

## The Educational Significance of S. Nurimbetov's Proverbs

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### ABSTRACT

*The article analyzes the poems of the famous national poet Sadiq Nurimbetov in the genre of parables. In his works, he criticized the pride, talkativeness, laziness, jealousy, and arrogance of some people in society through the image of animals, plants, and objects. His poems, which are devoted to love and not to lie, have also been studied in detail.*

**KEYWORDS:** *poem, parable, poet, image, character, education, allegory.*

In Karakalpak literature, any work of art has its own artistic properties, based on which it is given an educational character. The parables are especially important in the lives of children. The textbook "Literature" explains the parables as follows: "Parable (Arabic - sample, example) - a genre of didactic literature. It is an educational work, mostly in the form of short poems, sometimes in the form of prose. Often written in poetic form, the images in the parable are allegorical [kioya] [2. 191]

Well-known poets of the genre of parables S. Nurimbetov, T. Jumamuratov, B. Ismaylov, D. Aitmuratov are especially prominent in their works. The parable genre in Karakalpak literature was studied by O. Zardaeniyazova, [3] A. Pakhratdinov conducted scientific research on the creative path of the poet S. Nurimbetov. [4] It should be noted that S. Pakhratdinov's works of art in the genre of parables are one of the issues that require special research.

People's poet Sadiq Nurimbetov wrote prose, epics and parables. The poet's parables are short, profound, and instructive. His works include "Silk Worm and Snake", "Frog and Ant", "Calf Ox", "Chicken and Sparrow", "Bee and Sona Mosquito", "Fruit and Leaf", "Gujum and Karatol". In many of the parables "Flower and Nightingale", "Simple Sparrow" and others, through the image of animals and plants, in the parables "May and cake", "Carrot" through objects, the laziness, boastfulness, eloquence, laziness, passion of some people in society arrogance, arrogance. For example, in the symbol "Cocoon worm and snake":

Сизлер менен жатып бирге турайын,  
 Мен - де сөйтип ҳасыл пилле болайын,  
 Айтқанымды етип иззетте қойсаң,  
 Пилле түе ҳәтте тилла болайын.  
 Жыландастық иззет көрди, ал бирақ,  
 Пилле бола алмады, мойны салбырап,  
 Ўәдесинен шығалмады ақыры,  
 Өз-өзинен жалтаңлады, албырап.[1.357]

Some of the negative traits in the behavior of some people in a marriage, such as believing a lie even if they can't do it, are taken for granted.

For example:

Бирпараға бул айтылған тымсаллар,  
Алдама сен, алдана саң деген бар. [1.357]

At the end of the poem, one is advised not to lie. In the poet's parable of the farmer and the lonely:

Бирақ нәпсин тыймады,  
Бүлдирги исин қоймады,  
Палыздың ишине кирип,  
Бир тойыныўды ойлады.  
Сөйтип бойын палызға атқан,  
Алдында қазыўлы жатқан,  
Билмей терең ойға түсип,  
Сол жерде силеси қатқан. [1.300].

"Not in the field, not in the field, not in the threshing floor," he said. Through these aspects, the poet reveals the negative aspects of lazy, lazy people. Example:

Мийнет қылған ишер палын,  
Бул тымсалдан өрнек алың... [1.300].

Concludes with an exhortation.

In the image of the "frog and the ant", everyone is encouraged to work diligently and responsibly, urging everyone to be diligent in their work. For example:

Шебер екен Қурқылтай,  
Уя сапты қарасам.  
Қол мемнен тоқылғандай,  
Пукталапты орасан.  
Шалағай екен Қумыры,  
Уясы әйтеўир тек.  
Анық тексерсем оны,  
Бир қысымдай шөгиртек. [1.301].

In the parable, the movements of the naughty Qumri are compared in a relative round with the frog, who carefully performs any task. In the image of "Fruit and Leaf", the characteristics of contempt and arrogance of some married people are described through the image of Fruit. For example:

Мийўа жетилисип, писип шақада,  
Хожам ушын мен хұрметли оғада.  
Эй, Жапырақлар сениң жоқтай керегин,  
Адамзатқа сеннен ләззет бола ма?

Айтты Жапырақ: «-Күтә жақсы дәмиң де,  
Ал соған ылайық болсын пәмиң де,  
Ойлап көриң кем-бе сеннен ләззетим.  
Мазаңа бергисиз саям мениң де. [1.304].

The eloquence of some people in the marriage is depicted in the image of “Ari and Sona”. For example:

Айтысады қызып-қызып,  
Сөйлеседи мыжып-мыжып,  
Баскаларға кулақ аспас,  
Ыз-ыз етип еки быжық. [1.351].

In the image of Gujum and Karatol, the jealousy of some people in the society is revealed through the image of Gujum. For example:

Гүжим менен бирге өсти Қаратал,  
Аралары қашық емес барабар.  
Сондадағы түрлі қуслар сайранлап,  
Көбинен көп қараталға саялар.  
Буны көрип гүжим қабағын шытты,  
Мысқыл ети өзін айрықша тутты.  
«Надан қуслармен жақсыман оннан», деп,  
Қараталдың татлы хаўасын умытты. [1.309].

As he puts it, "The day of the earth is the day of the hand," he portrays a child who is fattened by praise, unable to earn the respect of the people, and commits evil deeds, and in the end loses his reputation. At the end of the parable:

Хәр ұақ ел сыйласа ердей боларсаң,  
Елиң сыйламаса жердей боларсаң.

exhortations are given.

In the image of the poet "Flower and Nightingale" it is said that love should be stable. Burning in Gul's love, Bulbul finally reaches Gul's place with a smile. For example:

Сөйтип, неше қыйынлыққа дусласты,  
Дусласса да, гүлге қойды ықласты,  
Излей-излей шын кеўилден кирисип,  
Ақырында шадлық пенен ушырасты. [1.367].

In the image of the "Chicken and the Sparrow", the Sparrow meets the Chicken, is amazed by its type and skin, and wants to try it, and asks the following question:

Бизлер болсақ шегирткеден сәл ғаўмыз,  
Хәм онын үстине жүдә аңқаўмыз,

Соны түсіндірсең екен жан достым?  
Деп сораўды берди мәлелсиз, даўсыз.  
Таўық айтты сонда өзи боп шешен,  
Улкеймей не аўқатларды көп жесең.  
Мен сениң хәптелик азық затыңды,  
Бир мезгилде таўысаман пәмлесең. [1.362].

In the play, the image of a chicken is used to describe some greedy slaves who have nothing to worry about but food.

In general, the works of parable art have a great educational value in the lives of children. Through the parables of the poet S. Nurimbetov, everyone in society should be polite, polite, hardworking and patient.

**Books:**

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