

IRONY – ESPECIALLY CHARACTERISTIC OF EASTERN SAYINGS
AND PROVERBS

ИРОНИЯ ОСОБЕННО ХАРАКТЕРНА ДЛЯ ВОСТОЧНЫХ ПОГОВОРОК
И ПОСЛОВИЦ

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Аннотация: В восточных пословицах и поговорках осуждаются лень, жестокость, эгоизм, себялюбие, невоспитанность, жадность, зависть, коварство, корыстолюбие, ложь, недружелюбие, воровство, подхалимство, наглость, злонамеренность, несправедливость, непостоянство и т. п. Большое число восточных нравоучительных пословиц и поговорок, частично созданы духовенством и частично самим народом.

Ключевые слова: пословицы, поговорки, лень, жестокость, безделье, наглость, фразеологизм, умение, рубин.

Annotatsiya: Sharq maqol va maqollarida dangasalik, shafqatsizlik, xudbinlik, xudbinlik, yomon xulq-atvor, ochko'zlik, hasad, ayyorlik, ochko'zlik, yolg'on, do'stsizlik, o'g'rilik, beg'arazlik, beadablik, yovuzlik, adolatsizlik, nomuvofiqlik va hokazolar qoralanadi. Ko'p sonli sharq axloqiy maqol va maqollari qisman ruhoniylar tomonidan, qisman esa xalqning o'zları tomonidan yaratilgan.

Kalit so'zlar: maqol, matal, dangasalik, shafqatsizlik, bekorchilik, beadablik, frazeologiya, mahorat, yoqt.

Annotation. Eastern proverbs and sayings condemn laziness, cruelty, selfishness, bad manners, greed, envy, deceit, greed, lies, unfriendliness, theft, sycophancy, impudence, maliciousness, injustice, inconstancy, etc. A large number of oriental moral proverbs and sayings were partly created by the clergy and partly by the people themselves.

Keywords: proverbs, sayings, laziness, cruelty, idleness, impudence, phraseology, skill, ruby.

Uzbek and Tajik proverbs and sayings are pedagogical in nature. They reflect the most diverse aspects of people's lives. The people have learned from experience that: "Idleness breeds dishonor" (cf. "Idleness is the mother of vices"); "Gold is tested in fire, but man in labor"; "If a man wants, he can crush a mountain into powder"; "There is no difficulty a man cannot overcome"; "An artist paints his second picture better than the first"; "To do well, one must do a lot"; "A hard worker cannot imagine his life without work"; "A dead man is better than a living slacker"; "It is better to die from labor than to die of shame." They understand that without labor one cannot achieve one's goal, one's happiness. "Until you labor, a black stone will not turn into a ruby"; "Without labor you will not enjoy rest" [62, 28].

The power and significance of mutual assistance and collectivism are especially clearly felt in work: A friend is accommodating, the job is easy (cf.: "Take on together, it will not be burdensome"); A man lives alone with another - he will die without prayer (cf. "One is not a warrior in the field"). People speak with deep respect about the skill, ability and perseverance, about the high human dignity of the working man: Forty crafts are not enough for a young man;



Achieve and you will get; He who eats what he has earned by his own labor will not resort to the generosity of Hotam Tai (a legendary hero, famous for his generosity); Skill is better than a father's inheritance. In a class society built on exploitation, when some worked, while others enjoyed the fruits of labor, labor was compulsory. People worked insofar as it was necessary to earn a living. It was in such conditions that the following proverbs and sayings could have appeared: One working, and a hundred yes-men; Some people strain themselves, while others eat bread.

Proverbs and sayings reflect a qualitatively new attitude toward work: Work is a matter of honor; Criticism is needed to improve work; If you work hard, work on a collective farm, and you will reap a bountiful harvest. Eastern proverbs and sayings condemn laziness, cruelty, selfishness, egotism, bad manners, greed, envy, treachery, self-interest, lying, unfriendliness, theft, sycophancy, insolence, malice, injustice, fickleness, and the like. A large number of Eastern moralizing proverbs and sayings were created partly by the clergy and partly by the people themselves. This circumstance testifies to the fact that religion and folk tradition have a particular influence on ethical views, as they themselves constitute a set of moral teachings.

Irony is especially characteristic of Eastern proverbs and sayings that convey moral ideas. "Irony is when we understand the opposite through what we say." According to A.Z. Rosenfeld, "...irony is the mocking use of words with opposite meanings." In Eastern proverbs and sayings, the concept of irony has a broader meaning. Irony refers to those words, phrases, or entire sentences that are used figuratively (usually with the opposite meaning) and are usually mocking. Irony is somewhat similar to metaphor and hyperbole, for it, while naming one thing, implies another, exaggerating the phenomenon: "The jug was frightened, the donkey broke, the Bihar minaret went through the needle (about nonsense)." There are a wide variety of types of instructive irony, depending on the intended audience of the ironic proverb or saying. Thus, proverbs and sayings, being among the most ancient monuments of Eastern folk pedagogy, enjoy great popularity among Tajiks and Uzbeks. This branch of folklore has long attracted the attention of poets and writers. H. G. Koroglu rightly notes: "There was not a single more or less famous Eastern poet who did not use a proverb in his work. Tajik literature of the classical period contains a huge number of them. These folk proverbs and sayings are mostly cited by authors in a slightly poeticized form, and often in the form in which they are commonly used." A significant number of Eastern proverbs and sayings have been published in newspapers, magazines, and in various collections and textbooks in Eastern and Russian languages, which contain much new material. A large collection of Eastern proverbs and sayings, compiled by V. M. Asrorov, has also been published. It contains about one and a half thousand proverbs and sayings, most of which are common among the people and are truly pedagogical miniatures.

Concise and clear, proverbs and sayings express popular thought with utmost clarity. Like catchphrases, they possess a sharp tongue and irresistible effectiveness. They are complete sayings, folk wisdom. They convey human emotions, with groans and sighs, tears and sobs, joy and merriment, and reflect the working people. They express the struggle for a dignified life, life experience and teachings, life goals and beliefs, science and knowledge. Proverbs and sayings instill in children essential behavioral norms, influencing people's feelings and consciousness and promoting a healthy lifestyle. To acquire knowledge, one must tap into the wisdom of the people. To this end, people are taught attention, listening, seeing, and asking questions. Folk wisdom encourages those treading the difficult path of acquiring knowledge, nurtures worthy representatives of the region, and protects young people from any contact with undesirable elements. Folk wisdom holds that human development is determined by the environment.

The practical testing of the developed methodological approaches for integrating Eastern traditions and folklore into the educational process was aimed at assessing their effectiveness in



developing students' moral, cultural, and communicative skills. The study focused on students in comprehensive schools in Tajikistan and Uzbekistan, where traditional culture and folklore retain a significant educational role in the family and community environment but are underrepresented in modern school practice.

For the testing, experimental and control groups were defined. Elements of Eastern folk pedagogy were systematically applied throughout the curriculum in the experimental classes: folk tales, legends, epics, proverbs, traditional games, as well as the integration of holidays and rituals into educational and extracurricular activities. In addition, teachers incorporated examples of folk wisdom, historical and cultural facts reflecting traditional values of the Tajik and Uzbek peoples into their lessons: respect for elders, hard work, collectivism, hospitality, mutual assistance, and love for one's native land. To evaluate the effectiveness of the experiment, observation methods, student and teacher questionnaires, analysis of creative works (essays, projects, drawings), and a comparative analysis of student behavior and academic performance were used. Particular attention was paid to changes in students' attitudes toward national culture, their interest in folklore, their level of good manners, their ability to collaborate, and their ability to participate in group activities.

The goal of the experiment is to test the effectiveness of integrating Eastern traditions and folklore (using Tajikistan and Uzbekistan as examples) in developing students' moral, cultural, and communicative skills.

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