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THE USE OF PROVERBS, SAYINGS AND FOLK EXPRESSIONS IN POETRY IN FOLKLORE

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ABSTRACT
In this article, it is given the methods of using proverbs, adages and folk expressions in poetry, to enlarge related speech, to develop literary-esthetic ideas, to form the culture of speech and to ensure the impressive effect of speech on Reading subject in the primary education
KEY WORDS: *Proverb, adage, folk expression, poetry, vocabulary, speech, related speech, story, the meaning of word.*

It is well-known that proverbs and idioms, some of the most active genres of folk oral creativity, are widely used in written literature. Indeed, "They serve as adornments to the creator's speech and an essential factor in bringing characters to life... as proverbs and idiomatic expressions unique to the oral speech style are commonly found in the works of any writer or poet". In fact, proverbs and wise sayings play a crucial role in enriching the language of literary works for writers and poets. Researcher L.Sharipova concludes on this matter: "Expressions and phrases characteristic of oral speech cannot be considered mere folklorisms, because while they occur regularly in language, like proverbs and sayings, they lack specific genre markers as a product of literary creation". True, expressions and phrases typical of oral speech lack genre markers in literary literature, yet, considering that they are passed down orally from generation to generation and carry significant meaning in literature, it is appropriate to classify them as simple folklorisms. In this regard, we believe Prof. B.Sarimsoqov has drawn the correct conclusion.

Observing our poets' work, we come across unexpected modifications of folk proverbs, sayings, wise words, and idioms that conform to poetic demands. Omon Matjon's poems also contain numerous examples of proverbs, sayings, folk idioms, and expressions typical of oral speech. In the quatrains included in his collection Ardaxiva, the poet has used the essence of several Uzbek folk proverbs to create lines that resonate deeply with readers:
Divided in two, a group of friends,
Their drive has waned, the path narrowed.
They once stood under one banner, now
One half here, the other holds the staff.

In this quatrain, the poet reinterprets the meanings of proverbs like "A lone horse's dust may rise, but its fame won't," "When six are divided, they quarrel; when four are united, they reach the sky," and "Birds cannot fly without wings, just as humans cannot live without friends," effectively conveying his message to the reader. The following lines also artistically reflect the theme of unity found in the proverbs mentioned:
Unity is the harmony of heart and flower,
Unity is the bond of conscience and tongue.
Unity – the unity of ninety-two Uzbek clans,
The unity of a hopeful people looking toward tomorrow.

We know that a person's greatest enemy is his own desires. Many ideas on this topic are mentioned in the Qur'an, hadiths, and wise folk sayings. In the works of our classical poets such as Ahmad Yassavi, Suleyman Baqirgani, Alisher Navoi, and Sufi Ollayor, desires are likened to devils or serpents. In the following quatrain by Omon Matjon, the folk proverb "Desire is my disaster, casting me into a burning fire" is uniquely reinterpreted, artistically depicting the harmful consequences of desires through symbols of birds, Mosh, and hunger:
One day, I looked closely at a bird:

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It was snared by desire, caught by Mosh's stare.
A thousand thanks to God for sparing me hunger,
Leaving me wings of thought and consciousness!

In Uzbek folk proverbs, ideas of patriotism and humanity are often glorified. Proverbs about one's homeland especially emphasize loyalty to the homeland and the need to protect it as one would their own eyes. Proverbs like "If your homeland is safe, your face won't pale," "Your homeland is your golden cradle," "Even if you leave religion, don't leave your people," and "The nightingale loves the garden, as man loves the homeland" beautifully express the idea that a person can only find true happiness and fulfillment in their homeland. In many poems, feelings of love for one's homeland, patriotism, and humanity are exalted, harmoniously reflecting the poet's ideas through the meanings of proverbs and wise sayings:
May the farmer never see his harvest lacking,
May friends gather, morning and evening.
Let peoples live on their own land,
Asking for nothing from others.

As we know, the art of quoting proverbs and wise sayings in poetry is referred to as irsali masal in classical literature. The purpose of quoting proverbs and wise sayings in poetry is to enhance the aesthetic impact of the conveyed idea and ensure it reaches the reader more effectively. Lutfi's ghazal beginning with the line "Each moment your tresses fall at your feet" is a high example of irsali masal. The poet created a fine piece by employing the people's wise sayings and expressions in each verse. Observing the work of Omon Matjon, we find that in his poem "Do'st ko'nglini ovlang, ey yoronlar" (O Friends, Console the Heart of Your Friend), written in ghazal style and included in his collection In the Free Airs, he harmoniously intertwines the content of proverbs and wise sayings with the meaning of his verse:
Console the heart of your friend, Oh friends,
Do not take lightly the deeds of saints.
Do not betray friends for a single fault,
Distracted by markets full of lies.
For a man, beauty lies in word and deed,
Worthless is the earth with no fertile seed.
On the throne you called them distant kin,
But now, those kin flee, dispersing thin.
If Sir and Jayhun flow from Tianshan,
Dams hold, yet rivers long for free span.
At each step, wonder, without asking,
The foolish try to teach wisdom, unmasking.
Swear a thousand words without listening
Devils up to the head.
The road is long, your life is the label of Truth,
The khagans are leaders of the ambassador.

In the above verses, the sayings of the Uzbek people such as "A person sees is intelligence", "Loyalty to a friend is loyalty to a hand", "Everyone needs you in your state", "The work of the ignorant is to teach the mind" fulfill the poet's ideological and artistic intention. was used as a means of enhancement and provided an effective delivery of the poem.

Folk proverbs create a world of unique images. In this, the effectiveness of the idea is increased mainly with the help of artistic image tools such as simile, metaphor, revitalization, qualification:
The eye has a lock of eyelashes that keep it clean.
A good wall against your lust and tongue.
The body is a chain of property,
But the ear is always open, what's the secret?!

In these four, a system of original artistic symbols was created with the help of metaphor. That is, an eyelash is a lock that keeps the eyes clean, and a member of the body is a chain of property. As the meaning of the proverb "The tongue is the fortress of the tooth" is instilled into the poem, the philosophical and artistic idea that a person should always listen to good words and advice is put forward through the method of opposition.

If we pay attention to the structure of folk proverbs, we often see that the main meaning and conclusion are clearly manifested through the method of contrast. Contrast method was an important tool in bringing out the main conclusion, ideological and artistic

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content in the following four poems of the poet. To do this, the literary people of our people's proverb "What does a full belly have to do with a hungry one" changes its form:
They say no, don't go as soon as you have something to do.
Shoot all the way through the gap.
When the strong reach out to the weak,
The value of every ember in the country increases.

In addition to folk proverbs and wise sayings, stable phrases and expressions specific to the folk language are also effectively used in folklore. Expressions that are widely used among the people are aimed at revealing the reality and character of the hero:
The world is a market, you know, my child.
Don't get lost in the rasta.
If you distinguish a broker from a merchant,
It's okay if you don't put nuts in your sheep.

Among our people, instead of the word to deceive, the expression to fill one's chest with empty walnuts is used. The poet uses this phrase in a different way and quotes the phrase "If you didn't put a bunch of nuts in your sheep" in the sense of not being deceived about his hero. The expressions used in the next second and third stanzas of the poem also provided a lively and effective expression of the idea:
A dear feeling of love appears in the heart,
There is a soul in the heart.
Where you need to save your happiness,
Don't sacrifice your life in vain.
Many high mountains adorn our country,
The river and tributaries come down from his shoulder.
What pears pass by in front of you,
You can hang the whip on the stake.

Someone's skin also increased (an indication of punishment); All of a sudden, a job came to the fore (to come with work); Many walk by swallowing the words (in silence); If you have written the right sentence, your heart will be in a thousand fists (fearing and worried); Incorporation of phrases such as "I will put my teeth in my teeth" (to be patient, endure) into the content of poetic verses is one of the skill criteria that determine the artistic image of the poet's work.

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