

МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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IT IS RELATED TO THE LIFE OF THE UZBEK PEOPLE ANALYSIS OF PROVERBS OF THE MUSICAL PROFESSION

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Abstract. Our people dreamed that their generation would inherit the most exemplary qualities in the history of mankind, and it is still the case. This supreme desire has found its bright expression in the priceless masterpieces of our people such as proverbs and riddles, legends and narratives, anecdotes and praises, folk songs, thermals, fairy tales and epics, askiya and allala. It can be said without hesitation that all the virtues, philosophy, outlook of our people, attitude to various life situations are reflected in Uzbek folk proverbs. Motherland and patriotism, hard work, honesty, correctness, kindness, justice and fairness, friendship, peace, courage and bravery, wisdom, science, education and custom, manners, hospitality, proverbs about beauty, humility, happiness and luck, patience, love, family and neighborhood, hope and trust, freedom and freedom, honor, pride, sincerity, value of time and opportunity, youth and old age this is one of them.

Key words: proverb, blacksmithing, mill, textile, pottery, blacksmithing, coppersmithing, jewelry, glassmaking and carpentry...

ЭТО СВЯЗАННО С ЖИЗНЬЮ УЗБЕКСКОГО НАРОДА АНАЛИЗ ПОСЛОВИЙ МУЗЫКАЛЬНОЙ ПРОФЕССИИ

Абстрактный. Наш народ мечтал, чтобы его поколение унаследовало самые образцовые качества в истории человечества, и это происходит до сих пор. Это высшее стремление нашло свое яркое выражение в бесценных произведениях нашего народа, таких как пословицы и загадки, легенды и повествования, анекдоты и хвалебные речи, народные песни, термы, сказки и былины, аския и аллала. Можно без колебаний сказать, что в узбекских народных пословицах отражены все добродетели, философия, мировоззрение нашего народа, отношение к различным жизненным ситуациям. Родина и патриотизм, трудолюбие, честность, правильность, доброта, справедливость и справедливость, дружба, мир, мужество и отвага, мудрость, наука, образование и обычаи, манеры, гостеприимство, пословицы о красоте

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смирение, счастье и удача, терпение, любовь, семья и соседство, надежда и доверие, свобода и свобода, честь, гордость, искренность, ценность времени и возможностей, молодость и старость — это одно из них.

Ключевые слова: пословица, кузнечное дело, мельница, текстильное дело, гончарное дело, кузнечное дело, медное дело, ювелирное дело, стекольное и столярное дело.

U O'ZBEK XALQI HAYOTI BILAN MUSIQA KASBIDAGI MAKOLLARNI TAHLIL QILISH.

Abstrakt. Xalqimiz o'z avlodiga insoniyat tarixidagi eng ibratli fazilatlarni meros qilib olishini orzu qilgan va hozir ham shunday. Bu oliy orzu xalqimizning maqol va topishmoqlar, rivoyat va rivoyatlar, latifalar va maqtoqlar, xalq qo'shiqlari, termalar, ertak va dostonlar, askiya va alla kabi bebaho durdona asarlarida o'zining yorqin ifodasini topgan. Hech ikkilanmay aytish mumkinki, xalqimizning barcha ezgu fazilatlari, falsafasi, dunyoqarashi, turli hayotiy vaziyatlarga munosabati o'zbek xalq maqollarida o'z ifodasini topgan. Vatan va vatanparvarlik, mehnatsevarlik, halollik, to'g'rilik, mehr-oqibat, adolat va insof, do'stlik, tinchlik, mardlik va mardlik, donolik, ilm-fan, maorif va odat, odob, mehmondo'stlik, go'zallik, kamtarlik, baxt va omad, sabr-toqat, sevgi haqida maqollar. , oila va mahalla, umid va ishonch, erkinlik va erkinlik, or-nomus, g'urur, samimiyat, vaqt va imkoniyat qadri, yoshlik va qarilik shulardan biridir.

Kalit so'zlar: maqol, temirchilik, tegirmon, to'qimachilik, kulolchilik, temirchilik, misgarlik, zargarlik, shishasozlik va duradgorlik.

The Law of the Republic of Uzbekistan "On Education" and the "National Personnel Training Program" of the Republic of Uzbekistan, adopted in 1997, in the spiritual and moral education of the young generation, to the national, cultural, historical traditions of the people It is emphasized that effective organizational and pedagogical forms and tools based on traditions and universal values will be developed and put into practice. Studying the oral poetic creativity of the Uzbek people has an effective effect on the positive solution of these noble tasks. That is why, as the honorable President noted, this task cannot be carried out without educating our young professionals who are capable of taking responsibility for the tomorrow and development of our country. So, it is difficult to imagine the future of the people and the country without the values of our past. After all, "National

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ideology, first of all, must encompass the feelings of understanding our identity, our sacred traditions, the noble dreams of our people formed over many centuries, the highest goals and tasks set before our society." Because we must not forget that ideology is a bridge between the past and the future. In this regard, masterpieces of folk art serve as an important source for us.

The mirror of our people's centuries-old life experiences and household lifestyle, the attitude of our people to life, nature, man, family and society, socio-political, spiritual-educational, moral-aesthetic and philosophical views, which reflect the identity and wisdom of our people. proverbs have been used in written and oral literature since ancient times, and in spoken word, and still are.

Through the past of our people, we will have the opportunity to get to know their customs and professions. After all, isn't every proverb that has passed through years of experience, artistically perfected and turned into a set of wise words, an invaluable textbook and the closest advisor for us?

Folk proverbs formed on the basis of music

1. What's gone from the trumpet, a puff.
2. If you are tired of the trumpet, put cotton in your ears.
3. A poor musician is a musician.
4. Undead singer, unmelted doorman.
5. Burned - will die, burned - laparchi.
6. You can't be good without a teacher, good if you are bad.
7. If you want to get rid of the trumpet, go to him and eat a pomegranate.
8. He who does not know how to play the trumpet has many tones.
9. Suygan is also a singer, and burnt is also a singer.
10. A loud shouter cannot be a singer.
11. At the age of forty, he turns his ear at the doomsday.
12. When a student sees a student, his hand trembles.
13. A trumpet player who is in trouble, a trumpeter who is in trouble.
14. There is a trumpet, there is no trumpet.
15. The drummer has a clean heart and a loud voice.
16. I used to be a drummer, now I'm a drummer.
17. Play according to the circle's tune.
18. Don't be afraid to sing, be afraid to be silent.
19. The one who did the work is the trumpeter, the one who got into trouble is the trumpeter.

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20. The gatekeeper dies from the gallows, the sick man from the morgue.

21. A bird cannot do what a dog does.

A trumpet player who is in trouble, a trumpeter who is in trouble. The origin of this proverb is related to the following story among the people: "In ancient times, there was a trumpet player and a trumpeter. One day they were invited to the king's wedding. With the honor of trumpets, the wedding took place in a cheerful and festive mood. The king was very pleased with the service of the trumpet players and ordered to give each of them as much gold as he could squeeze into his instrument. When they were returning home after receiving the award, the trumpeter was angry with his trumpet. "My friend, we both served at the wedding. Is that so? And the gift was not equal: look at the gold that went to your trumpet, and look at the gold that went to my trumpet! Let's put all the gold in the middle and share it equally. "Then the trumpeter said to the trumpeter: Hey, brother, are we going to sit like that, "father's house - courthouse"?! What's more - the king has a lot of wedding receptions. This time it touched me more, next time you will play the trumpet and I will play the trumpet - it will touch you more. Next time they will exchange their musical instruments and play. The king noticed this. The sound of trumpets and trumpets is blaring, there is a noise from the wedding, and everyone is making noise. He was furious and ordered whoever played the instrument to beat the keta and pay his dues. So, in both cases, the trumpeter was a poor loser. This proverb is used in unfair cases where someone is at fault and someone else suffers.

If you say that you will get rid of the trumpet, go to him and eat a pomegranate, as the trumpeter will make your ears stand up, break your peace and wear out your patience, if you go to him and eat a pomegranate, his mouth will salivate and he will not be able to blow his trumpet. The idea is to find a way to get rid of the person who annoys you with this or that behavior, his rudeness, his sloppiness, and his constant asking for this and that.

What's wrong with the Trumpet, in a puff proverb, when someone asks someone to act as an intermediary between someone, to collect something from someone, to persuade someone to do something: "This work is nothing for you", "You can easily do this work" they use it in the sense of "you will get it".

There is a trumpet, there is no trumpet. If there is something, but there is no other thing that needs to be used, it is used in a situation where it is not found.

As the saying goes, you can't be a singer with a shouter. In order to acquire a profession, you need the talent and environment given by God. To become a singer,

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only the voice is lacking. If he knows how to shout, but does not have a juicy voice, no one listens to the singing of such a singer, everyone avoids him.

At the age of 40, he turned his ear in the doomsday. The luck of the job is that it is done on time. Knowledge, profession should be acquired at a young age. For this reason, parents give their children to be apprenticed to a wise teacher from a young age and try to find their own way in the future. As people get older, they don't have the same enthusiasm, memory, and stamina as before. It takes time and talent to master the profession. It is said that if you want to build your future perfectly, do everything while you are young.

The world of proverbs and idioms is a "fertile field" for the research of experts in various fields - paremiologists, linguists, literary experts, folklorists, ethnographers. This is a natural situation, because despite the fact that the proverb is compact and simple in form, it can be considered from different research points of view. Proverbs, as a semantically and structurally complete text, attracts the attention of text linguistics, which is a very popular field of linguistics. Different proverbs in the same language, even in languages that are close to each other and not related to each other at all, can belong to a single logical type and show the same sign. Therefore, they are directly related to logical semantics and semiotics.

Proverbs are sentences that are considered a specific syntactic unit from a grammatical point of view. Therefore, the formal structure of the proverb as a syntactic unit should be studied in grammar. The comprehensive study of proverbs, especially from the point of view of content, is directly related to the fields of science such as cultural studies, ethnolinguistics and ethnography. Culture is usually passed from one generation to another through language. In the early stages of social development, this was done in an oral form, including through folk art, in particular, proverbs, which are one of the most prominent genres of such art.

Researchers define a proverb as follows: "A proverb is a short, well-established, rhythmically organized figurative speech that can be used in many ways according to the principle of alternation in speech. Signs and symptoms in this definition are brevity, stagnation, rhythm, ambiguity, etc. It is also emphasized that proverbs summarize the socio-historical and life experiences of the people. In their opinion, the uniqueness of the proverb as a genre becomes clearer if its historical origin is analyzed as a unique phenomenon of the people's life, language and art. The first proverbs appeared in ancient times. The origins of proverbs are hidden in their content. Most of the proverbs enter the field of production relations, and

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customs between people and become an integral part of this field. The poetic expression of thought in proverbs is an artistic form of reality. Unlike a proverb, a proverb is a generally accepted figurative expression that exists in speech for emotional evaluation and is used according to the principle of alternative to a number of similar life events. If the proverb reinforces the speech with a separate content, a new whole conclusion, then the proverb is included as a complete thought (sentence), a complete part of the conclusion.

In the last 30 years of the 20th century, a new structural-semantic approach to the analysis of proverbs appeared. This is related to the development of the fields of text linguistics and paremiology. One of the founders of scientific paremiology is G.L. Permyakov. According to him, figurative sentences that form "complete thought" are called proverbs. G.L. Permyakov (printed clichés) also examines proverbs within the framework of his theory. The vocabulary of each language has its own complex patterns (clichés), that is, there are stable, ready-made, indivisible idioms used in speech.

Phraseologisms are a type of paremias and have a symbolic character. But they are fundamentally different from proverbs and sayings. "Phraseologisms, as signs of things, are fundamentally different from proverbs and proverbs, which are signs of situations or signs of relationships between things." After N.M. Shansky, some scientists emphasized that: Phraseological combinations, which are considered stable expressions, consist of words with free meaning, that is, they are distinguished by the feature of semantic division. This group of phraseologisms also includes lofty expressions, proverbs, proverbs.

There were linguists who called such combinations "phraseologized" turns. Aristotle, the great philosopher of his time and subsequent centuries, the great philosopher of the 4th century BC, said: "Wisdom is the science of some causes and beginnings. Wisdom can be called divine from the point of view of justice, and therefore wisdom is, first of all, like a god.

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