

Instructive Thoughts and Views of Great Scientists

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Abstract: In this article, great ideas and views of great scientists are cited. During the article, reasonable opinions and considerations are mentioned. Conclusions and suggestions are given at the end of the article.

Key words: great ideas and views of scientists, a great thinker of the 15th century.

The great thinker of the 15th century, Alisher Navoi's thoughts on labor education, which glorifies the hardworking person, are also included in the works "Khayratul Abror", "Farkhod va Shirin", "Mahbub-ul-Qulub". Alisher Navoi shows that one of the best qualities for a real person is hard work. In the fifth article of "Khayratul Abror", he mentions in the story "Khotam Toyi"⁶ that it is greater and nobler to save life with one's own hand than to look at the generosity of people.

One day Hotam Toyi slaughtered sheep and gave a big feast to the people. Then he goes out to the field for some rest. He meets an old man carrying firewood on his shoulder. Hotam Toyi said to him, "You must have been unaware while walking in the steppe, drop this heavy burden, go to Hotam's house and be honored at the party." Then the old man laughs and answers: "O, you who have tied a thorn on your feet and have not set foot in the valley of zeal, you too stop this thorny work and get rid of Hotam's grace."

Hotam Toyi agrees with the old man's words and realizes that it is more important for him to live by honest work.

Alisher Navoi emphasizes that work is the beautification of a person, that a person can be perfected only through work. For this purpose, he created a number of hard-working artistic images. For example, Farkhod, the main character of the epic "Farkhod and Shirin", is among such heroes.

When Farkhod enters Armenia's country, he uses the art of stone-cutting he learned from Koran and helps the people who are oppressed by hard work. on the one hand, he eased the hard work of the people due to his skill and hard work, and on the other hand, he won the respect of his lover, Shirin.

Alisher Navoi, inspired by Farkhod's hard work and creativity, calls the second title of his epic "Mehmonnoma".

Love for work, creativity is considered one of the central issues of the epic.

In his work "Mahbub-ul-Qulub", Navoi defines the place of different social groups in life, shows their virtues and defects. While thinking about the farmers, he said, "A farmer sows grain, plows the land and opens the way for sustenance... you will rule the world and you will make the world happy. He glorifies the peasants, that is, the hardworking people, saying that the action of the things brings happiness to the hand and the barot barot"⁷. At the same time, in this work, the poet criticizes gratuity, people who do bad things, greedy and greedy people, and people who live without working.

Enlightened poet Furqat, while thinking about knowledge and craft in his enlightening poems, says that the person who encourages every good-thinking person to acquire craft will have a high future in the world.

The pedagogue-poet Kh.Kh.Niyazi emphasized that vocational colleges should educate young people in a scientific, polite manner and teach them skills. In his poems, he encourages students to appreciate the work of their parents.

Khamza Hakimzada Niyazi, speaking about the importance of acquiring knowledge at a young age, put forward the idea that knowledge cannot be acquired without hard work in his poems such as "Oqi", "Kitab", "Kalam". He emphasizes working from a young age to achieve his dreams in the future and master science. The above ideas are considered an important tool in the labor education of young students.

Hard work and lack of enthusiasm
The fault is not in the year, but in the work.

Arini did not smoke poison.
He does not know the value of wealth.

He will find the opportunity he is looking for.

A fool laughs a lot,
Lazy sleep.

Tired of idleness,
He is happy with his words.

Work, the bottom of work is pleasure.

The fruit of the tree, the horse-chest,
Man is decorated by his work.

Where the umbilical cord blood is spilled, you have a soul,
You have money where you work.

Work and study are brothers.

Work does not stay on the ground,
Gold is on the way.

Proverbs about patience contentment and impatience

There is no pleasure without suffering

Suffering must be endured,
Always need a companion.

Argumoq sometimes with hair, sometimes without hair,
A husband and a young man are sometimes rich and sometimes poor.

There is no way to kill Argumok,
Do not leave on the road.

Folklore is considered the oldest form of fiction. The author's obscurity, being polished, improved and perfected by different narrators over the years is the main characteristic of folk oral works. Oral creativity served as a basis for any written literature. 1

The greatest achievement of written literature is that it is not forgotten and reaches the next generations unchanged. These two types of literature always live side by side and positively influence each other's development.

Folk art appeared much earlier than written literature and laid the groundwork for the creation of written literature. Artistic works that were created orally and spread orally, created by folk poets or a community, and passed on from word to mouth, from generation to generation, are now folk oral creations or "folklore" (visually "folk" (people), "lore" (wisdom), - It is called "folk wisdom". The term "folklore" was first used in the 19th century (1846) by William Thoms.

The creation of folk art and the way of living is done orally. The works created by the people are distinguished by their idealism, deep nationalism, richness of language and artistry. It clearly reflects the people's indomitable will, hard work, faith in the future, and their imaginations.

Here, when it comes to the types and genres of Uzbek folklore, you will be sure of how important they are.

1. Epic type: myth, legend, narrative, fairy tale, tale, anecdote, praise, terma, epic and others.

2. Lyrical type: all forms of ritual folklore, many types of children's folklore, all kinds of songs, chants, etc.

3. Dramatic type: oral drama, puppetry, askiya, folk theaters, etc.

4. Special type (parame): proverb, proverb, riddle. 2

For many years, the folk songs that have taught the hardworking people to feel the joy of work and solidarity have their effect in the hearts of children to do their work with pleasure, and to educate them to be hardworking and successful.

A short lyric poem sung to a tune is called a song. Song is believed to be the earliest form of art invented by mankind. They say that the first song on earth was a lament sung by Adamato when his son Abel died.3

The people turned their delicate and complex feelings and experiences into a song. songs are divided into two types depending on whether they are created by the people or by real artists (poets and composers): folk songs and modern (written literature) songs.4

It is noteworthy that the creation of folk songs continues even today, when the development has reached its peak. Folk songs are multifaceted and diverse, Uzbek people have created thousands of examples of them in labor, ritual, season, and lyrical directions. There are following types of folk songs:

1. Lyrical songs: These songs reflect people's spiritual world and romantic experiences. They are mainly composed of four-line stanzas, they do not choose a profession, time, place, and they are sung loudly or quietly by anyone at any time. Lyrical songs are distinguished among folk songs by their antiquity, large number and high artistic level.

Example: Oh, I'm beating, oh, I'm beating,

My sighs hold you.

My tears are a river

The fish will eat you. ("Galdir")⁵

The first examples of lyrical songs came through the work "Devonu Lug'ati-Turk" by Mahmud Kashgari, created in 1072-7074.

2. Labor songs. Songs belonging to this type are one of the oldest forms of folk poetry, which were created in direct connection with the labor activity of primitive man. Such songs are performed in the course of a type of work, and the text of the songs is dominated by the tools and motives associated with that type of work. Labor songs themselves are divided into the following types:

a) songs related to farming: double songs, place songs ("To'lmadingmi, Karadaryo", etc.), yanchik songs ("Khop Khaida", "Maidagul"), yorghichak (handmill) songs.

example: I have horns gas-gas kuloch,

A swallow playing on it.

If I say goodbye, I'm hungry

How do I fit in a pair? (from "double pair")

b) Songs related to animal husbandry: Khosh-khosh (Govmishim), turey-turey, churias.

Example: Well, I'll say it,

Your eye is a sharp pencil.

Let your pencil float,

Let your milk flow to the ground. (from the song "Khosh-hosh")

d) Crafts-related songs: charkh songs, bozchi songs, ormak songs, (labor songs of Uzbek women related to carpet and paddy weaving), embroidery songs (types of embroidery: sanama, ilma, jamalak, yorma).

Example: Spin the wheel, spin the wheel,

That's it I will help you.

If I do this,

The children are starving. (from "Songs of the Wheel")

3. Seasonal ritual songs. Songs belonging to this type are associated with a certain seasonal ritual and have their own characteristics. The main ones of such songs are:

a) Slow wife (rain song). The sluggish woman is an image of Tishtiriya, whose popular name has been changed in the ancient Zoroastrian (fire worship) religion. In this case, if there was not enough rain in the spring months, the village women gathered, put on a doll similar to a police guard in an old woman's dress, entered all the houses in the village and sang the song "Sust Xotin". The owners

of the houses greeted them with joy, sprinkled water over the doll and gave alms to the participants of the ceremony. After the ceremony, a big feast was given to Sust's wife for the alms collected. The lazy woman is considered the god of rain (the god of heavenly waters) among Zoroastrians.

Example: Slow wife, swimming wife,

A woman in the shadow of the field!

Rain is oil, let it be wet,

May the world be a lake,

Let the grass grow,

Let there be plenty of milk and yogurt. (From the song "Slow Woman")

b) Choymomo (wind stop door). Choymomo, who is invoked in such songs, historically consists of the image of Chuy momo, that is, "wind momo", who is considered the Zoroastrian wind god. Choymomo ceremony was performed as follows: Two old women dressed in old clothes and cloaks, smeared black moth on their faces, held a staff (kassa) in their hands and sang the song "Choymomo" in front of them. The five grown-up girls covered their heads with rice and followed the unbelievers and accompanied them to the song. One or more boys of 7-8 years of age were riding on donkeys, collecting alms from households. A donkey, a soft broom and a straw are dragged along. At the end of the ceremony, an offering was made to the alms in honor of the god of wind.

"Choymomo" ceremonies are still preserved among the Uzbeks living in Turkestan, Sayram regions of Kazakhstan.

Example: ...Give me a little bit,

Let the wind blow away.

Give it three by one,

Let this wind fly away. (from the song "Choymomo")

d) Yo, Haidar (wind calling song). Haidar, the son-in-law of Muhammad alaihis-salam, Ali, the fourth caliph, is addressed in the song as the patron of the wind. This is preserved in the following four verses of the song:

Heydar, your parents are dead.

Wealth belongs to you.

The child flows into the water,

Let your wind blow.

In addition to the above types of songs, folk songs such as olan, yor-yorar, and bridal greetings are still preserved at weddings. Lapar (a song sung by two people or by two parties, also known as "saying"), "Alla", songs for children, home songs ("White poplar, blue poplar", "Boychechak" (this song has four, six, have eight-line forms)), "Ramazan" and others) are also beautiful examples of folk songs.

Samples of "Yor-Yor" songs:

don't cry girl don't cry

The wedding is yours.

A threshold of gold,

The house is yours.

God, the bride has come to your house, yor-yor,

Your daughter-in-law, your daughter for life, is here.

A loyal companion came to your son, cheers,

Your love came by itself, yor-yor. 8

Songs from folklore, such as the examples given below, are effective in the educational process. First, children are educated in the spirit of respect for folklore and learn to respect nationality. Second, it prevents the loss of such values.

In the past, our moms used to weave carpets, embroider, spin spinning wheels and make songs. Men worked in the fields, took care of livestock, did handicrafts, and performed the art of singing. If today we use similar methods in the educational process, the lesson will be meaningful and effective. Because the product of labor sewn and made by our grandparents has not lost its value even today. After all, the place of folk art is incomparable in making them work with the pleasure of work.

The more valuable and pleasant the melody is, the richer its content will be. Some songs and various types of loud music that are now broadcasted on radio waves or television screens are more annoying than uplifting. In addition to having a negative effect on the bee, it creates the ground for the decline of human memory, and for teenage children to grow up to be curious and energetic. This phenomenon has been proven by scientists today. Also, according to an experiment conducted on a primary school student, when the child was played one of the loud rock songs, he forgot the times table in his memory. Experiments show that nonsensical music has a negative effect not only on cells in plants or the human body, but also on crystal grains that form in water. Therefore, if we find our Uzbek and folk melodies and study them diligently, it will be in line with the goal.

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