

**O'ZBEK VA FRANSUZ TILLARIDAGI MAQOLLARDA JON KONSEPTINING IFODALANISHI****Oripova Kamola Davlatovna**<https://doi.org/10.5281/zenodo.6509618>

**ANNOTATSIYA:** Badiiy adabiyotning qamrov darajasi keng sanaladi. Zero undagi janrlarning har biri insonning kamoloti uchun xizmat qiladi. Xalq og'zaki ijodida o'zining ulkan, boy merosi bilan ajralib turuvchi maqollar insonning turmush tarzini yaxshilashga, saboq berishga, xulosa chiqarishga xizmat qiladi. Ba'zan ko'chma, ba'zan o'z ma'nosida qo'llaniluvchi maqollar o'zbek va fransuz adabiyotida ham o'z o'rniga ega bo'libgina qolmay, tarbiyaviy-ijtimoiy ahamiyati bilan dolzarbdir. Insonlar turli millatlarga mansub bo'lsalar-da, ammo ularning adabiyotidagi mazmun - mohiyat bir butun yaxlitlikni aks ettiradi. Har ikkala millat adabiyotida uchraydigan maqollarda jon va u bilan bog'liq tushuncha mavjud bo'lib, ba'zan turlicha ma'no aks etsa, ba'zan esa yaxlit ma'no kasb etadi.

**Kalit so'zlar:** Millat, janr, urf-odat, badiiy adabiyot, xalq og'zaki ijodi, maqollar, hayotiy tajriba, yaxshilik, yomonlik, madaniyat.

**EXPRESSION OF THE CONCEPT OF SOUL IN ARTICLES IN UZBEK AND FRENCH**

**ANNOTATION:** The level of coverage of fiction is wide. For each of the genres in it serves for the perfection of man. Proverbs in folklore, distinguished by their vast, rich heritage, serve to improve the quality of life, to teach, to draw conclusion. Sometimes proverbs, sometimes used in their own sense, are relevant not only in Uzbek and French literature, but also in educational and social significance. Although people belong to different nationalities, but the content in their literature the essence reflects a whole. The proverbs found in the literature of both nations contain the nation of the soul and its connection, sometimes with different meanings and sometimes with a holistic meaning



**Keywords:** Nation, genre, tradition, fiction, folklore, proverbs, life experience, good, evil, culture.

Dunyoda turli xil millatlar va elatlar mavjud bo'lib, har bir xalq o'zining kelib chiqish tarixiga, milliy urf-odatlariga, adabiyotiga ega hisoblanadi. Xalqlarning 1000 yillik tajribalari asosida vujudga kelgan folklor namunalari har bir millatda turlicha ko'rinishda bo'lsa-da, ulardagi yakdilliklar, mazmun-mohiyatning ustuvor jihatlari bir xildadir. Folklor xalqning maishiy va ijtimoiy hayoti, e'tiqodi, orzu-intilishlari, turmush tarzi kabi maishiy elementlarni aks ettiruvchi og'zaki ijod namunalarini mujassamlashtiradigan yaxlit bir janr hisoblanadi.

Xalq og'zaki ijodining bir qancha janrlari mavjud bo'lib, ular orasida o'zining qadimiyligi va salmoqdorligi bilan ajralib turadigan janr bu - maqol hisoblanadi. Ota-bobolarimiz bejizga maqolni "Otalar so'zi" deya atashmagan. Zero, unda olam-olam ma'no, teran tafakkur mahsuli mujassamlashgandir. Xalq og'zaki ijodida maqol janri pand-u hikmatga boyligi, nihoyatda ixcham, obrazlilik bilan xalq paremik ijodining bir qismini tashkil qiladi. Ammo bu janr bugungi kunga qadar alohida bir adabiy tur sifatida e'tirof etilmay, ba'zan xalq nasri, ba'zan esa xalq poeziyasi tarkibiga kiritililib kelinmoqda.

O'zbek xalq maqollarini ko'p hollarda masal, matal, zarbulmasal, hikmat, foyda, tanbeh, hikmatli so'z, otalar so'zi, donolar so'zi nomlari bilan el orasida qo'llanilib kelinadi. Maqollar tabiati va o'zidagi purma'no xususiyatiga ko'ra xalqaro janr hisoblanadi. Chunki dunyoda xalq og'zaki ijodiga, shuningdek o'z maqollariga ega bo'lmagan xalqning o'zi yo'q. Har bir inson millati qanday bo'lishidan qat'iy nazar o'z hayoti davomida boshidan kechirgan tajribalarini kelajak avlodga maqollar orqaligina qoldirishi mumkin. Shu sababdan ham maqollar shaklan biroz farq qilsa-da, ammo ma'no-mazmun jihatdan deyarli bir xillikka ega hisoblandi.

Maqollarda qo'llaniladigan so'zlar maqolning tarkibiy qismida yaxlitlanib, boshqa so'zlar bilan bir butunlikni hosil qiladi. O'zbek va fransuz tillaridagi maqollarda uchraydigan "jon" konsepti orqali bu ikki turfa millat vakillarining adabiyot nuqtayi nazaridan mushtarak jihatlari borligini ifodalaydi. Fransuz tilida maqol atamasi "proverb" so'zi orqali ifodalaniladi. O'zbek xalq



maqollari singari fransuz xalq maqollari ham fransuz folklorida eng keng tarqalgan janrlardan biridir. Ba'zi bir umumiy jihatlari ya'ni tuzilishi, o'rganilishi va yana bir qancha tomonlari bilan o'zbek maqollariga o'xshaydi.

O'zbek va fransuz maqollarida "jon" konseptining qo'llanilishi diniy-ibtidoiy tasavvurlarga borib taqaladi. Ya'nikim, jon - diniy-ibtidoiy tasavvurlarga ko'ra inson va hayvon tanasida bo'ladigan, uyqu chog'ida yoki o'lgan vaqtda tanadan chiqib ketadigan ko'rinmas ilohiy kuch, quvvat yoki ruh sanaladi. "Jon" tushunchasini izohlashda o'zbek xalq maqollaridan biri "Jon bor joyda, qazo bor" maqoli o'rinalidir. Sababi Nosiriddin Rabg'uziyning "Qissasi Rabg'uziy" asarida odamzot tanasiga jonning kiritilishi va unga qo'yilgan shartlar voqeasi yuqoridagi maqolning yaratilishi uchun asos vazifasini o'tagan. Har qanday tirik jon ya'ni kim bo'lishidan qat'iy nazar bir kuni baribir omonatini topshirish ma'nosini ifodalamoqda. Xuddi shu singari yana bir o'zbek maqollaridan biri "Olarda kirar jonim, berarda chiqar jonim", ushbu maqoldagi so'zlar ko'chma ma'noda bo'lib, kinoya ma'nosi ham mavjud. Ya'ni bu yerda biror bir narsani olishga bo'lgan ishtiyoq juda kuchli, ammo qaytarib berishga xohish yo'qligini anglatyapti.

"Jon" tushunchasi biz o'zbeklarda muqaddas hisoblanadi. Shuning uchun ham jon so'zi ishlatilgan maqollarga diqqat bilan nazar solinsa, o'zgacha bir ma'no, purma'nolilik, mazmunning kuchliligi yuqori o'rinda turadi. Xuddi shu kabi maqollar fransuz folklorida ham mavjud. Jumladan, "On ne fait pas d'omelettes sans casser les oeufs". Bu maqol o'zbek folklorida ham mavjud bo'lib, bir necha variantlarga ham egadir: "Jondan kechmasang jonona qayda, toqqa chiqmasang do'lona qayda?" yoki "Jondan kechmasang, ish bitmas" singari maqollar. Bularning ma'nosini izohlaydigan bo'lsak, yuqorida ta'kidlanganidek jon - insonning eng aziz va qadrli narsasi hisoblanadi. Shu aziz jonini berish orqali o'ziga kerakli narsalarni olishga ishora mavjud. Zero, ma'no jihatidan o'zbekmardagi "Sendan ugina, mendan bugina" maqoliga to'g'ri keladi.

Maqollarda qofiya ham mavjud bo'lib, qofiya maqolni eslab qolish imkoniyatini yanada oshirishga xizmat qiladi. Masalan, fransuz xalq maqoli "Celui qui rapidement donne, donne deux fois" singari. Bu yerda "donner" ya'ni "bermoq" fe'li orqali ichki qofiya hosil qilingan. Ushbu



maqolning o'zbekcha varianti "Jon berganga joy ber, joy berganga jon" maqolidir. O'zbekcha variantida ichki qofiyani yaqqolroq ko'rish mumkin lekin endi so'zlar o'zgargan holatda ya'ni maqoldagi "jon va joy" so'zlari takrorlanishi orqali maqolni xuddi tez aytishga yaqinroq holatga keltirib qo'ygan. Ma'noviy jihatdan olinganda, jon har bir insonning o'z - o'ziniki, unga taaluqli bo'lgan narsa, joy ham har bir kishining vaqtincha bo'lsa-da o'ziga tegishli hisoblanadi. Xuddi shu ma'noda ikkala so'z ham insonning o'ziga aloqador bo'lgan narsalarini almashishi haqida fikr bormoqda.

Maqollarni she'riy yoki nasriy ko'rinishda uchratish mumkin. O'zbek folklorida nasriy usulda yaratilgan maqollar she'riy maqollarga nisbatan bir muncha ko'proqdir. Misol uchun, "Tan salomati - jon rohati" ushbu maqolning fransuzcha varianti ham mavjud bo'lib, aynan shu ma'noni ifodalaydi: "Net de corps net d'âme, Loin des jeux loin du coeur". Shu singari "Ter chiqqandan - jon chiqmas" maqoli ham mazmun jihatidan yuqoridagi ikki maqolga yaqin turadi. Ya'niki sog'lik inson uchun hamma narsadan afzali hisoblanadi. Shuningdek, o'zbek folklorida jon tushunchasi bilan bog'liq bir qancha maqollar mavjud:

a) Echkiga jon qayg'usi, qassobga yog'.

b) Betimning qalini, jonimning huzuri.

c) Issiq kiyim tanni ilitar,

Issiq so'z jonni ilitar.

d) Yomon til yo jonga urar, yo imonga.

g) Yomon so'zlab sovutma,

Jon og'ritib ovutma.



Ushbu maqollar ketma-ketligini juda ko'p davom ettirish mumkin. Ularning mazmun-mohiyatidan kelib chiqib aytish mumkinki, o'zbek xalqi ezgulikni qadrlaydigan, har bir so'zni o'ylab, mulohaza qilib so'zlaydigan dono xalq ekanligini anglash mumkin.

Xulosa qilib aytganda, maqollar bu bir kishigagina tegishli emas, balki bu butun xalqning madaniy merosi hisoblanadi. Ularda o'sha xalqning dunyoqarashi, urf-odatlar, yashash tarzi, o'y-fikrlari aks etadi. Har qaysi millatning ruhi uning adabiyotida, ayniqsa, folklor janrlarida yaqqol namoyon bo'ladi. Garchand o'zbek va fransuz xalq maqollaridagi mavzular ko'lami o'xshash bo'lsa-da, ulardagi ruhiyat, obrazlar takrorlanmasligi bilan ajralib turadi.

This article describes the image of imaginary diseases in the stories of Edgar Allan Poe and the reasons for writing about diseases. The allegory and symbolism by depicting the Red Death.<sup>1</sup>

The article is devoted to the analysis of the *The Magic Hat* book, written by popular Uzbek writer Khudoyberdi Tukhtaboyev, from the position of classification elements introduced by famous Russian philosopher, literary critic and scholar Mikhail Mikhailovich Bakhtin.<sup>2</sup>

The depiction of natural landscapes given in works of art is one of the factors that demonstrate the creative artistic skill.<sup>3</sup>

В современной методике так же, как и много лет назад, актуальной и нерешенной до сих пор остается проблема поиска и выбора наиболее эффективных и рациональных методов преподавания иностранных языков, соответствующих современным условиям обучения и отвечающих требованиям стандартов современного образования.<sup>4</sup>

<sup>1</sup> Akhmedovna, B. M., & Shakhnoza, B. (2022). The Image of Disease in Edgar Allan Poe's "The Masque of the Red Death". *Pindus Journal of Culture, Literature, and ELT*, 2(1), 19-22.

<sup>2</sup> Kadirova, N. A. (2020). ANALYSIS OF TRANSFORMATION MOTIFS IN THE MAGIC HAT BOOK BY KHUDOYBERDI TUKHTABOYEV, THROUGH THE PRISM OF MIKHAIL BAKHTIN'S THEORIES. *Theoretical & Applied Science*, (4), 405-408.

<sup>3</sup> Kabilova, F., & Tokhirovna, T. K. English Translation of Abdullah Qadiri's Novel "Days Gone by" and Its Reflection Skills. *International Journal on Integrated Education*, 3(10), 304-306.

<sup>4</sup> Абдуллаева, Л. С., Самадова, С. А., & Махмурова, М. (2014). Современные методы преподавания иностранных языков. Коммуникативный метод. *Наука. Мысль: электронный периодический журнал*, (6), 73-76.



The article describes in detail the basics of translation theory, the object of research, and the methods of analysis of translation theory.<sup>5</sup>

The aim of the present study was to determine whether an association exists between the duration of menopause and the age of menopause onset, and the differences in bone mineral density (BMD) in postmenopausal women.<sup>6</sup>

This lesson plan format moves from teachers to centered student. In order to keep this standard lesson plan format from becoming monotonous, it is seminal to memorize that there are a number of variations that can be applied within the various segments of the lesson plan format.<sup>7</sup>

This article deals with the analysis of pastiche in literature, particularly in “The Lightning Thief” by American author Rick Riordan. The research identifies pastiche as a term, which is applied to a literary work that is a broad mixture of things-such as themes, concepts, and characters-imitated from different literary works.<sup>8</sup>

This article is devoted to the study of Somerset Maugham’s short story “The Book Bag”. It mainly focuses on the analysis of moral and immoral issues, emphasizing to the matter of incest and its fatal outcomes.<sup>9</sup>

The relevance of speech and culture in the present day is considered important in linguistics and its areas of study are becoming more and more comprehensive day by day.<sup>10</sup>

<sup>5</sup> Gafurovna, R. Z. (2021). Translation Theory: Object of Research and Methods of Analysis. *International Journal of Progressive Sciences and Technologies*, 24(2), 35-40.

<sup>6</sup> Najmutdinova, D. K., Nurmukhamedova, L. S., Alieva, D. A., Maksudova, D. S., & Nosirova, Z. A. (2016). Study of the effects of the age at menopause and duration of menopause on bone mineral density in postmenopausal women in Uzbekistan. *International Journal of Biomedicine*, 6(1), 38-40.

<sup>7</sup> Nodirovna, N. N., & Temirovna, P. M. (2022). Principles of designing lesson plans for teaching ESL or EFL. *Eurasian Journal of Learning and Academic Teaching*, 5, 10-12.

<sup>8</sup> Khabibullaeva, R. M. (2020). ANALYSIS OF PASTICHE IN THE NOVEL “THE LIGHTNING THIEF” BY RICK RIORDAN. *Theoretical & Applied Science*, (5), 958-961.

<sup>9</sup> Куницька, І. (2014). Роман-біографія як жанровий різновид модерністського роману (С. Моем Місяць і мідяки). *Сучасні літературознавчі студії*, (11), 342-348.

<sup>10</sup> NARZIYEVA, I. Z. (2021, March). COMPARATIVE STUDY OF THE CULTURAL AND NATIONAL CHARACTERISTICS OF MODERN UNITS OF ORAL SPEECH (based on Uzbek and English language materials). In *E-Conference Globe* (pp. 285-289).



В этой статье дается краткий обзор антропонимов, их функций статуса, который они получают от этих, и их специфики.<sup>11</sup>

The article is about the development of the Soviet era of Uzbek educational dictionary. The educational dictionaries created during this period served mainly to teach Russian in national schools.<sup>12</sup>

This article deals with the description of synonyms in the explanatory dictionaries of the Uzbek language published in different periods, the systematic description of the similarities and differences between the explanations of synonyms in the publications.<sup>13</sup>

The Constitution of the Republic of Uzbekistan defines the right of citizens to vote and to be elected, the foundations of the national electoral system, the basis of which are the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and ratification by Uzbekistan, constituting the principles of democracy, including independence, legitimacy, transparency and fairness, enshrined and recognized in other international legal instruments.<sup>14</sup>

This article discusses an attitude to women in the past and the interpretation of the image of women in the works of some writers.<sup>15</sup>

#### **Foydalanilgan adabiyotlar:**

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