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THE IMPORTANCE OF FOLKLORISMS (PROVERBS) IN ENSURING THE ARTISTIC QUALITY OF THE WORK IN THE NOVELS "THE FIELDS LEFT BY MY FATHER" BY TOGAY MUROD, "YOU CAN'T DIE IN THIS WORLD" AND "MA`SUMA" BY ISAJON SULTAN

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Abstract

This scientific article analyzes the role of folkloric elements, particularly proverbs, in Tog'ay Murod's works *"Otamdan qolgan dalalar"* and *"Bu dunyoda o'lib bo'lmaydi"*, as well as in Isajon Sulton's *"Ma'suma"*. The study highlights the artistic and aesthetic significance of proverbs, their role in revealing characters' traits, expressing the national spirit, summarizing philosophical conclusions, and indirectly conveying the author's position.

Keywords

folklorism, proverb, artistic value, novel, national thinking, Togay Murad, Isajon Sultan.

In Uzbek literature, the organic interrelation between folklore and written literature is one of the crucial factors in the development of artistic thought. Proverbs, being among the most concise and semantically rich forms of oral folk creativity, have embodied the life experience, moral standards, and philosophical perspectives of the people over centuries. Therefore, the use of proverbs in contemporary novels not only reinforces the national spirit of the work but also enhances its artistic expressiveness. In the works of Tog'ay Murod and Isajon Sulton, proverbs appear not merely as decorative elements but as active instruments of artistic thought. They are naturally embedded in the speech of characters, contribute to the development of the plot, and bring the reader closer to the wisdom inherent in folk mentality.

In the novel *Otamdan qolgan dalalar* ("Fields Inherited from My Father"), the central themes revolve around the life of peasants, devotion to the land, and generational responsibility. In this work, proverbs function as a folkloric foundation that reinforces these themes. Within the characters' speech and the author's narration, proverbs manifest as an integral part of peasant thinking. The characters perceive their life connected to the land not merely as subsistence but as a sacred duty. This is artistically substantiated through widely known folk wisdom, such as "If the land prospers, you prosper." Attitudes toward the land transcend mere economic considerations and attain a spiritual and moral dimension. In folk consciousness, the land is perceived as ancestral heritage, and betrayal of this heritage is regarded as one of the gravest sins. In the novel, a peasant's betrayal of the land is equated with betrayal of the community. Through this, the author integrates folk moral standards into the literary text. Beliefs that one cannot gain sustenance without labor and that blessings come only with sweat shape the characters' life positions. Thus, proverbs serve as an ideological backbone that supports the artistic structure of the novel.

Alongside the theme of devotion to the land, the issue of generational continuity is also highlighted through proverbs. The preservation of ancestral heritage is framed as a duty incumbent upon children, a notion harmonizing with the title of the novel and defining its

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overarching ideological orientation. Through proverbs, the inner beliefs of the characters are revealed, and their moral choices are grounded in folk wisdom.

In *Bu dunyoda o'lib bo'lmaydi* ("One Cannot Die in This World"), proverbs carry a philosophical weight, placing human life, destiny, and endurance at the center of the narrative. Here, proverbs function as a means of generalizing life events and elevating them to a philosophical level. The hardships and trials faced by the characters are interpreted through folk perspectives. Life is perceived as a continuous test, and the severity of misfortune is understood through popular wisdom. The belief that patience ultimately leads to relief and that enduring individuals prevail in life illuminates the inner strength of the characters. Themes of life and death are also philosophically interpreted through proverbs. Life is unavoidable, and regardless of how dire circumstances may be, one is compelled to live—this understanding reflects folk thought. In this respect, the title of the novel resonates with folk wisdom. Proverbs in this novel not only express the psychological states of characters but also urge the reader toward patience and fortitude.

Proverbs in this work are enriched with both philosophical and ethical content. They reveal the high values of folk consciousness through the lives and inner worlds of the characters. For instance, the proverb "Patience can split even a stone" illustrates the perseverance and hope of the characters when facing various trials, philosophically highlighting the importance of patience in enduring hardships. In situations of complex life challenges, the characters rely on sayings like "The river of life becomes a torrent if not crossed," which portrays the complexity of life, human destiny, and internal struggle. Proverbs, therefore, both expose the characters' inner states and shape the ideological foundation of the narrative, functioning as philosophical tools that illuminate reality and allow the reader to derive conclusions related to national thinking. Additionally, the proverb "Learning from examples is the hallmark of wisdom" is employed in the novel to underscore the role of experience and discernment in decision-making, demonstrating how characters consciously reduce errors and make informed choices. This enhances the artistic and aesthetic significance of proverbs.

Proverbs in *Bu dunyoda o'lib bo'lmaydi* also emphasize the continuity of life, the spiritual stability of humans, and their moral dignity. For example, "What you do leaves a mark on your heart" allows the author to philosophically highlight the significance of human actions and their impact on life and society, while also revealing the inner world of the characters, their perceptions, and values.

In Isajon Sulton's *Ma'suma*, the fate of women, internal anguish, and societal pressure take center stage. Proverbs in this novel often harmonize with the inner monologue of the female protagonist. Folk beliefs regarding the steadfastness of a woman's patience and the inexpressible nature of her heartache serve to deepen the depiction of Ma'suma's psychological state. Her tears, silence, and stillness are interpreted in folk consciousness as a form of outcry, and these aspects find artistic expression in the novel, revealing the internal storms behind her calm exterior. Proverbs related to internalizing pain and the burden of loneliness enhance the tragic dimension of the character.

Proverbs in this novel function not merely as markers of national color but as tools for psychological analysis. They allow the author to depict the social position of women, their

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enforced silence, and internal resistance artistically. For instance, “Those who are grateful find happiness” elucidates Ma’suma’s attentiveness, appreciation, and life decisions, providing an artistic grounding for her familial and social behavior. Similarly, the proverb “Those who overcome hardships become spiritually rich” portrays the character’s endurance, resilience, and courage, fostering reader empathy. Proverbs enrich the philosophical and aesthetic layer of the narrative while aligning with national thought. The proverb “Patience is the greatest weapon” highlights the character’s inner strength and determination in life decisions, thus illustrating how proverbs reveal psychological depth and underscore ethical and human values.

In conclusion, analyses indicate that proverbs in the novels of Tog‘ay Murod and Isajon Sulton constitute an essential component of literary artistry. They effectively serve as folkloric instruments for revealing character traits, expressing national consciousness, and generalizing philosophical insights. The natural integration of proverbs into the text enhances the aesthetic value of these works. In *Otamdan qolgan dalalar*, proverbs primarily support themes of peasant thinking, sacred relationships with the land, labor, and generational responsibility, embedding centuries-old folk wisdom into the characters’ consciousness and shaping their life philosophy. In *Bu dunyoda o‘lib bo‘lmaydi*, proverbs acquire a philosophical dimension, conveying life’s complexity, destiny, patience, and struggle through folk wisdom, revealing characters’ inner states while summarizing the work’s philosophical conclusions. In *Ma’suma*, proverbs act as psychological instruments, illuminating women’s inner experiences, resilience, and endurance while reinforcing the national spirit and enriching the artistic and aesthetic power of the narrative.

Overall, in the novels of Tog‘ay Murod and Isajon Sulton, proverbs are integral to literary art, preserving and developing national thought, ensuring the organic connection between written literature and folklore, and naturally shaping character authenticity, thus offering valuable insights for the study of the artistic functions of folkloric elements in Uzbek literature.

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