



Study of Paremic Genres in the Work "Zarbulmasal" by Gulkhani

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Abstract: It is known that Gulkhani's work is taught in the general education system not only in literature textbooks, but also in history textbooks. Yapalokqush and Boyogli, Korqush and Hudhud, images of Sultan Kulonkir and King Malik, "Kalila and Dimna" experience, works of great and respected writers such as Muslihiddin Sa'di, Alisher Navoi were also used. Through the images of Yapalokqush and Boyogli, Korqush and Hudhud, Kulonkir Sultan and Malik Shah in the work, the vices in the society of that time, the oppression of the ruling classes on the people, and the difficult living conditions of the people are presented in a true artistic way.

Keywords: Secondary special vocational education system, Zarbulmasal, folklore, Butterfly, Owl, Bush with a camel, Scorpion with a turtle, unity.

It is known that in the first half of the 19th century, the poet Muhammad Sharif Gulkhani created a folk work in the genre of **parables** in the Kokan literary environment. By nature, Gulkhani is a master of humor and satire, a skilled artist of folk traditions and language riches, proverbs, sayings and narrations. Gulkhani's most important creative quality is that, as a 19th century folklorist, he collected proverbs, sayings and wisdom that expressed the wisdom of the Uzbek people and created his famous work "**Zarbulmasal**". In creating it, the poet widely used the traditions of works of thinkers such as Firdawsi, Jami, Hafiz Shirozi, Sheikh Saadi, Alisher Navoi, along with folklore, the great Indian parable "Kalila and Dimna". "Kalila and Dimna", which is truly a unique masterpiece of the treasure of world literature, was created on the basis of ancient Indian folklore. Gulkhani also emphasizes that in the conversation between Yapalokqush and Korqush, it is permissible to find the description of some stories from "Kalila and Dimna". Considering that "Zarbulmasal" was written by Umar Khan's command and desire, that he said that it is necessary to collect zarbulmasals - folk proverbs, which are common among the people, and turn them into a book, and Gulkhani was deemed worthy of this delicate service, it becomes clear that the purpose and essence of these works are very close.

Gulkhani's work "Zarbulmasal" also contains proverbs and sayings that correspond to their content, in addition to symbolic stories belonging to the lyrical and epic type. The work was written in a didactic spirit. Educational stories are often in the sense of admonition, and in order to illuminate a certain idea suitable for the plot, to increase the artistic image of the text, the paremic type is used. At the beginning of the chapter, it is appropriate to give information about the paremic type - **paremiology**. At this point, it is appropriate to refer to the definition given in the paremiological dictionary of the Uzbek language.

"Paremiology" means "word of wisdom" in Greek.

- 1) a field of science that studies proverbs, sayings, aphorisms, which are transmitted orally from generation to generation, concise and simple, short and meaningful, logical generalizations - paremas;

2) wise expressions, such as proverbs, sayings, aphorisms, which exist in a certain language - a system of paremas. Since paremas are passed from generation to generation only orally, they are a product of folklore, they are the object of study of literary studies, because most of them are often similar to poetic form, and they use a number of figurative tools, such as simile, antithesis, anaphora, alliteration, irony, pitch. At the same time, because paremas are made up of words and consist of sentences expressing a certain idea, they are also an object of study in linguistics. Paremiology combines these two aspects. Paremiology, which studies the origin, historical development and meaning of paremas, is closely related to phraseology.

Paremiology studies all the different expressions that exist in a language, while phraseology studies only fixed phrases with figurative meaning as part of it. In this respect, they differ from each other. The study of the unity of the object of study, i.e., stable, stable compounds consisting of several words, has been going on since the time of Mahmud Koshgari ("Devonu Lugotit Turk") and Gulkhani ("Zarbulmasal") until now. The most common type of parema is a metaphor, which is used effectively in all genres of literature.

Proverb - a genre of folklore; short and concise, figurative and non-figurative, grammatically and logically complete, wise phrase, deep meaning and certain specific form, is a paremic genre that is actively used in folk speech and works of art. Life experiences, attitude to society, history, mental state, ethical and aesthetic feelings, and positive qualities of our fathers and grandfathers are embodied in proverbs. Over the centuries, it has been refined among the people, and has become a concise and simple poetic form. Literary critic Oim Fitrat defines a proverb in the book "Rules of Literature" as follows: "It is wisdom, short, meaningful sayings spoken by the old people who have seen the day and spent time in work, ruling among the people like "laws of living" speak the language"¹

Proverbs are extremely rich and diverse in terms of subject matter. Various proverbs were created on topics such as homeland, work, science, friendship, harmony, wisdom, vigilance, language and speech culture, love and affection, as well as negative emotions. Dialectic unity of content and form, rhyming in many cases, sometimes polysemy, rich in figurative meanings are characteristic of a proverb. Examples of the proverbs of the Turkic peoples are first mentioned in the work "Devonu Lugotit Turk" by Koshgari.

Proverbs are sometimes referred to by names such as matal, zarbulmasal, naql, hikmat, wise words, rebuke, words of elders, wise proverbs, words of sages, "Words of Fathers". The socio-political and educational importance of proverbs is very, even extremely great. A story describes a thing, its characteristics, and a proverb expresses a complete conclusion. figurative meaning, irony, image are used as leading artistic tools. "Kalila and Dimna", "Marzbonnoma", "Sindbodnoma", "Qabusnoma", "Gulistan" by Sa'di Shirazi, "Jome ut-tamsil" by Muhammad Ali Habali are examples of zarbulmasal. Gulkhani's work "Zarbulmasal" is one of the perfect examples of this genre. First of all, in the history of our literature, there were many works published under the name "Zarbulmasal". It originally meant a simple collection of parables in one language. Also, translations of parables from one language into another language are called "Zarbulmasal". A treatise written in the direction of pandnoma based on a parable is also called "zarbulmasal". The word "Zarbulmasal" is a compound word formed from the combination of the Arabic words "zarb" and "masal", and as a literary term, it means to speak with a parable, proverb, or story. In Persian literature, Ubayd Zakoni, in Uzbek literature of the 19th century, Nozil Khojandi, Suleimanqul Raji, etc., quoted proverbs and created works with the name "Zarbulmasal". Gulkhani's work "Zarbulmasal" is completely a true work of art and is a unique phenomenon in world literature.

In this part of the study, attention is paid to the analysis of proverbs and wisdom in "Zarbulmasal" both in form and content. The educational value of proverbs and wisdom is also addressed.

"Zarbulmasal" is a work full of interesting stories about animals. But don't get distracted by what happened to animals. It is, in fact, an allegorical work about people. Gesture, irony is the main image

¹ Fitrat Abdurauf, Rules of Justice. Selected works. T: Spirituality -2009 B-7

method in works of this genre. The artist expresses his artistic goal not through the depiction of the fate of people, but through the medium of birds and animals, which increases the impact of the work.

Although the composition, subject, and language of the work are quite complex, they are easy to understand and interesting. This was achieved due to the appropriate use of parables, proverbs, wisdom and proverbs. The issue of classification of proverbs and sayings in "Zarbulmasal" is one of the tasks that have not yet been fully completed. In this part of our work, we tried to summarize and classify proverbs and wisdom in the work.

Gulkhani's skill lies in the fact that he expresses his thoughts in the work in the language of birds. This increased the artistic value of proverbs. There are proverbs specific to each parable in "Zarbulmasal". Gulkhani, the author of comic works who knew the life of the working people well, knew very well the dreams and hopes of the people, their oral creativity. In proverbs, people's wonderful qualities such as hard work, correctness, honesty, contentment, perseverance are glorified. Proverbs enrich the language of "Zarbulmasal" and serve to increase its ideological-artistic value and sweetness. All the quoted proverbs help to reveal the ideological content of the work.

Gulkhani tried to fully preserve the ideological direction, form, style and artistic features of the folklore while processing the materials. He also uses some proverbs figuratively. These are similes or metaphorical expressions. For example, the expression "A flower without a thorn, a flower without a pearl, a craft without hard work" is used in the sense that one has to work hard to complete a work.

The satirist Gulkhani was able to make his work ideologically and artistically mature and pleasing to the people by making effective and appropriate use of the possibilities of folk art in "Zarbulmasal". The verse is important, educational and didactic. Although the parables in it are told through discussions and relationships between different poultry, birds and wild animals, high thoughts, philosophical and spiritual teachings are given priority. Images of birds determine the main content of the work, images of animals, insects and people. It is shown in their conversations and stories.

The author exposes the representatives of the ruling class through allegorical images from his parables, expresses public protest against mutual feudal wars that brought ruin to the country and poverty to the people. That's why he tells the story of a butterfly and an owl falling in love with each other. These two gods are destroying the country under the pretext of a wedding. The writer clarifies the ideological content of the work through the parables and stories told to each other by **Korqush, Hudhud, Kulonkirsultan, Shoranul, Malik Shahim and Kordon**.

The composition of "Zarbulmasal" is similar to the compositional construction of fairy tales in which the stories are artistically connected within the story. A number of parables are mainly connected with the story, the parts of the plot (the knot of the story, its development, the culminating point, and what) are compact and form a whole.

The following idea is expressed in the beginning of the book: "Gulkhani's famous and wonderful work "Zarbulmasal" is a collection of folk proverbs (according to Gulkhani, 400 popular proverbs), partly proverbial wise words created by Gulkhani himself, partly sajlar (rhymed prose), partly matal and narrations. These are connected thematically and epically and form a whole plot. The heroes of the work are mostly birds. Through proverbs, the author makes fun of the negative customs, behavior, behavior and relations of different social strata in the image of birds talking to each other."²

Skilled literary critic Fitrat also classified the proverbs in "Zarbulmasal" in thematic and ideological terms and recognized that it is an important source for the spiritual development and education of students. The famous literary critic Abdurauf Fitrat also pays attention to the literature of Ferghana in his article entitled "A general view of Uzbek literature after the 16th century"³. He talks about his achievements and shortcomings. It should be noted that Amir Umar Khan is the patron and leader of all the positive aspects of the Fitrat in it, as well as the development of the literary works listed above.

² Gulkhani. Zarbulmasal, T: Spirituality - 2006. Introduction.

³ Fitrat. Selected works. Volume 2. - Tashkent: Ma'naviyat, 2000. - p. 5.

In particular, referring to Gulkhani's work "Zarbulmasa", which was created at his suggestion and initiative, Fitrat says that "during this period, it can be seen that Ferghana court literature paid special attention to folk literature."

During the research, we tried to develop our own classification, different from previous studies. On the basis of the table below, attention was paid to their chronological classification and interpretation of proverbs, whether each proverb has a modern alternative or synonym, and which images are used in the conversation. In the work, 178 proverbs and sayings from folklore samples used by the people were separated and placed in chronological order. Although there are some flaws in the analysis, it is part of a small case study.

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