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## FOLK PROVERBS IN “MASNAVI” AND THEIR EXPRESSION IN UZBEK TRANSLATION

**Abstract:** Given article is dedicated to the translation problems of the folk proverbs included in “Masnavi” written by Jaloliddin Rumi. The purpose of the proverbs in a sense is to encourage people to understand themselves and to think of every step they take to lead a beautiful life. In this world, man does not live without wisdom, and man seeks what he needs. Good-hearted people with good intentions will be able to live only for the goodness.

**Key words:** Masnavii manaviy, ghazals, ruboi, hadith, the miracle of the language, tavsir.

**Language:** English

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### Introduction

To inform the reader of the mystery of God and truth, warning of the essence of the world and life and expressing it in the form of poetry or prose plays a leading role in the classical literature of the East. The literary activity of Mavlono Jaloliddin Rumi, who became the common genius of the Turkic and Persian peoples because of his eternal spiritual heritage, especially, the great poet’s “Masnavii manaviy” proves that he is a leading figure in the wisdom. The fact that the works of the great poet have been repeatedly translated by Uzbek translators is also evidence of the close proximity of Rumi’s genius to the spiritual world of our people.

Artistic activity and creativity are an honor because they provide the writer's happiness in both worlds. Therefore, not everyone can receive this blessing. In the process of creating a masterpiece, along with being aware of other sources, the people deeply study folklore. Furthermore, the writer not only learns but also uses his own life-long experience for conveying this particular purpose to his readers. This provides the elegance, attractiveness and charm of his works. The reader keeps in his memory in a single reading, or he may change his heart. The owner of such works is the great thinker Mavlono Jaloliddin Rumi. Not only did the poet enjoy the sources of his thoughts, the works of scholars, but also he read them,

considered on them, and enriched his creativity. Observations show that Rumi skillfully used folk tales, proverbs, and used them in his ghazals, ruboi, and it may not be wrong if we say that he uses such things in “Masnavi manaviy” to prove his point. By this way, he was able to develop and enrich literature, to express the people’s pain and encourage them to do good deeds. That is the purpose of literature and fiction. Translator scientist Gaybulla Salomov says, “Speech without proverbs is Food without salt” and comments: “Proverb is a product of popular wisdom, its judgment, a combination of centuries-old experiences, and its response to various life events. The proverb is born in the course of daily life, in the process of communicating with each other. Proverbs are the property of the people. The grief of the proverb is the people’s grief, the fury of the proverb is the people’s anger, the laughter of the proverb is the laughter of people, and the proverb’s irony is people’s irony. Every nation in the world use proverbs and all languages contain proverbs. “There is no nation without language in the world, and there is no language without proverbs”, says Tatar writer Nakiy Eсанbat.

There are proverbs that suggest the “sweet” advice, teaching the mind, and encourage the courage and boldness; it tells your “bitter” fault to the face, gives a lesson to bribers, accusations, liars, thieves,

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losers, hypocrites, flatterers, cheaters, crooks, and teaches with bitter irony”<sup>1</sup>. Literary critic G. Salomov emphasizes the truth, and in the course of studying the “Masnavi” related to the subject, Jaloliddin Rumi skillfully used national proverbs to convey the essence of each story to the reader.

Today is a time when the people’s hopes and dreams come true. But the proper use of the wisdom of ancestors is the wise decision of every human being. On this purpose, we have explored and compared the original and Uzbek translations of the national proverbs used in Jaloliddin Rumi’s work “Masnavi manaviy”. Certainly, thanks to independence, a well-known Uzbek poet, talented translator Jamal Kamal, has translated this work into Uzbek. However, even today other translators are continuing this good work. According to some sources, Askar Mahkam translated only a few lines of Masnavi’s first copy, while translator Vazira Shodieva intended to translate the “Nainoma” part of the work, the poet Suleiman Rahman decided to translate completely. We mainly used translations of Jamal Kamal and in some cases translations of Askar Mahkam and Odil Ikrom in this article.

**The miracle of the language.** There are many ways of creating artistic miracles in folklore. Well-known literary critic scholar Gaibulla Salomov thought about some of the means in this regard and said: If I were asked whether there would be miracles in the language, I would answer that the miracle of the language – proverbs, sayings, and idioms in it. Indeed, the essence of the word, the sweetness of the word is proverb and saying which gives a great meaning”<sup>2</sup>. In fact, the miracles of the language of every nation are the examples of folklore, proverbs and idioms that have been tested for years in that language.

The language of the people is rich, learning and the use of language resources in place, will surely bring great success to every author. One of the most well-known literary and elite monuments of the world, which was created with the great use of this rich resource, is the “Masnavii manaviy” a pamphlet, written by Mavlono Jaloliddin Rumi.

To consider original version of “Masnavi” and the use of some proverbs in its Uzbek translation versions done by the translators as Jamal Kamal, Askar Mahkam, Odil Ikrom, Vazira Shodieva, and Sulaiman Rahmon clarifies the significant artistic features of the translators. There are various alternatives to the proverbs used by translators, such as: “Izlaganga tole yor”, “Qidirgan Makkani topadi”. From the linguistic point of view, we are not mistaken if we say that there are equivalents. For instance, proverbs such as “Oyning o’n beshi qorong’u bo’lsa, o’n beshi

yorug’dir”, “Botar kunning otar tongi bor”, “Bir achchiqning bir chuchugi ham bor”, “Bugun yupun – ertaga butun”, “Toy mingan ot ham minib qoladi”, “Eshakli otli ham bo’lar”, “O’char chiroq yana yonar” can be met in the same meaning. We can observe that proverbs as “Ahmoqqa javob – sukut” or “Sukut alomati – rizo”, “Bitta qinga ikkita pichoq sig’maydi”, “Ikki qo’chqorning boshi bir qozonda qaynamas”, “Baliq boshidan sasir” yoki “Baliq boshidan sasiydi”, “Yomon baliq suv loyqatar”, “Qars ikki qo’ldan chiqadi”, “Yolg’iz qo’ldan tovush chiqmas”, “Arpa ekan arpa olar, bug’doy ekan – bug’doy”, “Arpa ekib, bug’doy kutma”, “Nima eksang, shuni o’rasan”, “Birovga chuqur qazisang, unga o’zing tushasan”, “Nodonga ulfat bo’lgan qon yutar”, “Qadr qilsang, qadr topasan” or “Hurmat qilsang, hurmat ko’rasan” have been used in different places for various reasons.

Although Persian and Tajik are not members of the same language family, they are very close to each other in the dictionary. Translator Gaybulla Salomov wrote the followings about this: “The inaccessibility and “proximity” of languages are at times as close and sometimes even incompatible with the languages spoken by these languages. For example, the lands of Uzbeks, Kazakhs, Kyrgyz, and Turkmen are adjacent to the Turkic language family. However, another Tajik nation in Central Asia, the language of the Tajiks, who have lived together for centuries, created a shared culture, history and literature, belongs to the Iranian Indo-European language. Nevertheless, there are many similarities between the Tajiks and Uzbeks in the dictionary.

The scientist said, “The following units starting with the letter “a” and their equivalent Uzbek versions of the phrase “Farhangi iborahoi rexta” published in Tajik should be drawn attention.

After that:

Az no’gi xamir fatir – xamir uchidan fatir; az sarat monad – boshingdan qolsin; abjaqi kasero barovardan – birovning abjag’ini chiqarmoq; avzoyash bejo – avzoyi bejo (avzoyi buzuq); avj giriftan – avj olmoq; adabi kasero dodan – birovning adabini bermog; adabi xudro xo’rdan – adabini yemoq; azobi go’r – go’r azobi; alam kashidan – alam chekmoq<sup>3</sup> and others are considered such examples. The translator also added, “From the Tajik and Uzbek dictionaries, the phraseological and idiomatic, it is possible to bring together thousands of common, alternative expressions. The customs, rituals, and similarities of these two nations are rich in similarities, and their written literature, especially poetry, has many traditions. However, in terms of grammatical construction, Uzbek and Tajik languages are far from each other”<sup>4</sup>.

<sup>1</sup>Salomov G. Til va tarjima.–Tashkent: Fan, 1966. – 256 p.

<sup>2</sup>Salomov G. Rus tilidan o’zbekcha maqol, matal va idiomalarni tarjima qilishga doir. –Tashkent: Fan, 1962. – P.3.

<sup>3</sup>Salomov G. Tarjima nazariyasiga kirish. –

Tashkent: “O’qituvchi”, 1978. – P.66 – 67.

<sup>4</sup>Ibid: – P. 67.

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For instance, in “Na six kuysin, na kabob” the word “so`zad” was translated into the Uzbek version of “kuysin”, which is one of the few examples that show how lexically these two languages close to each other. Tadjik alternative of this proverb is “Na sikh suzad, na kabob”. Vaqte dar kore, naf`i har du taraf dar nazar girifta shavad, in maqolro mego`yand (p, 361)”. “Na six kuysin, na kabob”. This proverb is used to express the benefits of the two sides.

There are some educating tips for not hurting anyone, not hurting your heart, giving others what you wish to yourself, and following your promise. Do this in a way that does not hurt you or anyone else. Our wise people have said, “My son, I want you to be a man, not a scientist”.

We know that there is a hadith that says, “You cannot be a true muslim until you see what you have done to others”. A person should not benefit in any case at the expense of others. However, alas, there are people around us who are always there for their own good. Living at the expense of someone else has become a daily habit. He does not keep his promise; he is always looking for good. Our wise nation address these dirty, lowly people and say, “Always do this so that no one will be offended”. That is to say, “Everything must be treated equally, so that you can live in peace and prosperity, otherwise you will be unhappy in both worlds”. In the process of telling each story in “Masnavi”, the author appears as a thinker or orif. It is as if you could talk to the poet freely and find the answers to every question. The story of “how a trader told his parrot how he met Indian parrots” was also written in this way and tells the reader to be friendly and understand each other convinces that human should never be indifferent to human when in difficult times. Because man is the flower of life.

Let us consider another proverb “Izlaganga tole yor”, “Jo`yanda yobanda ast” persian alternative of “Qidirgan Makkani topadi” is “Jo`yanda yobanda ast”.

In his work, the author of “Masnavi” gives a glimpse of the many events related to the life of the Prophet (s.a.v.). One of such literary stories is “the story of the ambassador of the Rome Amir al-Mu`minin’s coming to see Umar raziyallohu anhu and seeing his miracle”. As it has been narrated that the ambassador of Caesar came in search of Umar. He asked people the place of the castle of Umar. Then people said there was no castle of his. The ambassador was surprised and continued to look for the Khaleefah. Finally, when he heard the descriptions of Umar (r.a.) from people, there develops a great love for him in his heart. “Has the world ever seen such a person?” – Love in the soul wins and the ambassador continues to search. The dream to become a servant to him was

rooted in his heart. And he comforted himself that he would find what he was looking for. Immediately following the belief in this truth, he met a woman on the road and she reported that the Caliph was sitting under a palm tree. The author of “The Masnavi”, who poetically interpreted this amazing adventure, wrote: “Whoever searches for the world will find and achieve it”. The poet used the well-known Persian proverb “Jo`yanda yobanda ast” to confirm his conclusion and made an impressive statement.

There are alternatives to the proverb in the Uzbek language, such as “Qidirgan topadi”, “Izlagan topar”, “Izlaganga tole yor” Jamal Kamal uses the proverb in the Uzbek translation as “Izlagan topgay”, which is exactly what the interpretation is. Now let us compare:

In the original:

Just o`ro, to-sh chun banda buvad,  
Lojaram jo`yanda yobanda buvad<sup>5</sup>.

Translation version by Jamol Kamol:  
Koshki qul bo`lsam Umarga, derdi ul,  
Izlagan topgay, degan gap to`g`ridur<sup>6</sup>.

Translation version by Odil Ikrom:  
Izlamish toki bo`lay deb unga qul,  
Shubhasiz, axtarsakim, topguvchi ul.

The Masnavi is full of stories about various layers of social life and the lives of various professions. One of them is included in the third book, “A snake-hunter who brought a frozen dragon in Baghdad thinking it to be dead in the cold”. This story also shows that human beings can do anything that is difficult to accomplish through action. However, such deeds and pursuit of purpose can lead either to success, or to failure or destruction. After all, woe to a man who stubbornly devotes himself to something that might be a threat, just as the wise and the wise have the good results. Moreover, the actions of such an ignorant person can only cause serious harm to himself and others. The snake-hunter’s disobedience also has its effect: the frozen and deadly dragon revived by the heat of the day, and ate both visitors and the snake hunter. “Yes”, the poet concludes, “just as a good man strives for good and achieves good results, it is inevitable that a bad person will follow a foolish purpose”. At the beginning of this story, the story of the Roman Ambassador’s adventure we discussed above in the first book is quoted as saying “Jo`yanda yobanda ast”. However, the actions of the snake-hunter, as we have observed in a brief note, indicate that this article does not mean for the purpose, that is, to pursue what is good, but that everyone will get what he sows.

The translation of the lines is very fluent, with the original content and form being well-kept. It

<sup>5</sup>Mavloni Jaloluddin Muhammadi Balkhi. Masnavi. Daftari avval. – Tehran: “Nashri Zamon”, 2001. – Sah.52 (Poems included into the article are taken from this source).

<sup>6</sup>Mavloni Jaloluddin Rumyy. Masnavii ma`naviy. Forsiydan Jamol Kamol tarjimai. Birinchi kitob. – Tashkent: Abdulla Qodiriy nomidagi xalq merosi nashriyoti, 2005. – B.136.

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means that the translator has a clear understanding of the author's intent. Compare:

In the original:

Gar garonu gar shitobanda buvad,  
On ki jo'yandast, yobandabuvad<sup>7</sup>.

Uzbek translation:

Garchi sust yurguvchi, gar chogpugvchidir  
Izlagan kimsa magar topgugvchidir<sup>8</sup>.

The author of "Masnavi" has repeatedly referred to the theme of love, which is a divine miracle. There is no account in the work that even the problem of love was not mentioned directly or indirectly. In a story entitled "A lover's finding his fiancée" he says, "he who seeks goodness, he will get goodness" in the third book of Masnavi. He says, "The shadow of Allah, that is, the one who does not give up, asking from God will achieve his purpose". "Because", says the poet, "the Prophet said, "Keep on knocking the door of pray, and it will be opened to you". In this way the poet again addresses the popular proverb, "Jo'yanda yobanda ast". This time Jamal Kamal correctly understood why the author used the proverb and managed to translate it properly. Compare:

In the original:

Soyai Haq bar sari banda buvad,  
Oqibat jo'yanda yobanda buvad<sup>9</sup>.

Uzbek Translation:

Soyayi Haq bizga yetgay oqibat,  
Izlagan har kimsa topgay oqibat<sup>10</sup>.

In the original:

Jiddro boyad, ki jon banda buvad,  
Z-onki jid jo'yanda yobanda buvad<sup>11</sup>.

Uzbek translation:

Kimsa izlar ersa, chopgaydir magar,  
Izlabon, oxirda topgaydir magar<sup>12</sup>.

Of course, proverbs did not come about without any reason, but in a sense, they encouraged people to understand themselves and to think of every step they take to lead a beautiful life. In this world man does not live without wisdom, and man seeks what he needs. Of course, those with a clean heart and good intentions will be able to live only for the goodness. That is why, when Romy said, "Jo'yanda yobanda ast", Jamal Kamal was able to find an alternative and convey it to the reader in the form of "everyone who seeks, gets the result. The teacher should also seek for love, kindness, goodness in his life, and then we will content ourselves and others as well.

Another popular proverb is "Oyning o'n beshi qorong'u bo'lsa, o'n beshi yorug'dir (After rain comes fair weather)" and the persian alternative of this

proverb is "Az pasi zulmat base xurshedhost", "Poyoni shabi siyoh, safid ast" But if this proverb is translated literally, it means "Too much sun is after the darkness". Other alternatives in the Uzbek language have the same meaning, such as "There is a dawn after sunset" and "There is also sweet for each bitter".

It is natural for a person who has been suffering spiritually or physically from the anxieties of life may not finding meaning in his life and be discouraged. To those who are in such a state, the world looks dark, and tomorrow looks like a mirage. Also, Mavlono's life was not isolated from difficulties and difficult situations. After all, his youth coincided with the Mongol invasion, and his family had to find shelter in foreign lands and the writer lived far away from his homeland. Another incident that affected Mavlono's spiritual world was the loss of his friend and master, Shams Tabrizi, which was ordeal for him. Mavlono Romy, who had proved himself in the struggle for this will, repeatedly said in Masnavi that joy comes after grief and relief after hardships. He used "Az pasi zulmat base xurshedhost (Light comes after darkness)" which fits to the meaning of the widespread Uzbek proverb "The fifteen days of month is dark, the fifteen is light" in his story of "Those who were blind of their faults and didn't follow the wise sermon lovers of God. Although this proverb is creatively approached Uzbek in translation, the bayt does not compromise its content and form. The preservation of rhymes "umid" and "khurshid" in this process indicates that the translator was following the author. Compare:

In the original:

Ba'di navmedi base ummedhost,  
Az pasi zulmat base xurshedhost<sup>13</sup>.

Uzbek translation:

Kelsa ma'yuslik, keyin ummid kelur,  
Kecha kechgay, ortidin xurshid kelur<sup>14</sup>.

In the original:

Ko'yi navmedi marav, ummedhost,  
So'yi toriki marav, xurshedhost<sup>15</sup>.

Translation version by Jamol Kamol:

Ko'yi tushkunlikda ummid istama,  
So'yi zulmat ichra xurshid istama<sup>16</sup>.

Translation version by Odil Ikrom:

Noumid bo'lma, umid bor, tikla bosh,  
Bormagin zulmat sari, bordir quyosh<sup>17</sup>.

The proverb of "The end of each grief is joy" which is similar in the meaning to the above given has been given in Persian as "Mardi oxirbin muborak bandaest".

<sup>7</sup>Daftari sevum. – Sah.240.

<sup>8</sup>Uchinchi kitob. –B.91.

<sup>9</sup>Daftari sevum. – Sah.337.

<sup>10</sup>Uchinchi kitob. – B.419.

<sup>11</sup>Daftari panchum. – Sah.478.

<sup>12</sup>Beshinchi kitob. – B.125.

<sup>13</sup>Daftari sevum. – Sah.290.

<sup>14</sup>Uchinchi kitob. – B.258.

<sup>15</sup>Daftari avval. – Sah.34.

<sup>16</sup>Birinchi kitob. – B.29.

<sup>17</sup>"Ular aytdilar: "Biz senga rostdan ham (farzand ko'rishing)xushxabarini keltirdik. Bas, sen noumid kimsalardan bo'lmagin! (Qur'oni karim, "Hijr"surasi, 55-oyat".

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For instance,  
Xushbaxt kase ast, ki oqibatandesh boshad.  
Chashmi oxirbin tavonad did rost<sup>18</sup>.

The proverb is also given in another way among people. If man faces continuous difficulties, grief or misfortune to console him they say the following Persian proverb “Az pai (dar pasi) har girya oxir xandaest (The end of each grief is joy)”. We can observe Mavlono’s use of the proverb in following bayt:

Oxiri har girya oxir xandaest,  
Mardi oxirbin muborak bandaest<sup>19</sup>.

Uzbek translation:

Har yig’ining oxiri bir xandadir,  
Oxirat mard muborak bandadir<sup>20</sup>.

The bayt has been translated by Askar Mahkam as follows:

Har nechuk faryod oxir xandadir,  
Orta qolganlar muborak bandadir<sup>21</sup>.

Translation: The end of any grief is joy. Those who are hurt and could see the consequence are considered great people.

Explanation: Crying comes from human deficiency and need, which draws us to the demands of perfection. No human life is everlasting. Goodness and hardship live side by side. The end of sorrow is a delight.

Odil Ikrom translated the bayt as follows:

Har yig’i, har nola so’ngi xandadir,  
So’ngini ko’rgan muborak bandadir

Research has shown that this proverb is used synonymously with other variants by the people. Bibish Jurayeva, an associate professor of philology, who is doing research directly with folk proverbs, writes: “When a person is in a desperate situation, he should not feel sorry for himself and not be depressed as the light appears after every darkness and the followings are used in the same meaning:

1. Fifteen days is dark and fifteen bright.
2. Today is miserable, tomorrow is complete.
3. The one who rides foal will also ride a horse.
4. There is sweet for each bit of bitterness.
5. He who has a donkey will also own a horse.
6. Thin gets fat and hungry becomes full.
7. There is also fullness for hunger.
8. The lamp put out will light again.
9. There is a dawn for each dusk.
10. Black autumn snow does not stand.

The synonyms of this article show that the people are very wise and spiritually rich. Therefore, learning and introducing it to people is one of the challenges of today’s generation.

In short, Mavlono Jaloluddin Rumi achieved a logical and effective expression of his ideas with folk

proverbs in Masnavi. The talented translators of Masnavi have been able to use the richness of the Uzbek language in translating this large work into their native language, using all their talents. They have made significant progress by finding the Uzbek alternative of Persian folk proverbs and sing them in the creative translation process. This indicates that the translators have a unique ability to translate directly and have great artistic skills.

Another popular proverb “Response for a fool is silence” and its Persian alternative is “Silence is a sign of consent”.

Mavlono Rumi managed to represent the situation of all sections of society skillfully in “Masnavi”. The great author told and explained his ideas by asking the questions as “Who should lead a social life?” Did their former generation know about humanity? To what extent were they spiritually rich? Do they live for the good of society or pursue their own interests?” He argued that if knowledge and wealth fall into the hands of those inferior, they will harm society. He pointed out that this is as dangerous as putting a sword in the hands of a robber.

Overall, the poet referred to folk tales, the Holy Quran and Hadith as the basis for his assertion. In particular, after the title is mentioned, “Tavsir (meaning) of Yo ayyuhal-muzzammil!” As we know, the oyats of Sura Muzzammil are ordered to worship the Almighty in the evenings and to recite carefully. From this, the poet points out that the prays of such people will not be accepted and the answer to their requests will be “silence”. To quote his opinion, he quoted a popular proverb “Javobi ahmaq sukut”. Translator - poet Jamol Kamol also left it in the original:

V-ar naboshad ahli in zikru qunut,  
Pas javobu-l-axmaq, ey sulton sukut<sup>22</sup>.

Uzbek translation:

Bo’lmasa ul kimsa gar ahli qunut,  
Jumla axmoqqa javobingdir sukut<sup>23</sup>.

It is important to note that any author tries to enrich his or her mind based on real-life examples as they move from one topic to another to express their goals. Rumi also spoke of “the decline of the food of the soul of the Sufi,” saying that “the farmer when hungry would complain to his boss”. Then the poet quotes the following bayt:

Guft: “O’ro nest illo dardi lut”

Pas javobi axmaq avlotar sukut<sup>24</sup>.

Jamol Kamol translated this bayt into Uzbek beautifully:

Derki, dardi menga ma’lum – non ulut,  
Unga eng a’lo javobimdir – sukut<sup>25</sup>.

<sup>18</sup>Farhangi zarbulmasal va maqol. – Sah.255.

<sup>19</sup>Daftari avval. – Sah.36.

<sup>20</sup>Birinchi kitob. – B.85

<sup>21</sup>Asqar Mahkam. Birinchi kitob. –B.246.

<sup>22</sup>Daftari chahorum. – Sah.379.

<sup>23</sup>To’rtinchi kitob. – B.134.

<sup>24</sup>Daftari chahorum. – Sah.389.

<sup>25</sup>To’rtinchi kitob. – B.167.

## Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

Masnavi also describes “The story of Uzair’s children”. They asked their father if they had ever seen him. He replied that he was coming after him. One shouted from the good news and the other recognized him and lost consciousness, and said, “What is the good news, you are telling the good news itself?” In this narration, the writer emphasized the debate between the sons of Uzair in the artistic portrayal of the debate between his sons. He then stressed that it is better to remain silent than to say. To elucidate his purpose, he mentions the folk proverb “Response for a fool is silence”:

Pas xamo’shi beh dihad o’ro subut,  
Pas javobi axmaqon omad sukut<sup>26</sup>.

Uzbek translation:

So’zni qo’ygil, endi xomushlikka o’t,

Yaxshidir ahmoqqa etmog’ing sukut<sup>27</sup>.

Our educated people face different people during the various discussions at each council and community meeting. Some of them are spiritually high, they always think and then talk. But there are people who can’t be taught. As a result, he thinks that it is best for him to remain silent, otherwise it may lead to unpleasantness. But the meaning of the sentence and the answer is “pas javobi ahmaqon omad sukut” and that the Uzbek alternative is “It is better to keep silent to the fool”. As we have seen that the author of the “Masnavi” uses folk proverbs in the right place, and we can be sure that once again we have discovered the translation skills of the translator Jamol Kamol.

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<sup>26</sup>Daftari chahorum. – Sah.426.

<sup>27</sup>To`rtinchi kitob. – B.289.