



THE ERA OF SLAVERY IN THE EVOLUTION OF PEOPLE'S ARTICLES

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Article history:	Abstract:
Received: 30 th March 2024 Accepted: 26 th April 2024	This article talks about the influence of the era of slavery on the periodic evolution of folk proverbs. The period of creation of folk proverbs can be recognized by the images in them. Usually in the periodic evolution of proverbs, the evolution of content is ahead of form. The content of proverbs quickly adapts to the new era. The form of the proverb remains normal, but the images become symbolic. Determining which period a proverb belongs to based on its images is discussed in this article using the example of the period of slavery.

Keywords: proverb, slavery, formation, slave, slave trader, variant, version, evolution, artistic thinking, classicism

The most painful period in human history is considered a time of social slavery. On the one hand, during this time, mankind formed a classified society, and countries and peoples emerged. It is impossible to say that true history began at the same time. According to B.Soatov, "The emergence of society in human history itself is a surprising event. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to assist you in studying the Bible. Paremiology is also created, lived, and lost only within society." [4.26.]. True, most articles experience the effects of formats, class attitudes, but this cannot give us reason to judge articles as a crop of class. Articles, first and foremost, are folk sons whose understanding of the universe and man arises from the conclusions of observation of society and nature, life experience, and the lesson of life. Class is only its only network. Therefore, "... Classification of Uzbek folk articles based on the time of creation can only be carried out from the time of slavery." [4.26.] Because articles began to be created long before the slavery regime as a product of public thinking. Nevertheless, development and evolution in society have also led to an expansion of the worldview of the growth of public thinking. (Matthew 24:14; 28:19, 20) Therefore, each format has its own view and artistic thinking.

Archaeological excavations in Central Asia show that slavery in the regions of present-day Uzbekistan, Tajikistan, Kyrgyzstan, and Turkmenistan dates back to the third and fourth centuries B.C.E. However, slavery in Central Asia differs sharply from that of ancient Rome. Slavery in this area existed only as a sleeper [7.62.].

For the first time in Uzbek folklore, Hodi Zarifov put forward the idea of periodizing articles on the basis

of social formats in historical and folklore study [6,348.]. Later, T.Mirzayev and B.Sarimsoqov, who studied articles, emphasized that social fabrics play a special place in the periodic evolution of articles: "... The articles of the people reflect various socio-economic formats experienced by a particular nation. In this regard, Uzbek folk articles are divided into three groups: (a) articles created during the slavery regime; b) articles created during feudalism; (c) Articles created in the context of the socialist system." [1.96.] B.Soatov went the same way in classifying the folklore and historical process of articles [4.26.]. We focus on the impact of social formats on folk art and the periodic evolution of folk thinking in the folklore-historical process.

The slavery regime has introduced classification and division into human society. The resulting rise in sea levels from the meltdown, the meltdown, and the meltdown. At one point, a person with a social marriage broke up into two classes. The contradiction of mythical images that combined good and evil that arose against the background of indigenous life invented the poles of discrepancy in the images of "slave" and "slave." Accordingly, the people of both classes had their own life-style and social thinking, resulting in works of art in two directions in oral creativity.

1) Folklore of people belonging to the upper layer.

(2) Folklore of people of the lower layer.

The class contrast has had an impact not only on people's lifestyles but also on their minds. We tested slavery, believing in the fate of slavery, in the act of slavery and governance, and each created its own laws of life. This, in turn, was reflected in both



oral creativity and written literature. Many stories, myths, stories, and stories of artistic thinking of that era emerged in folk art.

The concept of slavery and slavery is very ancient in human history, and its roots go back to the stories associated with Noah. "The Bible says that one day Noah wakes up and finds out that one of his sons, Ham, saw him naked. Noah curses his descendants, all the descendants of Hanaan, and the son of Ham, with the words: "May he be a slave to the slaves and to his brothers." (Genesis 9:25)"[8.]. Scholars who have sought slavery and its origins have acknowledged that slavery is approved in the Bible, both in the Torah and in the Gospel, and that there are judgments about the release of a slave, except in the Qur'an and the Hadis. Abu Muslim, an Islamic scholar, writes: "The Bible is the main text it uses to confirm slavery. According to him, God will say to the Jews: "Buy slaves and slaves from the nations around you, so that your servant and your slave man may be with you. You can leave them to inherit your sons like possessions; Take possession of them forever as slaves.' (Genesis 12:50) Jehovah's Witnesses would be pleased to discuss these answers with you. (Genesis 24:35-36) And his son is attached to Isaac.—Genesis 26:13-14. (Genesis 24:35)[8] Jehovah's Witnesses would be pleased to answers with you.

Indeed, slavery was formed long before Islam, and you can observe the influence of ancient divine books on the formation of articles on slavery. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. "Some of the seventy stories in the divine books speak of direct support for slavery. They told slaves that they accepted their fate and told the slaves to be gracious to slaves. Timofei's first book teaches slaves to accept their own destiny and submit to their masters because "Jesus Christ" made such a will. Until the end of the last century, many Christian researchers and theological experts believed that the Bible approved slavery." [8] Therefore, slaves viewed such views as a law and tried to instill these ideas in other articles. Thus, in the article "There will be no bottom of a slave" (2.292), it is clear that a slave has no place in society and that they should be treated equally. This article has been used to this day, even if it expresses the views of the same period of slavery. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to describe these answers with you. However, the article served to express in the slave's mind that seeing a slave as an object cannot be shown compassion and affection for them.

A slave is actually a man's mind and mind, and that is what the slave fears the most. If a slave is wise, disobedience will arise. Disobedience will greatly harm the owner of the slave. Therefore, the slaves were kept under such pressure that they were even tried to condemn slavery to their thoughts. The article "A slave's mind will come after a cupbearer" (2.291) was born on the same basis. The slave was wary of him, recognizing that the slave was also intelligent and that the slave's mind was human, and the slave tried to undermine his mind. The article is still used and has a cinematic character. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. The ancient meaning of discrimination in the article is still preserved.

Although the articles do not use a slave's image, they are understood by articles about its character and slaves. He is the unjust, the tyrant, the most arrogant. The article "If a slave walks, it is marked by his mother" is also created directly by the slave, and the article shows the character of his master through the appearance of a slave. The slave constantly persecutes the slave, and he observes from me every movement of his movement so that the unscrupulous slave does not nod. A slave will never be pleased with his life. This is his facial expression, his views. If a slave's hatred becomes stronger, he becomes a rebellion. Therefore, the slave should always be concerned about him and beware of him. That degradation is a priority in the article and now serves as a moving meaning. Or at the time of the article "Slave, Dog-Wolf," the slave's concern about the slave's rebellion is evident. This article was also created during the slavery era and is included in the Devonu Dictionary-t-Turkish and is based on the language of scholar Mahmoud Koshgari. The article reads: "***The slave's jaw is covered with a jawbone of a jawbone.***" If a slave can, he will take it from the owner's property and take a chance and flee. And the dog is a wolf for the household. For when he finds what he eats, he cannot restrain himself from it. This article is said to indicate that a slave will be less loyal to his master." [2.138.]. It appears that in the thinking of a 11th-century man, the inconsistency of a slave to the owner is expressed in comparison to that of a dog. However, given the well-deserved attention to the content of the article, it itself reveals the truth. How did a slave come to be? An enemy man who was once released, captured and turned into a slave because of war and invasion, a man who was forcibly separated from his rights, worked hard. Therefore, a slave who deprives himself of his own self will never be a friend. Then he waits and seeks to go out to the man, even



though he has killed his master. There are many examples of this from history. The Samaritans commissioned the Bucharest poet Daqiq to write a poem entitled "Shohnoma," which highlights the history of the Ethiopian rulers. The poet is hired by a separate workshop, funds, and slaves. He is killed by his servant when he writes the poem "Gushstab," which consists of a thousand bytes[5.254]. . The second part of the article is that a dog is a wolves, and when a dog looks loyal to a man, it is taught that it goes to the wolf of its original origin and becomes a savage before its own soul, and that by day it will pander to its owner. As a result of periodic evolution, the article expanded its content and developed options close to it, such as "If wolves are friends of dogs, they will not be meat from Ishkamba, they will not be friends from a stranger." Indeed, "The extent of the content in articles allows amazing moves to occur in the nature of each article, especially its semantic nature, over time. This will pave the way for some articles to be used in several topics." [3.19].

The article "Bubbles in a well if a slave escapes" in the uzbek people's articles is directly related to the rebellion that has permanently saved the slave. The resulting embryo was allowed to develop in nutrients and then inserted into her wowobe, where it implanted. In this regard, B. Soatov says: "Slaves who are patient with severe oppression sometimes riot, sometimes some of them have rebelled by spitting on the wells of the community. The well that the slave spit on was considered unlawful for the congregation, and the slaves were forced to either dig another well or move to another place. This rebellion in the slave was referred to as "the salvation of a slave." True, water has long been considered sacred to all nations, and it is considered a grave sin to pollute and waste it. However, the "spitting of a slave in a well" used in the article has no historical basis. This is a product of artistic thinking and is used in a major sense. The slave's frustration meant his unfaithfulness to his master before he was satisfied with his fate. Pollution of well water has long been investigated, and people's minds are embedded in this idea as a strict law. Therefore, many similar articles can be found among the people. The article "Do not spit on your well drinking water" (2.39), "The unbeliever who spit in the water, the infidel who spit in the well" (2.41), and the article also teaches that a disgruntled slave becomes a sinner and a rebel.

In turn, a slave was a member of the Governing Body of Jehovah's Witnesses, and he was a member of the Governing Body of Jehovah's Witnesses. (2.291) The article "A slave will not die, nor will his sustenance

decrease"(2.291) is based on a slave's view of his life and fate. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you. The article "Fleeing to a Slave" (2.292) is also based on the slave's passion for freedom.

Thus, with the formation of statehood in the slavery regime, classiness also emerged. Representatives of both classes who lived during that time had views of the universe and man, and folklore and written literature of the slavery era were developed on the basis of this worldview. From existing oral and written literary sources, you can study a person's spirituality, attitude toward social society, and artistic thinking. Articles created during slavery still apply today. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

THE BIBLE'S VIEWPOINT

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