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## PROVERBS EMPLOYED IN THE POETRY OF BOBUR BOBOMUROD

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### Abstract

Our people expressed their conclusions and philosophical reflections from life experience through proverbs. Folk proverbs have lived for centuries as examples of the art of words, artistically expressing the life experience of the Uzbek people. Folk proverbs have been incorporated into literary works by poets and writers for a thousand years and have taken their place in the art of words as an example of folklore. In this article, an opinion is expressed about the expression of proverbs, one of the stylistic devices that occupies an important place in the poetry of Babur Babamurad.

**Keywords:** Speech process, folk proverbs, social life, negative and positive character.

### Introduction

A proverb is one of the folklore genres with a stable form, "short, deeply meaningful, widely used in speech," which arose on the basis of centuries of life experience of the people. It is the culmination of the wisdom and life experience of the people, of several generations, the product of their wisdom. Proverbs are also useful in expressing thoughts concisely and figuratively in relation to a particular situation in the process of speech.[1] Proverbs created by our people are not only profound in content but also artistically perfect. In them, beautiful similes, consonance, hyperbole, and figurative images occupy a leading place. For centuries, folk proverbs have attracted the attention of great and renowned writers with their unique form and content and have taken their place in the art of words as an example of folklore. Mahmud Kashgari's proverbs, cited for the



purpose of explaining Turkic words, can be assessed as the first object of study by a medieval scholar in his time.

It should be noted that later this tradition was developed by Uzbek folklorists. These scholars collected, scientifically analyzed, published, and presented to the people the words of our fathers, which occupy a worthy place in our centuries-old cultural heritage. Folk proverbs have been incorporated into literary works by poets and writers for a thousand years. Therefore, he increased the popularity and attractiveness of the verses.

Proverbs are one of the stylistic devices that occupy an important place in the poetry of Babur Babamurad. In the depiction of mutual human relations, realistic pictures of social life, the poet pays special attention to the use of proverbs that correspond to the content of the text.

A bird needs both water and grain

If the sky doesn't find support, it will fall. ("A frightening dream")

In this passage, the proverb "A bird needs both water and grain" is used, and among the people there is also its variant "A chicken needs both grain and water."

In the following example, the elliptical form of the proverb "To'n kimniki - kiyganniki, ot kimniki - minganniki" is used.

Another said: alas!

All this is nonsense.

The horse belongs to those who ride it.

Fortune favors the impudent.

The poet also turned to proverbs to create a negative character. This idea is confirmed by the above poetic excerpt.

You want to be like happy people,

Live filled with dreams and aspirations.

They say: "Your own home is your grass bed."

One's house cannot be a household.

("Other's house")

The interpretation of the proverb "O'z uying - o'lan toshhag'ing," used in this example, is as follows: in the past, some people wove mats and mats from \*qovg'a\* (herb, grass), using them as blankets and laying them under them. With



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this proverb, they meant: "In someone else's house, your own home is better than sitting on a soft bed, even if you sit on a bare grassy bed." This proverb expresses to everyone how precious their home, their homeland, is.[2]

They say: You cannot put a sieve on people's mouths.

No one knows anything except Allah.

Those who seek good deeds will not wither in the Gardens.

Not the one who gave life, but the one who gave bread is also the father.

("A baby's cry")

This poetic excerpt employs the proverb "You can't put a sieve over people's mouths," which imparts the following advice: "If people talk about and mock your actions, you can't silence them by saying 'don't speak, don't tell.' You'll become notorious among the public, like a marked horse, and be utterly disgraced. Therefore, first and foremost, refrain from engaging in bad deeds, actions, or speech that will become the subject of widespread gossip."

This proverb has another meaning as well. It is used in the sense of "People will say all sorts of things. You can't prove to everyone that your words or actions are right; only Allah knows what each person is truly like." In the above passage, this exact meaning of the proverb is expressed.

In the poems of the poet Bobur Bobomurod, in addition to proverbs that suit the theme, we can also find verses that include examples from hadiths.

Examples:

A reward for raising and educating a daughter...

The promised grace of Paradise

Or

You, however, did not climb onto the roof,

Nor did we look straight at you when we came to greet.

As we have observed in the works of Bobur Bobomurod, the beloved poet of the Uzbek people, he skillfully utilized folk proverbs. The use of proverbs, which are considered the ornament of speech, enriches the vocabulary of every writer, makes their speech sharp and impactful, and adds artistic refinement to their work. The content of proverbs encompasses topics related to social, political, economic, and spiritual issues. In these proverbs, the Uzbek people's attitudes



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towards their Motherland, fellow citizens, labor, knowledge, craftsmanship, family, bravery, and unity find their artistic expression.

Artistic perfection is considered one of the main virtues of proverbs. They capture the reader's attention through the extensive use of literary devices such as simile, alliteration, epithet, metaphor, and allegory.

Proverbs, both in the distant past and today, hold their place in literary works as a primary means of education, guiding the young generation of the Uzbek people, who have gained independence, towards becoming the well-rounded individuals that their ancestors aspired to.

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