

Reflection in proverbs of various aspects of public life establishment of standards of etiquette

Dilnoza Badriddinova Najmiddinovna

Independent researcher of Tashkent Chemical International University, Uzbekistan

Received: 24 January 2025; **Accepted:** 23 February 2025; **Published:** 25 March 2025

Abstract: This article provides information on the fact that proverbs are an integral part of folk culture, their promotion serves the stability of society and the preservation of moral values, that using modern technologies it is possible to make proverbs more effective for the general public, that in the future, deepening scientific research in this area will serve to create new methods for further promotion of proverbs, the pedagogical conditions for the development of knowledge, skills and qualifications in the field of education and upbringing, the moral directions of proverbs from examples of folk oral art.

Keywords: Spiritual priority, moral and philosophical maturity, oriental traditions of folk pedagogy, folk proverbs, folk wisdom, folk etiquette, folk pedagogical views, moral education.

Introduction: Proverbs are masterpieces of folk wisdom, they are instructive words that are passed down from generation to generation. They are short, but deep in content and show guidance in various aspects of human life. Proverbs are considered the fruit of life experience. Each proverb contains the experience, wisdom that the people have gained over the centuries. Proverbs such as "one who works – finds pleasure" or "dear to El, If you are educated" encourage one to die hardworking, eager for science. Proverbs like this will help us in our life to choose the right path. Proverbs-an important tool of upbringing, are important in the formation of national traditions. About the language Sarah Proverbs, officials sayings about representatives of religion, proverbs about poverty and wealth, Proverbs about natural phenomena, proverbs about animals and birds, proverbs about the road and satellite, proverbs about youth and old age, proverbs about prayer and mourning, proverbs about love and grief, Proverbs about farming and livestock, proverbs about health, cleanliness and infirmity, proverbs about satisfaction and regret, proverbs about caution and carelessness, proverbs about Well-Being and scarcity, proverbs about fate and event, Proverbs about responsibility and inattention, proverbs about profit and harm, proverbs about strength and power, proverbs about meanness, Proverbs about Plan and Unplanning, proverbs about

Need and necessity, Proverbs about Nasiya vaNaqd, Proverbs about economy and proverbs about extravagance, Proverbs about RISQ and Share, proverbs about efficiency and Besamara, proverbs about excuses and results, Proverbs about savagery and insanity, andish, and Proverbs about indifference, sincerity and proverbs about insincerity, proverbs about flattery and pride, proverbs about honor and prestige, Proverbs, proverbs about harmony and harmony, Proverbs about stability instability, proverbs about Erk and masculinity, a mirror of our culture, which comes from the Customs and life experiences of our people. The proverbs of each people reflect its culture, customs and worldview. Proverbs about family harmony are common in the Uzbek people:" see the bride and take the girl", " when a couple gets tongued, a dog gets locked in the door." This shows how important esaoilaic values are. Proverbs are an integral part of our life and direct us to the right path, form the norms of etiquette.

That is why they should always be appreciated and taught to the younger generation. After all, it is not for nothing that the proverb is a folk mirror. Proverbs are an integral part of folk culture, and their promotion serves to preserve the stability and moral values of society. With the help of modern technologies, it can be more effective to bring proverbs to the general public. In the future, the deepening of scientific

research in this regard will serve to create new ways to promote Proverbs more widely. At the same time, the specific proverbs of each nation should be studied and their common and different aspects should be analyzed. Proverbs are the most vivid product of folk thought and have reflected the life experiences of members of society for centuries. They are recognized as a tool that promotes the intellectual and moral development of mankind. Proverbs describe the worldview, traditions, values and attitude of the people towards life Proverbs:

- Educational system: teaching of proverbs in the framework of literary and spiritual sciences in schools and universities.
- Media: creating special columns based on proverbs in television, radio, newspapers and magazines. Instagram Facebook, Instagram, TikTok and YouTube platforms to prepare proverb-based content.
- Arts and culture events: reflection of national values through proverbs in theater, cinema, folklore festivals.
- Scientific research: the study of Proverbs in linguistic, historical and philosophical terms and the publication of scientific articles. The further promotion of Proverbs serves not only to preserve national culture, but also to educate the younger generation spiritually and morally, to strengthen positive relations in society. Therefore, it is important to further develop scientific and Applied Research in this regard. Proverbs are an embodiment of folk wisdom, and they have come from generation to generation as an example of oral creativity for centuries. Proverbs, reflecting different aspects of social life, play an important role in setting standards of etiquette, maintaining national values and educating the younger generation. This dissertation will be devoted to the study of the issue of the widespread promotion of Proverbs and their impact on society. Proverbs serve as a means of regulating human relations. They not only set moral standards, but also show the right path, based on the life experiences of a person. Proverbs in every society are important in the formation of a national mentality. They play a special role in the upbringing of such principles as etiquette, hard work, honesty and Justice. It is also an important source in the reflection of historical events, national customs and traditions.

Today, the popularization of Proverbs is carried out through various methods:

- Through the educational system: extensive use of proverbs in textbooks, school and university programs. The role of proverbs in the educational process is great, and their inclusion in the course processes is important not only in language and literature lessons, but also in history, spirituality and Social Sciences.

- Media: popularization of Proverbs through the Press, Television and radio. Through shows and broadcasts, they can be reached to a wide audience in new ways.

- Social media and the internet: bringing proverbs to the general public through blogs, social media posts and videos. Instagram factual articles are also promoted today through platforms such as TikTok, Instagram, Facebook, among others.

- Cultural events and theater scenes: promoting national values through Proverbs. The relevance of Proverbs through theater, cinema films and popular culture is emphasized. Published literature: through collections of Proverbs, scientific articles and research, their content is explained. Coverage of their regional identities is also an important aspect of the promotion. In the modern world, proverbs are a means of communication between people and play an important role in motivational and moral behavior. Especially in the upbringing of the younger generation, proverbs have a great place, which help to form and strengthen their values. Proverbs also have a positive effect on the development of speech culture. Through Proverbs, a person's ability to communicate increases, the circle of thinking expands, and the ability to make logical conclusions is formed. They are also widely used in the fields of pedagogy and psychology and play an important role in the formation of the human personality. Proverbs are an integral part of folk culture, the promotion of which serves to preserve the stability and moral values of society. With the help of modern technologies to bring proverbs to the general public¹ can be more effective. In the future, the deepening of scientific research in this regard will serve to create new ways to promote Proverbs more widely. At the same time, the specific proverbs of each nation should be studied and their common and different aspects should be analyzed. The further promotion of Proverbs serves not only to preserve national culture, but also to educate the younger generation spiritually and morally, to strengthen positive relations in society. Therefore, it is important to further develop scientific and Applied Research in this regard. Proverbs are a collection of wisdom of the sage, common in the Ancient East. Other forms of wisdom have been found and writing style other cultures in the region corresponds to. Good upbringing is expensive in gold."¹ Seven adjacent parents to the child." What is the influence of not only the parents, but also the people around us in the upbringing of children, we can find out. Within the context of the neighborhood or family, we have observed how it affects the social development of a child by interacting with people of different ages and experiences, "a good neighbor is preferable to a bad father."² We instilled in the family

the upbringing of children how good neighborly relations shape upbringing and moral values. Conducting a social study, we compare the results of the influence of neighbors and the public in places with a lack of Family Education. Proverbs are folk wisdom, they are short and meaningful phrases formed on the basis of life experience. It is possible to conduct an experiment to check proverbs and determine how close they are to reality. We live with experience relying on tests. "Labored-pleasure topar" one group of people is divided into two parts: one acts actively, working constantly, and the other cancels his free time. Their results and mental state are observed. Empty with the achievements and satisfaction of working people.

The difference between the sutures is analyzed. Result expectation: a working person can find material and spiritual pleasure as a result of the fruit of his work. Our proverbs did not bypass both celestial bodies and natural phenomena. From the Celestial Bodies, The Polar Star shows the Far North. That is why it serves as the best guide. Ancient peoples used it as an indicator of the North. So why did they make this star look like a sweater? Because the Polar Star is close to the point where the imaginary axis of the Earth passes, it does not move in the eyes of a person as if it were a rock. Therefore, our ancestors called it "Iron kozik", "Golden kozik".

The moon misleads a person for not standing still in one place. Our people wanted to say with this proverb: "If you go astray on the moon, walk your horse towards the Golden pile ("tie"), do not get lost, walk forward, walk north, walk backward, walk south, walk right, walk east, walk left, go west." In this case, the proverb that is used in its own sense occurs in the okibati of the expansion of the meaning of Matal, idiomization of Matal, as the proverb that is used in the Matal portable sense becomes a proverb. That is, the proverb "When The Lord's daughter touches the ground, the camel's tail touches the ground", "if you wander towards the Moon, tie your horse a golden pile" the proverb is only the life of the Khoja girls or those who get lost in the desert not related to life, but used in cases where all khojasifat depends on the fate of people or people who are lost in the path of life. A number of proverbs, such as "if there is no wind, the tip of the tree does not whine", "What do you wrap up, "3" Do Not Feed The Stork to go, bok to come", have experienced the same situation, and these spaces are characteristic of representing not only one meaning, but all realities similar to the same one that the lexemes. In a phrase, the basis is in the form of a word or a combination of words and a sentence until the unit becomes a phrase. The logical basis does not have the ottenks inherent in the phrase. Such a basis is one or another object,

representing things in such a way. True, the proverb generalizes with the phrase in terms of the expression of a portable meaning, both units belong to the structure of a propositional idiom, that is, their meaning is derived not from the singular meaning of the units contained, but from the general portable meaning. But the idiomization process of Proverbs and sayings is also Turlich. The proverb takes the form of a proverb, which is used in the correct sense until the basis becomes a singular, that is, a matal proverb, and gradually moves to the proverb as a result of the idiomization of the meaning. For example: let's take the proverb "the camel's tail touches the ground, until the Lord's daughter touches the ground". Even if the camel itself is large, the tail is short, never growing and touching the ground. Academician Yahya Ghulomov wrote: "Since the Khojas were the oksuyak and privileged class of society, ordinary fukaros did not have the right to marry a Khoja girl".

The Khojas respond to ordinary citizens, i.e. suitors from the "korača". Because of this, as well as in hadegan from the Khojas, the RAD suitors could not marry at the time of the Khoja daughters as a result of kelavermagani and would "sit down" at the father's House, "kari kiz"... "korača" have rare cases of old knee colish. The old Kiz are found mainly among the Daughters of the Khojas. The Khojas themselves marry the daughters and women of the korachas, but give their daughters to the fakat Khojas". Or "if you get lost looking at the Moon, let's draw attention to the proverb "Golden pile". With this proverb, the people taught passengers who left on a dark night the way not to get lost. There was no compass in the past. Passengers on the long journey chose a route towards the stars so as not to get lost in the night corongus when they were coming in the barren steppes. In particular, the Polar Star (which they called the "golden cauldron", "Iron cocoon") served as a guiding star. The Polar Star can be said to be the most abundant of all stars in the Blue. He will not be humiliated, despised by a man who will despise his land, Eli, Homeland, very close to the northern kutb of the universe, who will bless the ungrateful". Proverbis ready-to-speak inclusion occurs on the basis of a certain requirement, of course. Such a requirement is very common, which is followed in all the phenomena of bringing a foreign speech to it exactly.³ "two things should not be confused: the requirement to enter the nutk ready-made head-on, the sign of stagnation head. The absence of change in phenomena such as macaul, aphorism does not occur because of their stagnation, but because of the requirement to exactly sag the nutk of the other". The phrase is a linguistic phenomenon, and the proverb is both a linguistic phenomenon and a

unity of thought, artistic miniatures that, on the third hand, give life truths in a clear, ready-made form. That is why the proverb attracts the attention of both linguists and philosophers and folklorists.

Both the proverb and the phrase are entered ready for speech. If the ready-made introduction of Proverbs into speech occurs with the requirement to bring the speech of the other person exactly, the reason for the ready-made introduction of the phrase into nutk is its stagnation, the unity of the language. The proverb also testifies to the fact that it is an idiom. The 4 idiom, on the other hand, is a link of words or words that give one portable meaning in a holistic manner, independent of the proper meanings of the lexical units within the meaning. The culture, history and worldview of each people are reflected in his examples of oral creativity, in particular, his proverbs. Proverbs are passed down from generation to generation, giving people lessons about life experience, wisdom and moral standards. They reflect different aspects of social life, playing an important role in defining moral principles. Another factor that proves that proverbs that make up spiritual bilingualism from a synchronic point of view do not come in their own sense is their inclusion in explanatory dictionaries in the CAI way. Yukori is included in the series of Proverbs that make up synchronically meaningful two-planism "the horse of the lake fish let's pay attention to the fact that the paremas" comes out", "when the Blue bed sees, the old horse also plays "are given in the" Explanatory Dictionary of Uzbek Proverbs: "The lake's horse is released by a whale. The family's horse, the grain, is his good-natured, well-educated, honourable children; and the grain of each El is his good, merciful, Dipper, dongdor". "When the Blue Bede is seen, the old horse is also playing. Kishi har kancha karisa doesn't care. It is suggested that when one sees a young man, a beautiful man, his youth and boyhood will be lambded inside". Hence," each parema is born, lives, as a product of a certain period... Paremas become silky with the passage of periods, find bleach, fall into a certain hummingbird. Bora-bora in a certain form "secretary" remains to be used in a burn state".

The paremas, which researchers now refer to as proverbs in their own sense, have gone through the same process and have become curable in a cast State. The parallel origin of Proverbs ' own and portable meaning is only a random case. Proverbs reflect the daily lifestyle, social attitudes and moral values of the people. For example, the proverb "There is a blessing in the working land" emphasizes the importance of hard work and honest labor in the development of society. Proverbs like this encourage people not to be afraid of trouble, to be selfless. Also, the interaction between

people is widely covered in Proverbs.

The proverb "friend-enemy is known from work" means that the true dignity of people is manifested in difficult situations. This shows how important values like friendship and loyalty are. Proverbs are important not only in the formation of social life, but also in the formation of moral principles. They represent concepts such as good and evil, truthfulness and falsehood, justice and dishonesty to people. The proverb "There is no answer to the truth" encourages people to be honest and tell the truth. There are also many proverbs about respect and decency. For example, the proverb "respect for the big one – Izzat for the little one" justifies the need to respect the big ones and treat the little ones with kindness. Proverbs like this serve to strengthen the moral environment in society. Syntactically, the difference between a proverb and a phrase. The proverb is equivalent to at least one sentence, being of a judgmental nature and expressing grammatical thought, always equivalent to a sentence in terms of its own internal grammatical construction. The content that can be understood from it is revealed only in a pictorial way: "if the Fox barks towards the nest, it will be a scarecrow. ... Own sprouts, therefore, in such phrases there will be no motivation to question their expression. In Proverbs that make up synchronically meaningful two-planality, however, it is natural that one's own and portable meaning accidentally come in parallel, and in this, both one's own meaning and the portable meaning freely connect with the context, distracting the researcher. In similar cases it is necessary to refer to another factor that determines the idiomaticity of the macole, that is, it is good to replace such macoles with proverbs that are synonymous with oneself. The following passage reads "Blind when the bride arrives, when she spreads her Sepi the proverb" Blind" came in parallel with its original meaning: Whereas, the proverb "blind when the bride arrives, blind when she spreads her sepin", applied in the passage in yukori, "the chick is counted in the fall", "blind when she lifts the Vulture out of the water", with a cathoric macaulin like "round to the shade", can form synonymy in the same place this phenomenon will not be without this rice kurmak. No sound coming out of the lonely hand. If you click on the Frog says "waq". Two swords sigmas in one vagina. From this one can conclude that. Proverbs such as "karab Toad bichma to the shadow", "to ask for vinegar also needs silica", "father's head, to dream from a horse, to my father, to ride a horse", "horse's length to self-harm", "a bad Ox breaks a shamyon" also have a diachronic point of view with a spiritual ambivalence, and cachons are counted in their own sense using fabrics and gradually passed into the

proverb as a result of idiomization of meaning, earned commonality, has become the conclusion of the thought. Because over the course of the period, an event—a phenomenon lying on the basis of macoles—has disappeared and forgotten, or some words in the composition of proverbs have come out of consumption, archaicized. As a result, the original meaning of the words in the proverb has become incomprehensible to O'kourch. The Chunonchi said, "the snow Crow does not drown". Abandoned among many chalks of the world, this proverb is one of the most ancient Proverbs created by mankind. It was founded as early as the ad V century by the Latin scribe and linguist F. Macrobius quoted in his "grammar". The literal meaning of the proverb is that when crows see the corpse of a person, either an animal stuck in a Hungry Earth, they first drown his eyes and start eating their flesh. But as long as the living eagle and the owl do not drown the eyes of the dead eagle and the owl". Also, scientist B. The karashi of sootov, "certain metals become macols as periods go by", also provides the basis for our view. And if we interpret phrases that make up synchronically meaningful bilingualism in their own way as Proverbs, then "sayings within a brother-in-law" come into being, and this is also sometimes used by creators in poetry to write humorous poems too: proverbs like "Bad Ox breaks shamyon", while proverbs from a diachronic point of view make up meaningful bilingualism. That is, the original meaning of the words contained in the proverb is not clear to O'kourch (this is detailed in the "proverbs formed on the basis of Metals" section of Il Bob). "Night bichma in the shade". The literal meaning of the proverb is that in the past, Islam strictly prohibited women from appearing to strangers, i.e. "nomahrams". Most of the clothesmen-tailors were male. So how to measure and wring a dress that will be sewn to women? Those who find a measure: put the wife either on the girl's veil, look at the shadow that fell on this veil, or climb up to a high place, and wrap clothes on the ground or in the shadow that fell on the water. In this, of course, the clothes fit perfectly on the figure and did not stick. This was the reason for the birth of the above proverb". Meaningfully, the difference between a proverb and a phrase. As we have already noted, the feature that unites proverbs and phrases is that they have an idiomatic character in meaning, that is, their meaning does not come from the primary meaning of the words in the composition, but that all words together represent a common portable meaning. But this similarity does not negate other spiritual differences between them. While many free syllables have become a colloquial phrase expressing a portable meaning and in this case hardened, it is also sometimes used in its proper sense, and in this it is completely devoid of

phraseological characters, that is, a free syllable. For example: so that the Zulfiya jacket does not get wet, first shshimari their sleeves, and then went to work.

And the ridge of words in the composition of Proverbs does not occur in exactly this form at other times than in the case of Proverbs. The words of the proverb are borrowed into a certain vokea or phenomenon with high art, artistic taste and great skill, under which lies the chukur philosophical meaning, truth. The proverb can express the idea of things and phenomena and express the content of an entire work in itself. Chunonchi, A. Cahor's proverb in the story "Death of a horse—the feast of a dog", taken from an epigraph to the story "The Thief", or "the Noble vain miyon meshikanad" in the story "mourning at the wedding", resonates from the beginning to the end of the work. In conclusion, it can be said that proverbs are an invaluable legacy that embodies the life experience and wisdom of the people. They encourage people to instill noble qualities in society, to adhere to the standards of etiquette. Therefore, everyone should have a deep understanding of the meaning of Proverbs and use them in their lives. Proverbs express not only the wisdom of our ancestors, but also the lesson of the lesson, which gives direction to the future generation.

REFERENCES

- B. Zhurayev. "Linguistic position and meaningful methodological application of Proverbs". Tashkent .2002
- X. Nazarova. "H. The language of the works of Hakimzadeh Niyazi". Tashkent. 2000yil.
- Hoshimov K. "Antalogy of Uzbek pedagogy". Tashkent 1995
- Mutalipova M. "Folk pedagogy" T. "Bayoz". 2013y
- Babomirzaev H. "Folk oral creativity and its educational effect". T. "Teacher". 1996. P. 173
- Reading book [Text]: textbook for 3rd grade/ M. Umarova, H. Khamrakulova, R. Tojiboyeva. - Tashkent: "teacher" NMIU, 2019
- Users/m.shirinov/Downloads / zbek-hal-l-folklore-sanati-amda-folklore - ethnographic-zhamoalari-musi-a - sanati-rivozhida-Tutu-RNI.pdf
- Farmanova, Muzayyamkan values—the basis of spiritual maturation/
- Science-specific guide. - Tashkent: "image publishing house", 2019, 36 b 10 Khoshimov K. "Antalogy of Uzbek pedagogy". Tashkent 1995
- <https://uz.wikipedia.org/wiki/Didaktika>