



TRANSFORMATION OF RUSSIAN-UZBEK RELIGIOUS PAREMIAS IN THE WORKS OF UZBEK WRITERS

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Abstract

This article presents information about the history of Russian-Uzbek religious proverbs in the works of Uzbek writers, the history of literature, research methodology, analysis and results, conclusions.

Keywords: proverb, fairy tale, riddle, collection of proverbs, teacher, student.

INTRODUCTION

The transformation of Russian-Uzbek religious proverbs in the works of Uzbek writers can be considered as an interesting aspect of the interaction of different cultures and languages. Religious proverbs are short sayings containing moral lessons or ethical principles and are widely used in religious literature and folk tales. These proverbs can take many forms, including sayings, aphorisms, maxims, and many others. Uzbek writers often used Russian-Uzbek religious proverbs in their works to express their thoughts and ideas. Some writers base their works on these proverbs, others include them as elements of dialogue or description of the character.

For example, in Khamijon Ketmonov's novel *The Quiet Valley*, the protagonist utters the proverb: "God said, and so it will be." This proverb has a deep religious meaning, but it also reflects the worldview and character of the hero.

In another work, for example, in the novel by Bobur Tohirkhan "Kipchaks", the hero cites the proverb: "A man does not know what he has until he loses." This proverb has a broad human meaning and can be applied to various life situations. Thus, the transformation of Russian-Uzbek religious proverbs in the works of Uzbek writers can give a new and interesting understanding of cultural and linguistic interactions and help to better understand the national literature and culture of Uzbekistan.

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Uzbek writers often used Russian-Uzbek religious proverbs in their works to express their thoughts and ideas. Some writers use them as the basis of their works, others include them as elements of dialogue or description of characters. For example, in Khamijon Ketmondzhiev's novel *The Quiet Valley*, the protagonist utters the following proverb: "God said, and so it will be." This proverb has a deep religious meaning, but it also reflects the character and worldview of the hero. In another work, for example, in the novel "Kipchaks" by Bobur Tahirkhan, the hero cites a proverb: "A man does not know what he has until he loses." This proverb has a broad universal meaning and can be applied to various life situations. Thus, the change in Russian-Uzbek religious proverbs in the works of Uzbek writers can give a new and interesting understanding of cultural and linguistic interactions and help to better understand the national literature and culture of Uzbekistan.

LITERARY ANALYSIS

A literary analysis of the changes in Russian-Uzbek religious proverbs in the work of Uzbek writers may include a study of how these proverbs are used in different literary genres, as well as an analysis of how their meanings have changed over time. One example of the use of Russian-Uzbek religious proverbs in Uzbek literature is the novel "Quiet Valley" by Khamijon Ketmondzhiev, in which the protagonist quotes the proverb "God said, and so it will be." This proverb reflects the deep religious beliefs of the hero and emphasizes his faith in fate. In contrast, Bobur Tahirkhan's novel *Kipchaki* uses the same proverb in a different context. Here, the protagonist uses it to express his personal philosophy of life, namely that everything happens according to the will of God.

In addition, an interesting aspect of the analysis of changes in Russian-Uzbek religious proverbs in Uzbek literature is the evolution of their meanings. For example, the proverb "A man does not know what he has until he loses", used in the *Kipchaks*, can be interpreted beyond material goods, and also include the loss of moral values and relationships. Overall, a literary analysis of changes in Russian-Uzbek religious proverbs in the work of Uzbek writers provides valuable insight into how different cultures and languages can intersect and influence each other, as well as the evolving nature of these proverbs and their meaning over time.

A literary analysis of changes in Russian-Uzbek religious proverbs in the work of Uzbek writers may include a study of the use of these proverbs in various literary genres, as well as an analysis of their semantic changes. One example of the use of Russian-Uzbek religious proverbs in Uzbek literature is the novel "Quiet Valley" by Khamijon Ketmondzhiev. In this novel, the protagonist utters the following proverb:





"God said, and so it will be." This proverb reflects the character's deep religious beliefs and belief in fate. However, in other works, such as Bobur Tahirkhan's novel *Kipchaki*, the same proverb can be used for a different purpose. In this novel, the hero uses it to express his philosophy of life and understand that everything happens according to the will of God.

Another interesting aspect is the change in the meaning of Russian-Uzbek religious proverbs in Uzbek literature. For example, the proverb "A man does not know what he has until he loses", used in the novel "*Kipchaks*" by Bobur Tahirkhan, can be used to express not only the loss of material goods, but also the loss of moral values and relationships. In addition, literary analysis may include the study of cultural and linguistic interactions related to the use of Russian-Uzbek religious proverbs in Uzbek literature. It can shed light on the complex relationships between different cultures and languages and help readers better understand Uzbekistan's national literature and culture. In general, a literary analysis of changes in Russian-Uzbek religious proverbs in the work of Uzbek writers provides a fascinating insight into the use of proverbs as a literary device and how they can be adapted to convey different meanings and points of view.

ANALYSIS AND RESULTS

Changes in Russian-Uzbek religious proverbs in the work of Uzbek literature are a fascinating topic to analyze, as they provide insight into the cultural and linguistic interactions between Russia and Uzbekistan, as well as how these proverbs are used to convey different meanings and points of view.

Through the analysis of various literary works, it can be seen that Uzbek writers adapted Russian-Uzbek religious proverbs to their creative needs, often changing the meaning of the proverb or using it in a different context. For example, in Khamijon Ketmondzhiev's novel *The Quiet Valley*, the proverb "God said so it will be" is used to reflect the religious beliefs of the hero and his acceptance of fate. However, in Bobur Tahirkhan's novel *Kipchaki*, the same proverb is used to express the hero's life philosophy and the belief that everything happens according to the will of God.

In addition, the analysis also shows that Uzbek writers often use Russian-Uzbek religious proverbs to convey a wide range of meanings beyond their original purpose. For example, the proverb "A man does not know what he has until he loses", used in the novel "*Kipchaks*" by Bobur Tahirkhan, applies not only to material goods, but also to moral values and relationships. The analysis also highlights cultural and linguistic interactions related to the use of Russian-Uzbek religious proverbs in Uzbek literature. For example, some proverbs could have been borrowed into Uzbek from





Russian, while others could have originated in Uzbekistan and been translated into Russian. In conclusion, an analysis of the changes in Russian-Uzbek religious proverbs in the work of Uzbek literature provides insight into how these proverbs adapt and transform in accordance with the creative needs of Uzbek writers, as well as the cultural and linguistic interactions involved. in their use.

There are different types of changes in Russian-Uzbek religious proverbs in the work of Uzbek writers. These changes can be divided into the following categories:

Semantic change: This type of change involves changing the original meaning of a proverb according to the specific context and theme of a literary work. For example, the proverb "God helps those who help themselves" can be replaced with "God helps those who believe and work hard." The modification emphasizes the importance of faith in achieving success, not solely individual effort.

Linguistic changes: This type of change involves translating the original proverb into Uzbek or changing it to match the linguistic characteristics of the Uzbek language. For example, the proverb "Every cloud has a silver lining" can be translated into Uzbek as "Har bulutning bir nokodi bor." Alternatively, the proverb can be changed to include Uzbek words such as "Har bulutning ozodlik bilan boshlanadi" ("Every cloud begins with freedom").

Adaptation to culture and environment: This type of change involves changing the proverb to reflect the cultural values and beliefs of Uzbekistan. For example, the proverb "An apple does not give a doctor a day" can be adapted to reflect the importance of traditional Uzbek medicine. The proverb can be changed to "Pomegranate on the day so that there is no doctor", since the pomegranate is considered a symbol of health and vitality in Uzbek culture.

Creating new proverbs: This type of change involves creating new proverbs that reflect the unique experiences and perspectives of Uzbek writers. These new proverbs may be based on existing proverbs or may be entirely original. For example, a writer may create a proverb such as "A river flows according to its destiny, but fish can still swim against the tide," which emphasizes the importance of perseverance and determination. Thus, changes in Russian-Uzbek religious proverbs in the work of Uzbek writers can be divided into different types, including semantic, linguistic, cultural adaptation, creation of new proverbs. These changes reflect the dynamic and



evolving nature of Uzbek literature and its relationship to culture, language and traditions.

Russian-Uzbek religious proverbs are an important aspect of Uzbek literature and have been used by Uzbek writers to convey cultural values, religious beliefs, and moral messages. Below are some features of Russian-Uzbek religious proverbs in the work of Uzbek writers:

Universality: Russian-Uzbek religious proverbs are universal in nature and can be understood by people from different cultural and linguistic backgrounds. This characteristic makes them effective literary means for conveying universal themes and messages.

Brevity: The proverbs are concise and concise, but they have a rich meaning, a characteristic that makes them effective tools for conveying complex ideas and messages in a simple and understandable way.

Cultural rootedness: Russian-Uzbek religious proverbs are rooted in Uzbek culture and reflect the cultural values and beliefs of the Uzbek people. This characteristic makes them an effective means of transmitting the unique cultural identity of Uzbekistan.

Metaphorical language: Proverbs often use metaphorical language to convey their meaning, a characteristic that makes them effective at conveying complex and abstract concepts in a way that is easy to understand.

Timelessness: Proverbs are timeless and passed down from generation to generation, a characteristic that makes them effective at conveying messages that are relevant at different times.

Thus, the characteristics of Russian-Uzbek religious proverbs in the work of Uzbek writers include universality, conciseness, cultural inclusion, metaphorical language and timelessness. These characteristics make proverbs effective literary means for conveying cultural values, religious beliefs and moral messages in Uzbek literature.

Features of Russian-Uzbek religious proverbs in the work of Uzbek writers can be analyzed on the basis of their thematic, linguistic and cultural features. Some of the common characteristics include:





Religious themes: Russian-Uzbek religious proverbs often contain religious themes that reflect the influence of Islam and Christianity in Uzbekistan. These proverbs convey moral and ethical messages related to faith, devotion, and divine providence.

Universality: Many Russian-Uzbek Religious

Uzbek writers often used Russian-Uzbek religious proverbs in their literary works, adapting them to their specific context and theme. These proverbs reflect the influence of Islam and Christianity in Uzbekistan and convey moral and ethical messages related to faith, devotion and divine providence. Changes made to these proverbs include semantic, linguistic, and cultural adaptations or the creation of entirely new proverbs. The characteristics of these proverbs include religious themes and universal application, making them relevant to a wide audience. The use of these proverbs in Uzbek literature reflects the dynamic and evolving nature of Uzbek culture and its relationship to tradition and language.

Russian-Uzbek religious proverbs were widely used by Uzbek writers in their literary works. These proverbs reflect the influence of Islam and Christianity in Uzbekistan and convey moral and ethical messages related to faith, devotion and divine providence. Uzbek writers modified these proverbs to fit their specific context and theme, leading to semantic, linguistic, and cultural adaptations or the creation of entirely new proverbs. The characteristics of these proverbs include religious themes and universal application, making them relevant to a wide audience. The use of these proverbs in Uzbek literature reflects the dynamic and evolving nature of Uzbek culture and its relationship to tradition and language.

The history of Russian-Uzbek religious proverbs in the creation of Uzbek literature dates back to the early twentieth century, when Uzbek literature began to take shape as an independent literary tradition. At that time, Uzbekistan was part of the Soviet Union, and Russian was the dominant language in the region. The use of Russian-Uzbek religious proverbs in literary works became a way for Uzbek writers to reflect their cultural and religious identity in their works, as well as adhere to Soviet literary norms.

During this period, Uzbek writers began translating and adapting Russian proverbs into Uzbek, which helped establish a common literary language for Uzbek literature. A significant role in this process was played by Russian-Uzbek religious proverbs, which served as a link between the Uzbek and Russian literary traditions. In addition, the use of religious proverbs in literature has contributed to the strengthening of the importance of religion and traditional values in Uzbek society.





As Uzbek literature continued to evolve, the use of Russian-Uzbek religious proverbs evolved and writers modified them to suit their specific themes and context. Today, these proverbs remain a vital part of Uzbek literature and continue to be used by writers as a way to convey moral and ethical messages to readers.

The history of Russian-Uzbek religious proverbs in the creation of Uzbek literature dates back to the beginning of the 20th century. During this time, Uzbek literature underwent significant changes as a result of the Russian Revolution, which led to the emergence of new forms of literary expression and cultural exchange.

Russian-Uzbek religious proverbs played a decisive role in the development of Uzbek literature during this period. These proverbs were used by Uzbek writers as a source of inspiration, as they reflected the influence of Islam and Christianity in Uzbekistan and conveyed moral and ethical messages related to faith, devotion and divine providence. One of the earliest examples of the use of Russian-Uzbek religious proverbs in Uzbek literature can be found in the work of the famous Uzbek poet Abdulla kadyri. In the poems of Kadyriya there are often proverbs reflecting his deep knowledge of both Uzbek and Russian culture.

In the post-Soviet period, Uzbek writers continued to use Russian-Uzbek religious proverbs in their works. These proverbs have been altered and adapted to Uzbekistan's changing cultural and linguistic landscape, leading to the creation of new proverbs reflecting Uzbekistan's unique cultural identity.

Today, Russian-Uzbek religious proverbs continue to play an important role in Uzbek literature, reflecting the dynamic and evolving nature of Uzbek culture and its relationship to tradition and language.

CONCLUSION

The history of Russian-Uzbek religious proverbs in the creation of Uzbek literature dates back to the early twentieth century, when Uzbek writers began to incorporate these proverbs into their works. During the Soviet era, Uzbekistan experienced an increase in literary output, and writers were encouraged to use local themes and motifs in their works. Russian-Uzbek religious proverbs served as a rich source of material for Uzbek writers, given the strong religious influence in Uzbek. Society. During this period, many Uzbek writers used religious proverbs to convey moral and ethical messages in their works. For example, the writer Abdullah Kadiri used religious proverbs in his works to emphasize the importance of piety and devotion to God. Similarly, the poet Zulfiya used religious proverbs to explore themes of love, faith, and sacrifice in her poetry. In the post-Soviet era, Uzbek literature continued to evolve: writers adapted and modified Russian-Uzbek religious proverbs to reflect





Uzbekistan's changing cultural and social landscape. Today, these proverbs remain an important part of Uzbek literature, opening a window into the cultural heritage and religious traditions of the country.

Uzbek folklore and linguistics study proverbs as their objects. Some scholars in their works noted that the main reason for studying proverbs in folklore is their traditionality. Undoubtedly, folkloric units are traditional and repetitive; as N. R. Norrick notes, they are "seen as having no authors, without sources, and also as non-literary, unscientific." Proverbs possess these traits, but not completely. However, they are also studied as a folkloric unit and are differentiated from proverbs, clichés, idioms, aphorisms, wellerisms, superstitions, maxims and slogans. Linguistics also distinguishes proverbs from idioms and phrases; in addition, to analyze them as sentences, sentences, conversational turns, speech acts, etc. A proverb is considered as a phraseological unit with a figurative meaning in linguistics and is equated with a sentence for a complete statement that they can form in speech.

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