



DOI: **10.5958/2249-7137.2021.01627.X**

## KARAKALPAK FOLK PROVERBS - THE BASIS OF PEOPLE'S WISDOM

**Jaksymova Urziya Jumabaevna\***

\*Candidate of Philological Sciences,  
Tashkent Information Technology named after Muhammad Al-Khwarizmi,  
Nukus branch of the university, Nukus,  
UZBEKISTAN

### ABSTRACT

*The article says that the Karakalpak people have a rich spiritual heritage in terms of the content of proverbs, which reflect the unique ideas of philosophical study of the world, which is an advanced example of centuries-old history and wisdom, ideological content and educational significance. Proverbs and sayings, words of wisdom and wisdom, which are examples of folklore, are studied and analyzed. Karakalpak folk proverbs are very rich and diverse in terms of subject matter, such as homeland, labor, language and speech culture, love and affection, as well as negative qualities, which call people to nobility. In the vernacular, proverbs are a cream of thought, scientifically speaking, proverbs are characterized by distinctive features such as the dialectical unity of content and form, often rhyming, sometimes ambiguous, rich in figurative meanings.*

**KEYWORDS:** *Folklore, Philosophy, Thinking, Intellectual Property, Being, Psyche, Spirituality, Consciousness, Proverb, Wisdom, Art, National Character, Literature, Word Art.*

### INTRODUCTION

Oriental scholars have also noted the richness of the oral art of the Karakalpak people. For example, the 19th century Kazakh scholar Shokan Valikhanov, noting that the Karakalpaks were a nation rich in poetic creativity, wrote: "Karakalpaks are the first poets and singers in the desert." The art of speech and rhetoric, eloquence, quick wit, eloquence, love to joke with humorous words - this is one of the distinctive features of Karakalpaks. We know from some proverbs that the Karakalpak people highly value the art of speech:

*You will be rich by thinking and knowing,*

*Like the word durga,*

*Every word he finds,*

*Thinking is less than a pearl.*

*In this article on the importance of word art:*

*"From the untimely death,*

*Practical harassment,*

*Find and tell the truth,*

*Peace will be your companion. "*

The great critic VG Belinsky noted: "Literature is the thinking of the people. The history of literature is closely connected with the history of the people. In order for literature to be a manifestation of the thinking and intellectual life of its people, it must be connected with the history of the people, know that it serves as an explanatory of history, develop inseparably with the history of this people and have its own history. As the scholar points out, proverbs are one of the branches of the people's oral creativity, which is the intellectual property of the people. They are a precious treasure that has been preserved by the people for thousands of years and passed down from father to son. They instilled in him their invaluable insights through their many years of work experience and shaped him as an example of wisdom.

"There are ideas that can be applied in a very broad sense, so the more such ideas are available to the masses, the more they nourish the mind and heart, and the more profound the ideas become," writes LN Tolstoy. Such creamy wise sayings that empower the mind have long been a common educational tool among our ancestors. G.Vamberi, a well-known orientalist, enjoyed his travels around the country in the second half of the 19th century and wrote: ... In Central Asia, both lovers and aristocrats who cared for each other were equally interested in poetic creation. The inhabitants of the wilderness always listen with curiosity to this "word of the fathers."...

Folk proverbs, which emerged as a peculiar phenomenon of language, philosophy, and artistic creation, are a genre of folklore with a concise but profound meaning. Such drops of art, each of which demonstrates and is able to demonstrate the beauty of our language, the subtlety of our speech, the intellect and the logic of our thinking with amazing power, are a vivid reflection of our people's centuries-old life experiences and way of life. Karakalpak proverbs are the product of folklore, which embodies the life experiences, dreams, aspirations, attitude to the state and society, history, mood, philosophical, ethical and aesthetic feelings, positive qualities of our ancestors. Proverbs have been polished among the people for centuries and have taken a concise, concise and simple poetic form.

The proverbs are extremely rich and varied in subject matter, on topics such as Homeland, labor, language and speech culture, love and affection, as well as on negative qualities, calling people to nobility. Simply put in the vernacular. proverbs are the cream of the crop, scientifically speaking, proverbs have features such as a dialectical unity of content and form, often rhyming, sometimes ambiguous, rich in figurative meanings. The phenomenon of antithesis is common in

proverbs. For example: "Respect the elder, honor the younger", "The good horse stays, the bad one stays". As evidence of our opinion, we see in the Karakalpak folk proverbs the comparative use of vital details such as good and evil, friend and foe, bitter and sweet, honesty and filth, logic and ignorance, for example:

*The mark of the mind,*

*Crazy words.*

*The mark of the fool,*

*His eyes widened.*

*Last regret,*

*You will be the enemy.*

Karakalpak proverbs strongly criticize everyday life and inhumane vices. Justice, purity of honor will be valued as an inexhaustible wealth and will be passed on to future generations. The people of Karakalpakstan, based on their life experiences, have created moral rules that will serve as a model for future generations. In the wisdom of the people, it stands out as a school that teaches the rules of conduct and educates the simple to think, to behave. We can't help but pay attention to such wise words as "If you want to be polite, get used to good manners, your state will never go away, be politely adorned." He proved with profound words such as "there will always be a word" that the rules that shape human behavior emerge in accordance with the demands of society.

In the past, people have always taught that no matter what a person does in mental education, he should first think, take measures to correct it, or, conversely, take measures to restore his strength, consult, and then get to work. The proverbs "Seven measures, one cut" and "He is not afraid of undressed water" are proof of our opinion. The people were a model for the fullness of the minds of young people, took them into practice and had an educational effect. For example, the main idea of the article "Work with knowledge, work with the mind" is to understand the essence of each work. That is, people are advising a child who is young and has no life experience yet to use common sense before doing anything. In the upbringing of young people, the people used the oral tradition, the exemplary words of fathers, the wisdom of scholars, children's literature, religious advice. Teachers explained and taught that people interpret events on their own, express different opinions, and evaluate on their own. One teacher explained to his student that "the word of the father is the eye of the mind" and taught him to listen carefully to the advice and wise words of the elders. Our forefathers explained that intelligent people speak politely, and if someone does something bad, they do not consider it appropriate to do evil in return. When he spoke, he set the task of inculcating in the mind and satiating the heart. That is why "Where does the narrative come from, if there is no thought,

Where does the felt come from, if not the sheep?" He instilled in the child's mind the wise words as food and made it a habit to control his daily movements. A wise man understands a word in itself. Talking too much doesn't calm people down. In public, I believed what you said first, I doubted the second repetition, and the third called the children to order, citing the fact that I believed the falsity of your words. "A wise man understands the meaning of speech, a foolish man torments the sweet soul," he explained, proving that man has "one tongue and two ears." He

praised the fact that children are smart from a young age. For example, the cleverness of Umrbek's nickname in his childhood was widespread among the people. While Umrbek was playing in front of his house as a child, a man on horseback turned to drink water and said to Umrbek, "Yes, boy, hold my horse."

*"Doesn't it bite?"*

- *No, it's not.*

*"Won't they fight?"*

- *No, it's not.*

*"Won't he run away?"*

*"She won't run away."*

Then Umrbek was playing: "What's the point of holding on to it?"

The childhood wisdom of Sirim Batyr, who was very popular among the people of Karakalpakstan, was an example for young people. When he went to greet the famous Malay Yellow Biy to receive his blessing, he told the children the conversation that took place between them. After Sirim greeted the dancer, the dancer said:

"Whose son are you?" he asked.

"I'm Dat's son."

He said, "Out of the evil of not being able to take care of a sheep, a son was born like a scorpion." Is that you?

"We could, but he would say, 'A bullet will come out of a handful of wood.' That's what happens when my father is bad.

"My child!" Although your father was poor, your mother was careful. Twenty people who came during the day and twenty people who came at night were returned without being offended. You are attracted to your mother.

"What would you say to my mother if she was careful?" My mother returned twenty people who came during the day, and twenty people who came at night, without hurting them. One of the forty said Qidir. In it, Qidir will be confronted. It was said that there are three types of old people: the old man who digs, the old man who is worthless, and the old man who travels. Which of these are you yourself?

"My boy, you took my word for it to try." "Better a poor horse than no horse at all. Better a poor horse than no horse at all. " He will not ask for the value of the land. If you say you are worthless, ask my people, if you say you are a traveler, ask my neighbor, if you say you are not digging, ask my daughter-in-law. Now tell me what you came for.

They used to say, "If there is a hill in front of your village, the harvest is like a horse, and if there is a smart old man in your village, it is like a letter." I came to greet and bless.

"Well done, son." I understand your situation now. "A human being has everything to do with a child. What does a non-human child have to do with a human being? " You are a child who

wants to start a migration on horseback. You're a kid who wants to get into the ball and start talking. In fact, the mind comes from age, the fruit from the stone. What kind of mind do you think an old man who knows his mind has? I will bless you without hesitation.

From this it is possible to understand that Sirim Batyr was very smart, wise and intelligent even in his youth.

In folk pedagogy, the mind is considered to be the body with the soul, and the polite person is taught to be intelligent, the intelligent person to be polite. In the people, the sign of reason is truthfulness, the sign of arrogance is deceit, and the liar is warned by a lowly man because "both his lie and his word of truth are lies, and no one believes him." People condemn ignorance, consider self-awareness, self-control, meaningfulness, meaningful speech as the most important issues, exhort them to "do not go to extremes", "look at extremes", know yourself, "stretch your legs to the bed" in everyday life. used. Hence the wisdom of saying, "Know your frost, know your way north." "Even the wise are in hell in prison, and the wicked are in hell," he explained. The reason is that it is possible to capture castles that cannot be numbered by a thousand armies.

Karakalpak folk proverbs, which are the product of oral creativity, are very colorful in terms of form and a very effective educational tool in terms of content and ideology. Its effectiveness is further enhanced by its harmony with the mentality, thinking, worldview, lifestyle of the people.

In short:

- Philosophical wisdom in the oral art of the Karakalpak people is the spiritual wealth and heritage of the Karakalpaks, which has been revered for many centuries;
- Proverbs, which are the basis of the philosophy of the East for the Turkic peoples, are folklore, broaden the minds of mankind, enlighten their minds, renew their ideas about the understanding of the world and man, give spiritual strength;
- Proverbs, which are the product of folklore, have been preserved for thousands of years, embodied in the precious treasures and philosophical views of the people, passed down from father to son, and formed as an example of wisdom.

The significance of Karakalpak folk proverbs in terms of content is that each person enriches his mind, realizes his identity, takes into account the adaptation of our ancient rich culture, the heritage of our ancestors to our lives, and treats the environment and many aspects of existence wisely and consciously.

#### REFERENCES USED

1. Ayymbetov Q. The wisdom of the people. Nökis: Karakalpakstan, 1988. -130 p.
2. Ch.Ch.Valixanov. Soch., Izd., Russkogo geograf, ob-va, otd. Ethnography. 1904, vol. XXIX, p. 192.
3. Vorontsov V. Tafakkur gulshani. T .: G. Gulom Publishing House of Literature and Art. 1981, -B.16.
4. Dao'qaraev N. Essays on Karakalpak literature before the revolution. Nökis, 1951, -B.15.
5. Karakalpak proverbs. Nökis, 1950, -B.40.

6. Mirzaev T. There is a difference from word to word. <https://kh-davron.uz/kutubxona/uzbek/ozbek-xalq-maqollari.html>
7. Magsetov Q, Tajimuratov A, Karakalpak folklore, Nokis, "Karakalpakstan", 1979, -B.85.
8. It is wise to learn little by little. Tashkent, Gafur Gulom Publishing House of Literature and Art, 1982, -P.24.
9. Umid Bekmuhammad. Uzbek proverbs spread in Europe. <https://kh-davron.uz/kutubxona/uzbek/ozbek-xalq-maqollari.html>