



Article

# The Role of Proverbs in Tohir Malik's Work "Odamiylik Mulki"

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**Abstract:** The article discusses the role of proverbs in highlighting moral issues in Tohir Malik's work "Odamiylik mulki" (The Wealth of Humanity). It explains the reasons behind the use of proverbs in the story and describes the significance they hold within the work.

**Keywords:** folklore, proverbs, wise sayings, stories, scientific research, ethics, humanity, wisdom, classification, enlightenment

## 1. Introduction

Tohir Malik's "Odamiylik mulki" is a literary treatise that embodies the moral and spiritual values of the Uzbek people. In this respect, proverbs serve as important aesthetic devices in the text alongside their didactic function. This article aims to study the value of proverbs in "Odamiylik mulki" by reviewing few examples from text [1, 2].

A proverb is "the fixed-form expression of generalized wisdom," according to the Explanatory Dictionary of the Uzbek Language, one that is based on social and moral conclusions drawn from people's life experiences. Many folklorists [3, 4] have defined and studied proverbs from different dimensions.

### Literature Review

Several fundamental scientific sources were used in composing this article to validate the theoretical and practical bases of the stated issue. In particular, the work of such scholars as B. Sarimsoqov and O. Madayev played a major role in studying the genre characteristics of Uzbek folk proverbs and their place in folk oral art [5].

In order to open the linguistic nature and depth of proverbs, we have widely used "Explanatory Dictionary of the Uzbek Language" E. Begmatov and others. In addition, historical aspects of the formation process and evolution of proverbs were discovered in relation to each other in realms investigated by Y.G. Raxmatov, while artistic and poetic features were explored comparatively in works studied by D.I. Toshpulatova [6].

In our research we put a particular focus on the educational importance of proverbs. To enrich the content of the article, served S. Ergashova's views on pedagogical importance of Uzbek folk proverbs and ethical and spiritual conclusions in writer Tohir Malik's work "Odamiylik Mulki" [7, 8].

Moreover, in the works of M. Abdurahmanov and his co-authors examined the peculiarities and difficulties in translating proverbs, while S.U. Tagaeva noted the reflection of certain concepts (image of the "mother" etc.) in proverbs [9].

## 2. Materials and Method

The research is conducted using comparative-analytical, semiotic and hermeneutical methods. As a primary source, the work of this author "Odamiylik Mulki", has been examined. A comparison with literary scholars was also done.

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### 3. Result and Discussion

"A proverb is a product of independent thinking, a complete idea that reveals the wisdom of the people," the folklorist B. Sarimsakov writes. It includes such meanings as advice, admonition, and contemplation" [10].

The researcher O. Madayev studies proverbs as a genre of oral folk literature, and represents them as "a form of artistic literature." He considers oral folk works an essential part of the life of a nation and essential to their cultural heritage as well as literary samples that take on artistic significance for them in his studies. He demonstrates that proverbs, epics, fairy tales and songs are embedded in the life of society [11].

In her works on the educational and moral value of proverbs, S. Ergasheva analyzed their functional significance in representing important aspects of national values, labor activity and family traditions as well as the content of moral education. According to her, proverbs are succinct and expressive phrases embodying the historical experience, world view, socio-political attitude and ethics of people [12].

Uzbek folklore is a valuable treasure that includes the creation of proverbs, which has an important stylistic and aesthetic function. *Thestyiebasiy Odamiylik mulki*, they are used with great skill by the author to delve deeper into a moral and social dilemma. Also, they fill the text with rhythm and philosophical reflection, and life experiences full of life.

For this research, we utilized the three-volume 2018 edition of "*Odamiylik mulki*," released by Sano Standart. The work utilizes folk proverbs both as a tool with which to support the author's musings, and to serve additional instructional purposes. The author utilized a total of 58 proverbs to support his arguments and offer 35 additional ones as lessons on the book's themes [13].

Here, an analytical overview of this data in a table format:

(Table follows...)

№	Chapters of "Odamiylik mulki" (Books 1, 2, 3)	Purpose of Use in the Text	Number and Frequency of Proverbs
1	Book 1 – Chapter: "Love"	To support and conclude the author's ideas	Used in 17 instances, with 17 proverbs
		Under the "Lesson" section	Used in 10 instances, totaling 529 proverbs
2	Book 2 – Chapter: "Happiness"	To support and conclude the author's ideas	Used in 15 instances, with 15 proverbs
		Under the "Lesson" section	Used in 13 instances, totaling 639 proverbs
3	Book 3 – Chapter: "Prosperity"	To support and conclude the author's ideas	Used in 26 instances, with 26 proverbs
		Under the "Lesson" section	Used in 12 instances, totaling 842 proverbs
4	Total	To support and conclude the author's ideas	58 instances, 58 proverbs in total
		Under the "Lesson" section	35 instances, 2,010 proverbs in total

In "Odamiylik mulki" Tohir Malik employs proverbs not just as banal expressions, but more a semantic center of cynical ideas. Every proverb tells a moral and shed light on the author's thoughts throughout the narrative. For instance, this aphorism: "do good and throw it into the river; if the fish do not know, surely the creator does" is used to highlight that kindness, honesty, and goodness are eternal values rather than temporary ones [14].

Uzbek folk proverbs are the wisdom, moral outlook, intellect and life experience of the Uzbek people gathered over the centuries. These sayings are quality examples of oral folk art passed down from generation to generation for their meaningful content, vivid imagery and expressive form.

In "Odamiylik mulki" called in the 1. part, a proverb that "Speak to those who understand, as you give your soul to those who can accept it; there they tell your tongue most of them for tongues which are not less than people, they will only twist there." This expression embodies a deep thought of the Uzbek people about the culture of communication and whom to 'speak' with. This proverb has two metaphorical components. The first, "Speak to those who understand," suggests that one must only express ideas in front of someone able to comprehend them. The second part, "give your soul to those who can accept it" digs even deeper — soul here is a synonym of the human inner world and giving one's soul could be seen as spiritual contact. Only those who are close to your heart, are empathetic toward you, understand you.

This proverb wields wisdom and emotional ambiguity in equal measure, largely in the service of didactics. It encourages responsibility when speaking, and to be wary of how words are shared with those who cannot appreciate them. This proverb is used by the author to tell that words are valuable, don't waste them [15].

Perhaps this is most clearly seen when the author interacts with variants of proverbs. The popular saying "What comes with milk, goes away with the soul", he points out, is better stated as "What gets in with blood, leaves with the soul". He explains that "with milk" indicates habits learned in infancy, while "with blood" refers to innate, possibly hereditary, attributes — suggesting such traits are deeply entrenched and essentially immutable. In this case, Malik not only reinforces the need to choose the most accurate variant of a proverb but also showcases its wondrous ability to express intricate ideas about human personality.

Malik himself analyzes proverbs as thoroughly as he can, connecting them not only to a philosophical meaning but also to social behavior throughout the text. So, in talking about the famous Uzbek proverb "If your neighbor is at peace, you are at peace", he ponders:

"The meaning of this saying appears to be clear, yet if you were to ask: 'What can you do so that your neighbor is at peace?', it prompts deep reflection."

[HIGHLIGHTS] The author emphasizes the historical and cultural background of neighborly relations that prioritize others' well-being. He explains that this proverb is not simply delivering the message of peace itself, but about being responsible for it through understand and compassion. [He makes some psychological observations, adding that people (incl. the vast majority) who are raised in nice families that treat everyone with respect tend to serve as good neighbors; those raised without such family-respect tend not to care about others living nearby.]

Malik doesn't take proverbs at face value; he takes them systematically — he examines their internal logic, emotional depth and the way they are embedded in the cultural fabric. He goes beyond the literal meanings of proverbs, bringing personal insight, life experience and a nuanced critique. This displays the author's analytical ability and capacity to explore the rich depths under mundane folktales.

#### 4. Conclusion

Proverbs in "Odamiylik mulki" are presented as both stylistic devices and effective means of transferring moral, spiritual values. Their analysis aids readers in understanding the didactic and artistic roles of the text. The importance of proverbs that "enrich the meaning and message" of a work also lies in their presence; directly helping to support the author's argument (58) or providing it with specific exemplification (35). "Odamiylik

mulkini” maorif va axloqiyning tarbiya, Nursiyasiga egalar bo’lib, insof, odil urush — elchilik xullus moliyit kasbiy ruhi bor. Avoiding all forms of humility, the book addresses readers in its proverbs by haunting — exhorts them to correct their behavior and raise their character. The goal of the author is to direct readers towards moral clarity and a greater understanding of true humanity by conveying relatable scenarios and deeply meaningful expressions. Therefore “Odamiylik mulki” is a didactic work that gives ethical teachings and directs the reader to personal, spiritual perfection.

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