

Uzbek Folk Proverbs and Their Educational Value

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Abstract: This article describes Uzbek folk proverbs and their educational significance. Reasonable opinions and comments are used throughout the article. Conclusions and suggestions are given at the end of the article.

Key words: Uzbek folk proverbs, educational value of proverbs,

Uzbek folk proverbs, like those of other nations of the world, are diverse and colorful. Their content includes judgments about matters considered important in human life, such as the Motherland, people, labor, family, and higher human qualities. That is why it is customary to equate these proverbs with the oral language of the people. The proverbs from Mahmud Kashgari's work "Devoni Lug'ati Turk" are also decorated with ideological examples such as patriotism, hard work, camaraderie, bravery, and loyalty. The role and importance of these proverbs in the life of the people is even more important from the point of view that wise thoughts corresponding to almost all the signs in the everyday life of a person are expressed. On the other hand, in these works, it will be possible to get acquainted with the process of formation of the Uzbek people as a people, as a nation, and with the signs of Uzbek nature.

The Uzbek people have naturally encouraged honest work. Taking bribes and gaining wealth through illegal means are always condemned. As a result, proverbs were created that express the attitude of the country to the thief of bribery, and the wealth obtained by treachery to the state. In particular, in one proverb it is said that "a bribe opens the door of hell", and in others we come across works such as "be afraid of the repentance of the bribe taker, the cry of the swindler".

When we get acquainted with the text of folk proverbs, we believe that our people want their children to be friendly, honest, and pure, as well as to rise to the level of brave, patriotic, and science-loving people. After the independence of the Republic of Uzbekistan, information about the names, works, and discoveries of dozens of scientists and scholars who lived in the distant past was restored. For example, proverbs such as "If you become a scientist, the world is yours", "A scientist becomes a horse, an ignorant person dies" are among them.

For centuries, folk proverbs have attracted the attention of great and well-known writers with their unique form and content. From Yusuf Khos Khajib to Muqumi, from Alisher Navoi to Abdulla Qakhhor, he used it effectively. The content of proverbs consists of topics related to social, political, economic, spiritual issues.

Proverbs are one of the main educational tools that lead the young generation of the independent Uzbek people to the level of a well-rounded human being desired by their ancestors.

When we look at the history of education, we can see that special attention was paid to the issues of making young people hardworking, learning a profession, respecting the spirit of work, and glorifying a person by work, from the early examples of folk art to the works of great thinkers.

It is emphasized that it is vitally necessary to learn the etiquette, morals and rules of work and profession in the educational and moral works and examples of folklore, riddles, folk songs, parables, proverbs, tales and epics created in different periods.

In addition, "Avesta", "Qabusnoma" by Kaikovus, "City of Virtuous People" by Abu Nasr Farabi, "Gedesia" by Abu Raikhan Beruni, "Mineralogy", "Devani Dictionary of Turks" by Mahmud Koshgari, "Kutadgu Bilig" by Yusuf Khos Khajib, "Kutadgu Bilig" by Alisher Navoi important ideas about the importance of hard work and profession have been expressed in a number of works and similar examples of educational heritage. These started from the folk epics, fairy tales, proverbs and riddles of the early folklore.

For example, one such fairy tale is the fairy tale "Intelligence and Wealth". In this, the old man said to his four sons, "Whoever is intelligent and a statesman will become the head of the family", one of the sons shows a golden ring with an emerald eye, the second shows a tattooed cloak, and the third shows an expensive belt.

And the younger son answered the question, "I don't have a ring with an emerald eye, an embroidered cloak, or an expensive belt. But I have a hardworking hand, a strong heart, and a smart head," he says, and his father makes him the head of the family and leaves his household as an inheritance.

It can be seen that the people, through this fairy tale, put forward the idea that the thing that can make a person happy in life is work.

Not only in fairy tales, but also in folk proverbs, hard work, cooperation with work, and the fact that work makes a person happy are expressed. For example:

Spring carries the water of the river,
Work increases the value of a person.

Gold is known in the grass,
Man is at work.

Make friends at work
An enemy in gossip.

The rule of thumb is to not worry.
Rule without work.

Someone gives one,
A lot of work.

proverbs like

In Yusuf Khos Khajib's work "Qutatgu Bilig", the division of urban and rural people into social classes, peasants, Hunas talking about farmers, herdsmen, scientists, doctors, etc., he dwells separately on their place in the life of the society. Expresses opinions on various professions, especially farming, handicrafts and animal husbandry. He describes farmers, artisans and herders as the creators of material wealth of the society.

For example, about alloma farmers:

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Every moving soul will benefit from these,
I will eat everything (and) I will be satisfied).³

While glorifying the work of peasants, he also said about artisans, "they are very necessary people... blacksmiths, tailors, shoemakers, watermen, saddlers, stonemasons, archers are very useful. Counting them, my eyes widen... they bring good to this world, they do a lot of wonderful things," he expresses his benevolence and gives his recommendations to the ruling circles about the conditions for dealing with workers.

Regarding farmers:

Mix with them yourself, join in, speak well in the language, keep your face open.

Regarding artisans:

These are the people you need, keep them close, they will be useful. ⁴

Glorifying cattle breeders as real hardworking human beings:

Mix, join, and drink

Make a living in righteousness.

Give what he asks, take what he needs,

I really saw these people.

Does not know trick(s).⁵

These thoughts of Yusuf Khos Khajib about the work ethic really mean respect and respect for them. Yusuf Khos Khajib's progressive views on labor education are noteworthy from the educational point of view.

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