

LINGUACULTURAL ANALYSIS OF PAREMIOLOGICALLY UNITS IN THE LANGUAGE OF ISLAMIC POETS' EPICS

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Annotation: This article explores the linguacultural analysis of paremiologically units (proverbs, idioms, and fixed expressions) found in the language of Islamic poets' epics. It examines the significant role of these linguistic units in reflecting the moral, ethical, and cultural values of Islamic society. Through the works of famous poets like Rumi, Hafiz, and Firdawsi, the study highlights how paremiological units convey not only religious and philosophical teachings but also the cultural identity and worldview of the time. The article discusses how these units encapsulate deeply rooted Islamic principles such as justice, patience, and knowledge, while also presenting challenges in interpretation due to cultural and historical context. By using a linguacultural approach, this analysis offers insights into the intersection of language, religion, and culture in Islamic poetic traditions.

Keywords: linguacultural analysis, paremiologically units, Islamic poetry, proverbs, idioms, cultural identity, Islamic worldview, moral and ethical values, religious symbolism, cultural heritage.

Introduction. The study of language within the context of culture, especially through proverbs, idioms, and other paremiologically units, offers profound insight into a society's worldview, values, and collective identity. Islamic poetic traditions, rich with spiritual, philosophical, and cultural underpinnings, are replete with such linguistic units. This article explores the linguocultural significance of paremiological units in the language of Islamic poets' epics. Specifically, it examines how these units reflect not only the linguistic features of the works but also the cultural and ideological framework of the Islamic world. Paremiological units refer to proverbs, sayings, idioms, and other fixed expressions that carry wisdom, truth, or cultural knowledge passed down through generations. They are often used to convey moral lessons, cultural values, and insights into human behavior and society. These units play a significant role in shaping the discourse of any language, offering a window into the collective consciousness of a community. In Islamic poetry, these units often draw from religious texts, history, folklore, and philosophical musings. Poets use them to articulate spiritual messages, social norms, and ethical guidelines, enriching their works with deeper layers of meaning. Islamic poetry, with its deep spiritual and philosophical layers, has historically been a medium through which moral, ethical, and cultural teachings are conveyed. The language of Islamic poets' epics, whether in Persian, Arabic, Turkish, or any other language, is intricate and laden with metaphors, symbolism, and references to religious and cultural norms [1].

In the epics of great Islamic poets such as Rumi, Hafiz, and Firdawsi, the use of language goes beyond mere literary expression; it is a tool for shaping and reflecting the Islamic worldview. These works often integrate religious beliefs, moral philosophies, and social norms through the careful use of paremiological units, making them not only literary masterpieces but also cultural

repositories.

The paremiological units in Islamic poetry are rich with cultural connotations that reflect the collective values of the society at the time. These units encapsulate deeply ingrained beliefs, from the concept of divine justice to the nature of human suffering. They are deeply intertwined with the culture, religion, and historical context in which the poets wrote [2].

A large proportion of paremiological units found in Islamic poetry serve to impart ethical and moral lessons. For example, proverbs like "Patience is the key to paradise" (Arabic: مفتاح الصبر الجنة, "As-sabr muftah al-jannah") embody the Quranic and Hadith teachings on perseverance and self-control. Such sayings reflect the significance of patience as a virtue in Islamic culture, aligning with the spiritual beliefs of the time. Similarly, many proverbs and idioms convey ideas about justice, charity, humility, and wisdom. These units are embedded in the language of the epics, shaping the reader's understanding of the ethical and spiritual dimensions of life in the Islamic world. Paremiological units in Islamic poetry often incorporate religious themes, drawing directly from Islamic theology, the Quran, and Hadith. For example, idioms or sayings that involve references to Allah (God), the Prophet Muhammad (PBUH), and religious concepts such as justice, forgiveness, and the afterlife are prevalent in the works of Islamic poets. In Rumi's works, phrases like "The wound is the place where the Light enters you" reflect not only Sufi mysticism but also the Islamic idea of suffering as a path to spiritual enlightenment. This linguistic unit encapsulates both the mystical and theological dimensions of Islam, providing an example of how paremiological units can merge cultural and religious symbolism [3].

Islamic epics often reflect the worldview and cultural identity of the society they come from. Proverbs and idioms, as part of the linguistic heritage, offer a sense of continuity and collective memory. They act as markers of identity, linking individuals to the broader cultural and religious fabric of their communities. For instance, sayings such as "Seek knowledge even if you have to travel to China" illustrate the Islamic emphasis on the pursuit of knowledge. This saying, widely attributed to the Prophet Muhammad (PBUH), is not just a reflection of Islamic values but also a window into the cultural context of early Islamic societies, where knowledge was highly revered and regarded as a path to personal and communal advancement. One of the challenges in analyzing paremiological units within Islamic poetic epics is understanding the nuances of their meaning across different languages and cultures. In some cases, the exact meaning or significance of a proverb may be deeply embedded in a particular cultural or historical context, making it difficult to translate or interpret accurately in a different language. For example, idiomatic expressions in Persian or Arabic may carry connotations that are not immediately apparent to readers unfamiliar with the cultural background of Islamic poetry. The symbolic use of certain animals, plants, or celestial phenomena, often employed in these poetic works, can have varying interpretations depending on regional and historical differences.

In addition, the use of metaphors in Islamic poetry requires a comprehensive understanding of both the language and the cultural references that inform it. A linguocultural approach to paremiology addresses these challenges by considering not only the linguistic structure of the units but also their cultural context, allowing for a more holistic interpretation. The linguocultural analysis of paremiological units in the language of Islamic poets' epics provides a

deep understanding of the intersection between language, culture, and religion. These units, rich in moral and ethical teachings, religious symbolism, and cultural identity, are essential to understanding the worldview of Islamic societies. By studying these units, we gain valuable insights into the values, beliefs, and collective consciousness that have shaped Islamic civilization. Islamic poets, through the use of paremiological units, offer a window into their society's soul, imparting timeless lessons about life, the divine, and the human condition. These units not only serve as linguistic devices but also as vehicles for transmitting cultural knowledge, making them invaluable in the study of Islamic literature, culture, and philosophy. In the end, the linguocultural analysis of paremiological units in Islamic poetry reveals how language serves as a bridge between the past and the present, offering a deeper understanding of human experience through the lens of cultural and religious wisdom.

Methodology. The methodology for analyzing the linguocultural aspects of paremiological units in the language of Islamic poets' epics involves a multi-step approach that combines linguistic analysis with cultural and historical context. The primary texts for this study are selected from Islamic epic poetry that spans various languages such as Persian, Arabic, and Turkish. Key works by prominent Islamic poets like Rumi, Hafiz, Firdawsi, and others are included, as these texts are rich with paremiological units. These works are not only influential within Islamic literature but also carry profound cultural and moral teachings. The first step is the identification of paremiological units (proverbs, idioms, and fixed expressions) within the selected texts. These units are extracted through textual analysis, which involves a careful reading of the poetic works. During this phase, attention is paid to recurring sayings, metaphors, and expressions that carry specific moral, philosophical, or cultural messages. Special focus is placed on units that appear frequently across different works and are significant within the context of Islamic values.

Once the paremiological units are identified, a linguistic analysis is conducted to examine their grammatical, syntactical, and semantic structures. This includes an exploration of the word choices and syntactic arrangements that contribute to the meanings of the units. For example, the study may explore how specific words, such as those referring to patience, justice, or wisdom, are used within proverbs and their impact on the overall tone and message of the poem. A key component of the methodology is the cultural and religious contextualization of the paremiological units. Since Islamic poetry is deeply intertwined with Islamic theology, ethics, and cultural traditions, understanding the context in which the sayings appear is crucial. This step involves cross-referencing the proverbs and idioms with Islamic texts such as the Quran and Hadith, as well as historical and philosophical writings that may provide further insight into the meanings and significance of these units within Islamic culture. Special attention is given to the Sufi mysticism found in works like Rumi's, where spiritual interpretations of common proverbs may add layers of meaning not immediately obvious in other genres of Islamic poetry.

To deepen the analysis, a comparative approach is employed. The same paremiological units are compared across different Islamic poetic traditions, such as comparing Rumi's and Hafiz's usage of a particular proverb. This helps in understanding regional and temporal variations in the interpretation and usage of the same linguistic unit. Additionally, comparisons are made with

pre-Islamic or classical traditions to identify how Islamic poets have transformed or adapted these units to reflect their unique religious and cultural context. The final phase of the methodology involves the interpretation of the paremiological units in light of their cultural, religious, and philosophical meanings. These units are categorized into themes such as patience, justice, love, knowledge, and spirituality. The analysis explores how each theme is expressed and reinforced by the proverbs, how these themes align with Islamic teachings, and how they contribute to the broader messages in the poetic works. The study also examines the linguistic evolution of certain idiomatic expressions over time and across cultures, observing how Islamic poets adapt traditional proverbs to communicate their particular worldview.

A qualitative analysis of the data is carried out to draw conclusions about the linguocultural function of paremiological units in Islamic poetry. This involves identifying recurring patterns in how these units contribute to the overall meaning of the epics and the poet's intent. The study also looks for correlations between the use of certain proverbs and themes such as divine justice, human morality, and social conduct within the framework of Islamic ethics. The final aspect of the methodology involves interpreting the findings through established literary theories. This could include semiotic analysis (study of signs and symbols), discourse analysis, and intertextuality (examining the relationship between the poem and other texts, such as religious scriptures or earlier literary works). This ensures that the analysis is not limited to linguistic or cultural contexts alone but also considers the broader literary functions of paremiological units within the poetic form. Through this methodology, the study aims to provide a comprehensive linguocultural analysis of the use of paremiological units in the language of Islamic poets' epics. By combining linguistic examination with cultural context and historical comparison, this approach ensures a nuanced understanding of how these units function not just as linguistic elements, but as key cultural markers that reflect the values, beliefs, and ethical teachings of Islamic society.

Analysis of Literature. Islamic poetry, with its rich tapestry of metaphors, spiritual insights, and ethical teachings, has long been a central component of Islamic culture. The incorporation of paremiological units—proverbs, idioms, and maxims—into the poetic tradition not only reflects the language and literary skills of the poets but also embodies the cultural and religious values of their time. This literature analysis focuses on how paremiological units in the epics of Islamic poets serve as vehicles for transmitting both moral lessons and religious messages while also reflecting the worldview and cultural identity of the Islamic world. In order to understand the use of paremiological units in Islamic poetry, it is crucial to analyze their role within the linguistic and cultural contexts of the texts. This section provides a thorough analysis of relevant literature that explores the intersection of linguistics, culture, and Islamic poetry through the lens of paremiology. Islamic poetry has a deep-rooted tradition in which language is used not just for aesthetic purposes but also for transmitting philosophical, religious, and moral teachings. Throughout Islamic literary history, poets have used paremiological units to convey complex concepts such as justice, knowledge, wisdom, and patience. These concepts are central to Islamic teachings and are often conveyed in simple, memorable expressions [4].

Rumi, Hafiz, Firdawsi, and Omar Khayyam are key figures whose works are replete with such

linguistic units. Their writings are rich with idiomatic expressions and proverbs drawn from Islamic theology, ethics, and culture. Proverbs are used strategically to communicate complex ideas in a concise and easily memorable way. These units often serve as a bridge between everyday language and the deep spiritual or philosophical insights that Islamic poetry strives to communicate. For example, in Rumi's works, there are many instances where idioms are used to convey the mystical relationship between the soul and God. In his *Masnawi*, Rumi frequently uses sayings such as "The wound is the place where the Light enters you" to communicate a deeper spiritual truth rooted in Islamic Sufi philosophy (Rumi, 1996). These proverbs are not merely linguistic devices but also cultural expressions tied to the Islamic understanding of suffering, divine love, and human transformation [5, 6].

The concept of linguocultural significance arises from the recognition that language is inseparable from the culture and values that shape it. Paremiological units in Islamic poetry are a clear reflection of this interplay. These proverbs, idioms, and sayings often encode ethical, spiritual, and philosophical values embedded in Islamic culture. In their use of paremiological units, Islamic poets not only seek to reflect Islamic ideals but also to reinforce social and moral norms within their societies. Proverbs like "Patience is the key to paradise" (Arabic: مفتاح الصبر الجنة, "As-sabr muftah al-jannah") reflect the centrality of patience within Islamic ethical thought and the understanding of human suffering and divine reward (Al-Ghazali, 1993). Similarly, idiomatic expressions such as "Seek knowledge even if you have to travel to China" emphasize the Islamic emphasis on the pursuit of knowledge as an essential aspect of religious life (Suyuti, 2017) [7,8].

This linguistic-cultural framework reveals the linguistic versatility and moral power of paremiological units, making them a key tool for transmitting Islamic values. They also contribute to shaping a collective Islamic identity by embedding religious teachings and cultural practices into the poetic tradition, thus fostering continuity and coherence in Islamic society. Islamic poetry, particularly the works of Sufi poets like Rumi and Ibn Arabi, presents a distinctive approach to the use of paremiological units. Sufism, as a mystical branch of Islam, emphasizes the inner journey, spiritual enlightenment, and union with the Divine. Proverbs and idiomatic expressions in Sufi poetry often reflect these mystical themes, presenting spiritual wisdom in accessible, pithy forms. Rumi's *Masnawi*, for example, is filled with metaphors, proverbs, and parables that impart mystical truths. A famous example is Rumi's maxim: "Don't grieve. Anything you lose comes round in new form," which reflects the Sufi belief in the cyclical nature of existence and the transient nature of worldly attachments (Rumi, 1996). This maxim and similar proverbs in Sufi poetry provide not only spiritual guidance but also offer solace to those navigating the complexities of human experience [9]. In Ibn Arabi's works, paremiological units often address the relationship between the self and the Divine, encouraging the seeker of truth to transcend the material world. Sayings such as "The essence of your soul is the essence of God" reflect Sufi teachings on the unity of existence and the interconnectedness of all beings with the Divine (Ibn Arabi, 2007).

These examples show that Sufi poetry uniquely utilizes paremiological units to reflect spiritual enlightenment and guide readers in their quest for mystical understanding. The linguocultural

approach helps illuminate how these sayings transcend ordinary language to become vehicles of divine wisdom. The comparative analysis of paremiological units across different Islamic poetic traditions highlights the diverse ways in which Islamic poets use these units to reflect cultural and theological diversity within the Islamic world. For example, the Persian tradition of Rumi and Hafiz contrasts with the Arabic tradition of Mutanabbi or Ibn Zaydun, and the Turkish tradition of Yunus Emre. While all these poets draw from a common Islamic worldview, their regional cultures and linguistic traditions influence how paremiological units are employed. Persian poetry often emphasizes the mystical and spiritual journey, while Arabic poetry tends to focus more on moral and ethical conduct. Turkish poetry, influenced by Ottoman culture, often blends Sufism with political and social commentary [10].

A comparative analysis allows for a deeper understanding of how paremiological units evolve and adapt across different cultural and linguistic contexts. These comparisons also highlight the universality of certain themes, such as divine justice, the pursuit of knowledge, and patience in adversity, which resonate across the Islamic world and continue to inform the collective consciousness. This analysis underscores the importance of paremiological units in shaping the linguistic and cultural identity of Islamic societies. They serve as powerful tools for both reflecting and transmitting the values of the Islamic tradition, making them integral to the study of Islamic literature and the cultural history of the Islamic world.

Conclusion. The linguocultural analysis of paremiological units in the language of Islamic poets' epics offers valuable insights into the ways language, culture, and religion intersect within Islamic poetic traditions. The use of proverbs, idioms, and maxims within Islamic poetry is not merely a linguistic feature but a means of embedding deep moral, ethical, spiritual, and cultural values into the fabric of the text. These paremiological units serve as a bridge between the abstract teachings of Islam and the everyday lives of people, offering practical wisdom, guiding principles, and timeless lessons that transcend generations. The analysis of works by poets such as Rumi, Hafiz, Firdawsi, and others demonstrates the central role of paremiological units in transmitting the cultural and religious identity of the Islamic world. These units reflect the core values of Islamic thought—justice, patience, knowledge, spiritual enlightenment, and the pursuit of divine understanding—while simultaneously enriching the literary tradition of Islam. Through a linguocultural lens, we can appreciate the depth and significance of these units, recognizing their role not only in literary analysis but also in preserving and transmitting the moral, cultural, and spiritual values of the Islamic world. Their continued study ensures that the wisdom embedded in these sayings will endure, influencing both future generations of readers and scholars alike.

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