

## PHILOSOPHICAL ANALYSIS OF UZBEK PROVERBS

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**Abstract:** This article presents a philosophical analysis of Uzbek proverbs using key philosophical concepts such as hedonism, stoicism, and epicureanism. The analysis highlights how popular wisdom reflects philosophical ideas about life, happiness, duty, and ethics.

**Keywords:** Uzbek proverbs, Philosophical analysis, Hedonism, Stoicism, Epicureanism, Folk wisdom, Life values, Ethics, Fate, Duty, Harmony Happiness

### Introduction

Uzbek proverbs represent a rich layer of folk wisdom that reflects the centuries-old experience, worldview, moral norms, and cultural codes of the people. They contain ideas about good and evil, attitudes toward labor, happiness, fate, society, and the individual. From a philosophical perspective, proverbs function as distinctive “microtexts”—short, aphoristic expressions in which important ideas are embedded, closely connected to various branches of philosophy such as Stoicism, Epicureanism, Hedonism, as well as the ethics of duty, virtue, and practical wisdom.

The purpose of this article is to conduct a philosophical analysis of selected Uzbek proverbs, identifying key themes and demonstrating which philosophical concepts help reveal their deeper meanings. Such an approach allows us to understand proverbs not merely as elements of folklore, but as value-based philosophical guidelines that shape a worldview.

#### 1. Stoicism and Stoic Motifs in Uzbek Proverbs

Stoicism is a philosophical doctrine emphasizing the necessity of accepting the inevitable, maintaining inner calm in the face of difficulties, and cultivating courage of spirit. Many Uzbek proverbs reflect similar ideas.

Sabrning tagi — sariq oltin (The root of patience is pure gold)

Sabr — barcha dardning darmoni (Patience is the cure for all troubles)

Boshi og‘rigan — sabr qilar (He whose head aches endures patiently)

Sabr qilgan qozon — palov yeydi (The patient pot eats the pilaf — patience brings results)

This proverb is close to the Stoic conviction that patience and endurance form the foundation of a virtuous life. Stoics emphasized that suffering and difficulties are inevitable, so it is crucial to respond to them properly. Here, patience is not understood as passive waiting, but as an inner strength capable of leading to a noble result—the “gold.”

##### 1.1. Sabr qilgan — maqsadiga yetar (The patient will achieve their goal)



Stoics taught that by mastering oneself, a person governs their fate. This proverb emphasizes that self-control, restraint, and calmness are the path to achieving life's goals.

## 1.2. Boshga tushsa — ko'z ko'rar (When trouble comes, eyes open)

This statement resonates with the Stoic idea that difficulties reveal a person's true nature and provide opportunities for growth. The proverb highlights the value of trials as sources of wisdom and experience.

## 2. Epicureanism and the Pursuit of Rational Pleasure

Contrary to common stereotypes, Epicureanism does not advocate idleness or excessive indulgence. Epicurus believed that true happiness is achieved through moderation, tranquility, and freedom from fear. In this respect, many Uzbek proverbs express ideas close to Epicurean thought.

### 2.1. Kamiga qanoat qilgan — baxt topadi (He who is content with little will find happiness)

This proverb reflects a key principle of Epicureanism—*ataraxia* (inner calm), achieved by the ability to be satisfied with little. Epicurus taught that excessive desires cause anxiety, while enjoyment of simple pleasures leads to happiness.

### 2.2. Mol-dunyo — qo'lning kiri (Wealth is dirt on the hands)

In Epicureanism, spiritual pleasures are valued above material ones. The proverb reminds us that wealth is temporary and not a source of true happiness.

### 2.3. Ortiqcha shoshma — baraka ketadi (Too much haste leads to loss of blessing)

Qanoat — eng katta boylik (Moderation is the greatest wealth)

Shukr qilgan — shod bo'ladi (He who is grateful is joyful)

Oddiy hayot — osoyishtalik manbai (A simple life is a source of tranquility)

Epicurus emphasized the importance of moderation and proportion. The proverb warns against the harm of excessive activity, the pursuit of extreme results, and unnecessary haste.

## 3. Hedonism and the Idea of the Value of Pleasure

Hedonism asserts that pleasure is the highest good. Although direct praise of pleasure is rare in Uzbek proverbs, some sayings touch on this theme in harmony with moral norms.

### 3.1. Ko'ngil xohlagan — ko'z rozi (When the heart is content, the eyes rejoice)

The proverb expresses the idea of harmony between inner state and sensory pleasures. According to hedonism, pleasure serves as a criterion for right choices, but here the connection between spiritual and emotional well-being is emphasized.

### 3.2. Yaxshi so'z — jon ozig'i (A kind word is food for the soul)

This expands the concept of pleasure: it is not about bodily enjoyment but spiritual gratification. Moderate forms of hedonism recognize the value of emotional comfort, kind words, and positive experiences.



### 3.3. Ko'ngli keng — dunyosi keng (He who has a generous heart has a wide world)

The proverb demonstrates that true satisfaction comes to one who possesses generosity of heart and openness. This aligns with the idea of higher pleasures—intellectual and emotional.

Ko'ngil to'q bo'lsa, dunyo yorug' (If the soul is content, the world is bright)

Tabassum — ko'ngilning bahori (A smile is the spring of the soul)

Yaxshi xabar — davo (Good news is medicine)

### 4. Ethics of Duty and Labor as a Fundamental Value

Many Uzbek proverbs emphasize the importance of work, responsibility, and duty—concepts associated with deontological ethics (e.g., Kantian ethics).

#### 4.1. Mehnat qilgan — to'yadi (He who works will be satisfied)

This idea corresponds to the ethics of duty: the value of labor lies not only in its result but also in the very process of fulfilling one's obligations.

#### 4.2. Harakatda — baraka (In action, there is blessing)

Philosophically, this reflects the principle of ethical activism: good is achieved through activity, not passivity. Using one's own abilities is a moral duty.

#### 4.3. Odamning ziynati — mehnat (Labor is the ornament of man)

The virtue of work is seen as an intrinsic value. This view can also be related to Aristotelian virtue ethics.

Mehnat — shon-shuhratning onasi (Labor is the mother of glory)

Mehnatsiz — rohat yo'q (Without work, there is no comfort or pleasure)

Ko'p ishlagan — ko'p topir (He who works much will gain much)

### 5. Philosophy of Fate and Moral Choice

Uzbek proverbs often address the theme of fate (taqdir) and human choice, combining elements of fatalism with an active life stance.

#### 5.1. Taqdirga tan berma — uni o'zgartir (Do not submit to fate — change it)

This expression recalls existentialist ideas of freedom of choice. A person is responsible for their own life.

#### 5.2. Ko'r ko'rsa, ko'ngil ko'rar (When the eyes do not see, the heart sees)

Existentialism emphasizes inner intuition and authenticity in choice. The proverb suggests that true value lies in spiritual insight.

### Conclusion



Uzbek proverbs represent a miniature philosophy conveying ideas about the world, humans, morality, and happiness. Their analysis through the lens of philosophical concepts—Stoicism, Epicureanism, Hedonism, Virtue Ethics, and Social Philosophy—reveals the hidden depth of these brief sayings.

Through proverbs, people transmit to future generations ideas of patience, moderation, morality, responsibility, harmony with society, and inner calm. They form the value-based foundation of an individual, help guide life decisions, and make philosophy understandable and accessible. Uzbek proverbs are not only the words of ancestors but also living philosophical guides that remain relevant in the modern world.

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