz folklore. For example, proverbs like "Алтынды эрите албаган иритет, Терини аштай албаган чиритет" [1.52] ("Олтинни эрита олмаган иритар, терини ошлай олмаган чиритар"); "Эр кадырын эл билет, зер кадырын зергер билет" [1.38] ("Эр йигитнинг қадрини эл билар, зар қадрини заргар билар"); "Зар қадрини заргар билар, дур қадрини – савдогар", "Зар қадрини заргар билар, чилангар нени билар", "Заргар ишини мискар ўнғай санар" [2.236] "Сув – зар, сувчи – заргар", "Шаҳарда бир хотин бўлса ҳам, заргар очдан ўлмас" [2.184] are among them.

Through these, it is emphasized that the jewelry profession is extremely delicate and complicated, that it requires a lot of work, attention, and deep knowledge from a person.

There is a fact that the name of jewelry found in one language, although it belongs to the same language family and group, may not be found in another language or may be found under a different name. This is also related to the fact that some type of jewelry does not exist in that area, it is not spread among that people.

In world linguistics, the name of jewelry is called "phaleronyms". For example, "Тешик мунчоқ ерда қолмас, Ерда қолса кимлар олмас" [2.241] in the Uzbek folk proverb, the bead draws attention as a phaleronym.

In the proverb "Қизим бор деб керилма, Зеб-зийнатга берилма" [2.196] "зеб-зийнат" refers to the name of jewelry.

Among the people of Bukhara, the wedding ring given to brides is called "Shibirma". For the people of Bukhara, this unique piece of jewelry, which has historical and cultural value, is considered a khrematonym or ktematonym.

In the following song, the fact that family relationships are fragile like glass, which can easily crack, is likened to glass in the hands of a jeweler:

Шижани заргарга бердим.

Синмагани яхшироқ.

Бевафо ёр бўлганидан

Бўлмагани яхшироқ.

Moral teachings related to jewelry are also widely spread among the people through hadiths. For example, in one of them, Anas (r.a.) says: "Our Prophet, may God bless him and grant him peace, made a silver ring and sealed it with the word "Muhammadur Rasoolullah" and said: I made a ring and stamped it with the word "Muhammadur Rasoolullah", and no one else has done it like this. (Bukhari 873).

Or Abu Salama ibn Abdurrahman (r.a.) says: "Our Prophet (pbuh) used to wear a ring on his right hand" (Abu Dawud 570). On the authority of Abdullah ibn Umar (r.a.): "Our Prophet (pbuh) used to wear a ring on his left hand" (Abu Dawud 580). From our Prophet s.a.v. since it is narrated that wearing a ring equal to two hands, scholars also chose to wear rings on both hands. Imam Bukhari made a section on wearing a ring on a little finger and pointed out that it is sunnah to wear a ring on the smallest finger.

Alloma Aini (r.a.) explains its secret as follows: "It is not dirty because it stands on one side. Another advantage is that it costs less because it is small. Our Prophet loved frugality very much. Even before his death, he scattered all the money he had in his house, and even left the leftover food to others. Because they were afraid that it would be wasted.

Abdullah bin Buraidah (r.a.) narrates from his father: "A man came to our Prophet. He was wearing a ring made of yellow brass. Our Prophet said: What happened? I smell idol worshipers in you. After that he tossed the ring. When he came again, seeing that he was wearing an iron ring, our Prophet said: I see in you the jewelry of the people of hell. After that, he took off his ring and threw it and asked: "O Messenger of God! What shall I make a ring of?" Our Prophet s.a.v. said: Make it of silver, do not add gold" (Abu Dawud 580).

So, whether it is a hadith, a song, a proverb, a tale, a legend, a narrative or an epic, it artistically embodies various qualities characteristic of people: intelligence, health, knowledge, patriotism, friendship, humanity, hard work, etc. Thus, as a collection of folk wisdom, they become masterpieces of folklore and serve to enrich spirituality. Such spiritual values are important because they encourage a person to live right and lead an exemplary life.

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