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Alisher Akbarovich Akhrorov

Gulistan State University

Teacher, Department of “Uzbek Language and Literature”, Uzbekistan

dokma@bk.ru

THE ROLE AND IMPORTANCE OF FOLK PROVERBS IN THE UPBRINGING OF A PERFECT PERSON

Abstract: This article deals with the artistic aesthetic expression of such issues as communication culture in proverbs, ethics of communication and culture of communication. There are also comments on the role and importance of articles related to speech culture in the upbringing of human. In addition, the peculiarities, principles of creation, and norms of application of folk proverbs are given.

Key words: speech culture, communication culture, listening, the etiquette of keeping silence, proverbs, aphorisms, briefness, compactness.

Language: English

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Introduction

Proverbs are the encyclopaedia of morality, education, and are an inexhaustible treasure. They are endless values that orally created by people. It is well known that there so many proverbs today new collected and published as a book form, so the number of books is more than thirty- five thousand. The product of people's intelligence has been collected and published by intellectuals, wise men, scientists, and professionals throughout centuries. In the twentieth century, it has been published as a book covering all areas of human activity, in various volumes, with different names and for a particular purpose. They cover all aspects of human nature and spirit. The proverbs have different content.

Since human was created, from the earliest times onward there were good and bad people. Unfortunately, it is like this. One group includes people with such features that, honest, humble, generous, hardworking, loyalty, patriotic, patient, believing, well-educated, intelligent and wise, thoughtful, kind, tantalizing, compassionate, fearful of others, respecting the little, good, warm-hearted, and conscientious, however, the second group includes people who are liar, greedy, arrogant, dishonest, mischievous, lazy, traitor, betrayer,

unfaithful, unsatisfied, rude, ignorant, intolerant, ungodly, shameless, sluggish, cowardly, fraudulent, abusive, irresponsible, ruthless, senseless, impatient, impolite and combines those with a number of other negative features. Some of the first group members have a few or two - three major positive qualities, however others have all of them. These are well-educated people. Those who strive for perfection choose to combine these features, carry out their activities in this way, and try to use every opportunity they can to make no mistake. Two or three main disadvantages are present in some of the second group members, while others have all of them (one negative one leads them to have other) and they lead people to inferiority so people reach the status of evil person.

When a child is born, according to fairytales, it may have partly positive features and partly negative ones. (“*Bola boshidan ma’lum*”- there are other options of this proverb too). Nevertheless, whether a child is a perfect human being or not, his or her inferiority is all about education. It is an axiom, an unchangeable law. All the nations of the world who know this condemned and hated by the second group people. However, people commend them who are in the first group (*Boy boyga boqar, suv soyga oqar*); If

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the good support the good, can bad people support the bad?

All the proverbs of the Uzbek nation were created by the people, assuming the formation of a perfect personality. Therefore, when it comes to the subject matter of folk proverbs, it is observed that they cover all aspects of human activity and even create proverbs that lead to improvement within a particular profession: “*Olim bo’lsang, olam seniki*”; “*Yer haydasang, kuz hayda Kuz haydamasang, yuz hayda*”; “*Obro’ topay desang, kam de, Sihat topay desang, oz ye...*”

It is well known that proverbs were grouped by researchers according to their themes: articles about modesty; articles about bullying; proverbs on the use of language and others. Folk proverbs promote, glorify, or possess good qualities; urges nation to avoid bad traits, condemns such defects. This determines their most important role in education and morality. Of course, proverbs provides the effectiveness of speech and enhances the speech. Some proverbs such as: “*Anglamay so’zlagan, o’g’rimay o’lar*”; “*Aravasiga tushdingmi – ashulasini ham aytasan*”; “*Ariqni suv buzar? Odamni so’z (gap)*”; “*Yig’inga kirganda tilingni tiy? U yog’ini o’zing bilan*” [1; 34-35.] can be example.

Uzbek national proverbs usually form a separate system of language enrichment, which is integrated and harmonized by semantic, grammatical and phonetic structure. Like phrases they can be recorded in dictionaries and take the name of phraseological units. It becomes a unit that maintains the enrichment of the language and in this way becomes the wealth of the people. It is also included in the artistic images of the language. As an artistic image it would be the focus of the speech listeners. Every speaker tries to choose them. Thus, it serves to create exemplary, effective speech and to provide effective communication. As noted by Ahmad Yugnaki in his book *Hibat ul-Haqei* (for example, the book contains a separate chapter on how to choose words, not to use unnecessary words), “*Bilimli kishi kerakli so’zni so’zlaydi, keraksiz so’zni ko’mib yashiradi*”; “*Imsiz kishi nima gapirsa, nodonligi sababli so’zlaydi, shuning uchun uning tili (nutqi) o’z boshini eydi*” [11; 72.]

In the artistic means of language, as we have noted, folk proverbs have a special place, and it is always important to pay attention to the proper usage of them in the speech (in all styles, in every speech). Therefore, wise men and speakers were more likely to use proverbs and sayings in their speech very carefully. A good usage of image bearing means in the language, especially usage of proverbs clarifies the skill of the speakers, orators and writers. That’s why such issues as “the ability of the writer (any writer) to use folk tales”; “the writer’s skill of using the synonyms” have been the subject of separate studies. For example, it is known that three candidates (I.

Kuchkortoiev, R. Kuchkortoyeva, H. Kakhhorova) have defended their dissertations on the topic “Abdullah Kahhor's Use of Pharmacology”. Also, his skillful use of folk proverbs can also be a serious subject.

In order for a speaker to be civilized, every speaker (regardless of his or her profession) must first understand the value of the word, the value of many other language units, such as phrases and proverbs. Abdurahman Jami says:

*Kimki so’zni qadrlasa har qachon,
O’zini o’zi qadrlagay begumon.*

We have stated that folk proverbs are units that must be carefully selected and used in the process of communication. After all, the culture of speech is a reflection of a common culture, of a social culture, of a human culture. It is imperative that the culture of speech and the culture of communication of people of any high-cultural society be appropriate with each other. For this reason, human traits, or to be more precisely, the human culture of speech, are the main aspect that determines the culture, progress and prosperity of each social system.

Speech culture is reflected in everyone's oral and written speech. The speaker ensures that his speech is fluent, clear, understandable, logical, and accurate, and that makes his speech distinctive; written speech composer tries to make exemplary speech based on spelling rules and enhances it, in addition to this he also tries to make the speech more responsive and effective. Hence, his written speech is, first and foremost, can be distinguished by its correctness (based on rules).

From what has been said, the most important sign of the culture of speech is manifested in the skillful approach to the vocabulary that is the main unit of the language, the attitude and use of proverbs, phrases, and parems. Therefore, it is essential that every intellectual, intelligent and self-aware person should possess a high level of speech culture.

As most of the more than five thousand proverbs serve to form a perfect human being, a number of proverbs in them are explicitly devoted to the enrichment of speech culture: “*So’zlaganga qarama, so’zlatganga qara*”; “*Bemuomala birni urar, muomalali mingni urar*”; “*Odobning boshi – til*”; “*Bilgan so’zni ayt, bilmas so’zdan qayt*”; “*Befoyda so’zni aytma, foydali so’zdan qaytma*”; “*Tildan toygan yig’laydi, tilini tiygan gullaydi*” [2; 350; 364;]. These proverbs describe all aspects of shaping the communication culture and also the ideas, tips, advice, and ways to speech culture.

In order for a speech to be culturally speaking, it must first have the following basic characteristics: 1) it must meet the requirements of oral literary speech; 2) must meet the requirements of written literary speech (complied with the rules of literary language); 3) it must be made according to different

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communication situations (in a broad meaning) and traditions that are fixed and have become a value; 4) In their speech, speakers should express their respect, love, warm attitude and other personal traits (level of education, general knowledge, honesty, conscientiousness, etiquette and esthetic, etc.) for his / her native language. It is not a right thing to ask cultural speech from the person who has not got love for his mother tongue. It should be noted here that, for example, in Uzbek tradition, it is not appropriate to disturb when two people are talking without any reason; when a person speaks, it is not good to interrupt him until he finishes; talking without an excuse before the elderly is not part of the etiquette. All of these are reflected in folk proverbs and sayings. "Tilingni tiysang, yetarsan, tilingni tiymasang, ketarsan"; "Tildan toygan yig'laydi, tilini tiygan gullaydi"; "Yig'inga kirganda tilingni tiy, u yog'ini o'zing bilasan"; "So'zlamasdan o'ylab ol"; "So'zlamay so'zingga boq, avval o'yla, o'zingga boq"; "Bilimlining so'zini eshit, u bunday degan: So'ramaslaridan avval so'z so'zlama"; "Odam gapirishi uchun avval so'z so'ralgan bo'lishi kerak. Agar so'z so'ralmasa, so'zlamaslik kerak" (Yusuf Hos Hojib) [3; 938].

It has been noted in many literary works that Uzbek literary language is one of the most developed languages [4; 5.]. Speech culture is an integral part of the national culture, and it is more than national culture, especially the language culture (the phonetic,

linguistic, grammatical, orthoepic and other norms of the language; the fact that the members of the nation do not fully provide social contacts, the ability to create high quality literary literature, and the comprehensive resolution of the Uzbek people the development of people, etc.) can not remain behind. Particularly, for centuries, the most compact, most logical, meaningful, accurate, and influential proverbs that have the most unique ideas and recommendations on issues related to the formation of this characteristic and important feature of the human race have been an integral part of the human culture. As long as they are existed and committed to educating the whole community in this regard, our speech culture cannot be left behind.

The attitude towards and use of one of the most cultured languages, Uzbek literary language, should be different. This is also reflected in the proverbs and sayings of the people: "Tilga e'tiborsiz – elga e'tiborsiz" ("Tilga ixtiyorsiz – elga e'tiborsiz"); "Til muncha sharafi bilan nutqning olatidir va nutqdiki, gar nopisand zohir bo'lsa, tilning ofatidir" [7; 89].

After all, every issue related to the culture of speech is a socio-political and economic issue that is of cultural significance. The growth of perfect people in society, the high level of speech communication, and the culture of communication have a significant impact on economic development.

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