

**QASSOBCHILIK HAMDA TIKUVCHILIK ASOSIDA
SHAKLLANGAN XALQ MAQOLLARI TAHLILI**

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Annatsiya Xalqimiz o`z avlodiga insoniyat tarixidagi eng ibratli fazilatlar meros bo`lishini orzu qilgan va hozir ham shunday. Bu oliy tilak xalqimizning maqol-u topishmoqlari, afsona va rivoyatlari, latifa-yu loflari, xalq qo`shiqlari, termalari, ertak-u dostonlari, askiya va allalari kabi bebaho durdonalarida o`zining yorqin ifodasini topgan. Hech ikkilanmay aytish mumkinki, xalqimizning barcha fazilati, falsafasi, dunyoqarashi, turli hayotiy vaziyatlarga munosabati o`zbek xalq maqollarida aks etgan. Vatan va vatanparvarlik, mehnatsevarlik, halollik, to`g`riлик, yaxshilik, adolat va insof, do`stlik, tinchlik, mardlik va jasurlik, donolik, ilm-hunar, tarbiya va odat, odob-axloq, mehmon va mehmondo`stlik, go`zallik, kamtarlik, baxt va omad, sabr-qanoat, muhabbat, oila va qo`shnichilik, umid va ishonch, erk va ozodlik, or-nomus, g`urur, samimiylik, vaqt va fursat qadri, yoshlik va qarilik haqidagi maqollar ana shular jumlasidandir.

Kalit so`zlar: maqol, temirchilik, tegirmon, to`qimachilik, kulolchilik, chilangarlik, miskarlik, zargarlik, shishasozlik va duradgorlik...

1. Hunari yo`q erkakdan,
Ignasi bor xotin yaxshi.
2. Hunarsizning qirqimi yo`q,
Hunarlining – bichimi.
3. Yetimchadan boy chiqsa,
Ayron bermas icharga,
Tikuvchidan boy chiqsa,
Qaychi bermas bicharga.
4. Tikkan chevar emas,
Bichgan – chevar.
5. Tikadigan beka bo`lsin,
Qiyadigan **cho`ri** bo`lsin.
6. Chechanning – tili,
Chevarning – qo`li.

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Tikuvchilik – kasb-hunar turi; kiyim-kechak, ko`rpa-to`shak va boshqa buyumlarni tikish kasbi. Tikuvchilik vositalari, material va texnikasi turli davrlarda turli xalqlarning moddiy va madaniy saviyasi, iqlim sharoiti, ehtiyoj va imkoniyatlari, urf-odatlarini zaminida taraqqiy etgan. Arxeologik qazishlar natijasida turli mamlakatlar hududidan topilgan tikuvchilik vositalari, kiyim-kechak va uy-ro`zg`or buyumlari bu kasbning barcha xalqlarda qadimdan mavjudligi, o`ziga xos taraqqiyot bosqichlarini o`taganligini ko`rsatadi. XIX asrgacha barcha xalqlarda, jumladan, O`rta Osiyo xalqlarida ham tikuvchilik ishlari qo`lda bajarilgan. Ba`zi sohalarda bu kasb namunalari yuksak san`at darajasiga ko`tarilgan. Turli davrlarda tikuvchilikdan mustaqil kasb sifatida etikdo`zlik, po`stindo`zlik, mahsido`zlik, do`ppido`zlik, kashtado`zlik, gilando`zlik va boshqa ko`plab kasb turlari ajralib chiqqan. O`zbekistonda tikuvchilik hunarmandchilikdan yengil sanoatning yirik tarmog`iga aylandi.

Hunari yo`q erkakdan, ignasi bor xotin yaxshi. Maqol majoziy ma`noda qo`llangan. Azaldan xalq orasida “Bit yigitga qirq hunar oz” degan naql mavjud. Erkak kishi oilani tebratishi uchun har tomonlama mukammal bo`lishi, har ishda ilg`or, tajribali bo`lishi talab etiladi. Boqimanda er bo`lgandan ko`ra qo`lida gulday hunari bor ayol afzal. Aslini olganda, bu maqol er kishining shaxsiyati, oriyatiga nisbatan otilgan toshday ko`rinadi. Qo`lida biror hunari bor ayol ro`zg`or tebratdi degani – er kishining nomusi o`lganidir.

Chechanning – tili, chevarning – qo`li. Chevar kishi qo`l mehnati orqali kundalik turmushini kechiradi. Chechan, gapga usta, so`zamol odam tili bilan shuhrat topsa, chevar esa qo`li bilan tikkan kiyimlari, qilgan ishlari bilan obro` orttiradi, boshqalardan ajralib turadi.

2. 7. Qassobchilik asosida shakllangan xalq maqollari

Qassob – 1. Mol so`yuvchi va go`sht bilan savdo qiluvchi odam.

2. Kasb oti.

1. Qassob ustixonni o`z do`stiga sotar.

2. Qo`yni qassob so`ysin,

O`likni **g`assol** yuvsin.

3. Qo`y qassob qo`lida halol.

4. Qo`yni qassob so`ysin.

Oltinni zargar so`ksin.

5. Chumchuq so`ysa ham qassob so`ysin.

6. Qo`yingni qassobga so`ydir,

O`likni **murdasho`y**ga yuvdir.

7. Qassob oshnasiga ham suyak sotadi.

8. Qo`yni qassob so`ysin,

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Oshni oshpaz pishirsin.

9. Qassob tanishini tuzlar.

10. Qassobning oshnasi bo`lmas.

11. Qassobga mol qayg`u, echkiga jon qayg`u.

12. Qassobning tushiga echki kirar.

13. Qassobning ko`zi – semizda,

Chanqoqning ko`zi – qimizda.

14. Qassobda sening gaping.

Baqqolda mening gapim.

15. Keksa qassob tushiga tunda mingta qo`y kirar.

16. Bolta tushguncha kunda dam olar,

Qassob kelguncha qo`y.

17. Ustalik joy bitar,

Qassoblik joy yitar.

18. Echkining ajali yetsa, qassobni suzar.

19. Qo`yingni qassobga so`ydir,

O`likni murdasho`yga yuvdir.

20. Suyak g`ajigan kuchuk qassob boltasining tagida o`lar.

21. Qassob ko`p bo`lsa, qo`y harom o`lar.

22. **Bo`rdoqi yeyman desang, qizingni qassobga ber.**

24. **Allop** un yalar, qassob – qon.

25. Echkiga jon qayg`usi,

Qassobga – moy.

26. Qassobga oq qo`y ham, qora qo`y ham bir.

27. Qassobga go`sht qayg`usi,

Echkiga jon qayg`usi.

28. Chanqoqning ko`zi qimizda,

Qassobning ko`zi – semizda.

29. Qassobga yog` qayg`usi, echkiga jon qayg`usi.

30. Qassob ustixonni o`z do`stiga sotar.

31. Qassob moy qayg`usida,

Echki jon qayg`usida.

Qassobning oshnasi bo`lmas maqolida ilgari surilgan g`oya: qassob o`z foydasi yo`lida qing`ir ishdan ham toymaydi, ya`ni o`z foydasi yo`lida o`zining

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yaqin odamlariga, oshna-og`aynilariga ham suyak sotadi. Bundan kelib chiqadiki, qassobning ko`ngli yaqin oshnasi bo`lmaydi¹.

Qassobga mol qayg`u, echkiga jon qayg`u maqoli orqali zolimlar o`z manfaatlarini yo`lida mazlumlarni har taraflama ezadilar, butun jabr-u zulmlarni o`tkazadilar, hatto ularning o`lib ketgani bilan ham ishlari bo`lmaydi degan ma`noda pul, mol-dunyo orttirishga hirs qo`ygan odam o`z foydasi yo`lida har qanday qabohat ishlardan ham qaytmaydi, insof-u iymonni unutadi, odamlarni ular tanishmi yo begona, baribir “chuv” tushirish, qanday bo`lmasin, ulardan biror foyda ko`rib qolish fikrida bo`ladi degan ma`noda ishlatadilar².

Qassob onasiga ham suyak sotadi maqolida qassoblarning aksariyati qalloblik bilan ish ko`rgani, go`shtga suyak qo`shib sotgani, tarozidan “urib” qolgani uchun kishilar ularni azaldan birovning haqiga xiyonat qiluvchi, noinsaf shaxslar deb bilganlar.

Qassob ustixonni o`z do`stiga sotar. Qassobning asosiy maqsadi foyda olish hisoblanadi. Bu yo`lda u hech narsadan qaytmaydi. Hattoki, eng yaqin oshnasiga ham go`sht ustixonini sotaveradi. Ushbu maqolni majoziy ma`noda faqat o`z foydasini o`ylovchi, takabbur, xudbin insonlarga nisbatan ishlatish mumkin.

Echkiga jon qayg`usi, qassobga - moy. Qassobning ko`zi doim semiz hayvonlarda bo`ladi. Echki qachon bo`lmasin, baribir, o`lishini biladi. Shuning uchun doimo jon qayg`usida, ya`ni oz bo`lsa ham yashash umidida bo`ladi. Qassob esa “tayyor” bo`lgan molni so`yib, foyda olish niyatida bo`ladi. Har kim o`ziga kerak bo`lgan narsa dardida bo`ladi.

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