

Oriental Style of Eloquence in the Collection of Fables of M. Sh. Gulkhani "Zarbulmasal"

Mukhammad Bakayevich Fayzullaev

Associate Professor of the Bukhara State University of the Republic Uzbekistan

ABSTRACT: The article is devoted to the work of the Uzbek fabulist Sh. M. Gulkhani, who is famous for his collection of fables "Zarbulmasal." In addition, some of the customs and practices that make life difficult for the poor are criticized.

KEYWORD: Zarbulmasal", proverbs and sayings, stories about an owl, matchmaker, kalym, rogue and robber, eloquence, customs and rituals, matchmaking, butcher, Owl, Kuigun, groom, Gunashbanu, Kulankir-sultan, Yopalak-bibi (owl), Cardan, caravaneer, patience.

Unfortunately, the exact information about the life of Gulkhani is unknown. He was born in the 70s. XVIII century in Kokand. It is known that he worked first as a bath attendant, and then as a nuker at the court of the Kokand ruler Umarkhan. Nevertheless, he experienced an acute material need, and the concern for his daily bread did not leave Gulkhani for the rest of his life. The poet died in the 20s of the XIX century. Gulkhani's lyrical heritage is small in volume. He, like many poets of that time, wrote in two languages. To date, only his twelve gazelles and one qasida have been found. Most of the gazelles are given in the tazkir "Poetic Collection" ("Mazhmuai Shoiron") by the famous poet, literary critic and critic Abdukarim Fazli, who was a contemporary of Gulkhani and headed a literary circle at the court of Umarkhan.

There is also information that there is a Gulkhani diwan, which, however, has not yet been discovered. The existing lyric works do not give a complete picture of Gulkhani's poetic talent.

A distinctive feature of his lyrics is their social acuity. So, for example, in one of his poems, written on the Amiri gazelle with the redif "my finger", Gulkhani at the very end expresses some dissatisfaction with the rule of Umarkhan (Amiri), which was quite bold at that time. The veil inherent in oriental poetry earlier, allegory and grace began to gradually give way to realistic tendencies, satirical sentiments. Even by those few works that make up the poet's lyrics, one can judge about his talent, embodied in original works.

However, the poet Gulkhani gained wide popularity and recognition thanks to his famous collection "Zarbulmasal" ("Parable"), or, known from other lists as "Owl's Tales".

"Zarbulmasal" was created by Gulkhani in the last period of creativity. Gulkhani wanted to create a work that would fully express his social position, his passionate desire to express himself in an artistic form about the injustices and numerous problems existing in life. It was extremely difficult, almost impossible to do this within the framework of traditional poetic genres.

That is why, apparently, Gulkhani is looking for a new form of presentation of his views on life, based on progressive humanism.

The artistic structure of “Zarbulmasala” is complex. The work includes inserted novellas, fables, short stories, mainly of satirical content, united by a common compositional structure. At the same time, Gulkhani adorns her work with a large number of proverbs and sayings, which makes “Zarbulmasal” a bright, figurative work.

“Zarbulmasal” is a story-driven work, written like a folk tale, with images that are understandable and close to the people, in a simple and accessible language. This is largely due to its popularity.

In allegorical stories from the life of birds and animals, Gulkhani with great skill writes about the greedy, vengeful and dishonest feudal lords who, under the guise of religious beliefs, good intentions, cruelly deceived and exploited ordinary people. It is interesting to consider some of the fables that fully characterize the work of Gulkhani.

For example, a small fable “A camel and a camel”. The content of the fable is as follows: the Fergana caravan operator had a camel who gave birth to a camel. The caravan set off when the little camel was still very weak. Despite this, he also set out on a journey. Suffering greatly in the desert from the sultry sun, he began to lag behind his mother. Fortunately, the caravan stopped for a short time so that it would be possible to straighten the load on the camel's back, which had strayed to one side.

The most famous is Gulkhani's fable "The Turtle and the Scorpion". In this work, which is still relevant today, the author very succinctly and figuratively shows the character traits of low and unworthy people who pay for goodness with ingratitude. Their black soul, together with dirty thoughts, will invariably make themselves felt at the most difficult and crucial moment. But despite everything, evil will not go unpunished.

In many of its ideological, thematic and compositional features, “Zarbulmasal” by Gulkhani is close to the work of the 6th century “Kalil and Dimna”. Gulhani was able to creatively rethink and skillfully embody many elements from the masterpiece of Indian literature.

Now let's pay attention to the methods of eloquence of Gulkhani in describing the terrain of the heroes of the fable:

“They say that in the past unfortunate days in the region of Fergana the ruins of an ancient city from the times of the kingdom of Kaikobad towered. A certain eagle owl Bai-oglu settled there. The air of those places was very pleasant, especially in spring, when from the abundance of herbs and flowers, the ruins began to sparkle and shimmer like the loose tail of a peacock. And nearby, at the distance of one yagach, was the dwelling of the owl Yapalak-bibi, inherited by her from her fathers and grandfathers. Bai-oglu had a daughter, so beautiful that the rising star itself faded before the shine of her face. Her face is more beautiful than the sun and the moon, Before her, and honey and sugar, all sweets are confused. The steppe owl's daughter confused the whole country ”

Nuclear words of description: unfortunate days, ruins, an abundance of herbs and flowers, like a loose tail of a peacock, her face is more beautiful than the sun and the moon, before her, honey and sugar are all embarrassed. no account. For example, “Do not rush, there would be a head, but a hat would be found.” “When a rich man boasts, they listen to him, but when a poor man boasts, they beat him.”: “A false word does not live”, “Shame is worse than death”. And it also says “The stick will sooner break than bend, the young man would rather die than disgrace himself.” little grief "; “If you say a word to a deaf person, it will pass deafeningly.” “When the patient recovers, the doctor himself comes without a call.” “Don't be lips, but be feet.” “Legs run for food, and tongue runs after trouble.” "Equality is found with equal." Many proverbs and sayings that Gulhani used require commentary.

Therefore, further we will select microtexts for analysis. In one paragraph, which consists of three sentences, six wise proverbs are used. Look: "And the owl protested:" Why are we worse than him? " you will close the moon with a hem. "As a sparrow feed, but he will not weigh as much as a batman"; "A ferret, though toothy, but not a lion"; "A quail, though a predator, but his strength is only enough for a quail." dialogue: "The owl and says:" So you consider us poor and wretched? You, apparently, do not know the proverb: "No matter how small the speck, it hurts the eye." Go! Than to speak my teeth, you talk to Bai-ogly "!" says ". Should you call your son Kulankir-Sultan? Such a name will suit the bird of happiness-humayunu or gyrfalcon, or the Falcon, or the eagle or other kings of birds." "All the same, isn't my son's prowess visible by his claws and beak? You're right," said the owl. "A lamb that will become a fighting ram has a bulging forehead, a boy who will become a real man has a wide forehead. You probably think the dumplings are still raw. But believe the proverb: "The father will not cope with the fly, but the son of the boar will prevail." No matter how much you say the word "halva", your mouth will not be sweet because of that. " There is no doubt that the East is a delicate matter and the eloquence of fables is an example of this.

In the fable "zarbulmasal" Gulkhani mentions not only his city Namangan, but also the great fabulist of the East Jami, as well as the Indian fable "Kalila and Dimna": ... This will punish anyone who does not take up his own business. This is described in detail in Jami's poem "The Golden Chain". The people say: "Know your place." "The glory of the city of Namangan is great, but the tablecloth is empty." "There are crumbs of flour in the house, and in the yard there are two ovens for cakes." "The mouse itself is cramped in the hole itself, but it still pulls something to itself." - All this has been said about you. The owl said here:

"O blind man, enough! You are here chatting about the arrogant crane, which died, getting stuck in a swamp. I heard a story about the sighted and the blind: how the sighted did not obey the blind and, out of shame, let himself be stung by a snake and died. If I begin to tell you everything, our good deed will be delayed. If you want to know the details, you will find it in the fables "Kalila and Dimna".

Gulkhani's fables are adorned with poetic lines, where it is about patience, which is a reliable instrument of people's lives. "Oh, impatient," said the owl, "be patient until you gather your strength and then it will be fine. Good people say this about patience:

Be patient and believe in the goal.
 Barren sands, salt marshes
 Patience turns into flower beds.
 Patience heals us from all pain.

 Dressed with roses bushes that pricked us.
 Patience gives us strength in the prairie.
 Fatigue, pain, resentment - endure everything!
 And they also say:
 He who is patient will have the sourest fruit
 It does not give acid, it gives the sweetest honey.
 And whoever is impatient will reach the sooner
 Not his chosen goal, but his own death. "

"Alas," said the owl, "to endure in trouble, to be content with fate - I have no other remedy. But patience is nothing but sorrow and grief. Waiting patiently and letting go of a good deed is not good."

And the burrowing owl objected: "The bad thing is death!" Is the one who sends someone for the right cause the same as you, an owl? Have you not heard perhaps the words of the wise: "You will speak gently, and the snake will come out of the hole." And I will not go with your unreasonable order. The Tajiks have a saying: "If you are not able to exert yourself, you will break your spine." Further, we are talking about envy. "Oh, owl," said the owl, "you obviously want to hinder a good plan. It just comes from you with cold envy." a deceiver in a cauldron will not boil the brew, and if it does, it will not thicken. " the fish recognizes, the fish does not recognize, the creator recognizes. "First, I will go to Kulankir - the sultan, admire his beauty, listen to his clever speeches, and then perhaps I will go to Bayoglu as a matchmaker."

The difference between Gulkhani's fables and all other fabulists of the world is that all the fables of the collection are interconnected and add each other. For example, the fable "The Little Camel", the story of which is told by the Owl from the fable "The Stories of an Owl."

Apparently, you do not know the story of how the baby camel argued with the camel-mother. "

"Tell the story of the baby camel," asked the hoopoe, and the owl said:

"In infancy they told me:

There lived a caravaneer in old Fergana.

The poor man had a camel

And gave birth to the baby camel to the spring.

The camel has gone to the right path,

The journey was long, and the burden is heavy!

There was unbearable heat in the desert,

And he burned the thorny bushes to the ground.

The baby camel set off to catch up

Mother walking in a caravan.

Barely holding on to thin legs

He lagged behind, then he ran again ...

The last lines of the fable speaks of the plight of the camel and the future life of the camel

The mother looked at her cute son.

A river flowed from her eyes -

"I am not going myself, - I am led by

Almighty master's hand.

You don't know yet that I am a slave

And the same fate awaits you.

If there be a speck of dust of will I have,

I would have thrown this burden off my hump! "

A special place in Gulkhani's fables is occupied by national customs and rituals, in particular matchmaking, which is adorned with an abundance of proverbs and wise words: "It is a good custom to talk during a meal, to be silent over food like animals is not characteristic of noble creatures." - answered the owl, - but the ancient sages had a saying: "First food, then - conversation." But "once you came for water, do not hide a bucket behind your back." moon-faced Gunash-banu. Recognizing her as a worthy bride for Kulankir-sultan, the son of the owl Yapalak-bibi, I came to you as a matchmaker. Give a benevolent answer, I will listen to him and go home. "

"It is true," answered Bai-oglu, "my child has reached marriageable age. I will ask her herself and give you an answer."

The owl got up and went to his daughter and said: "Oh, my child, Kulankir-Sultan, the son of Yapalak-bibi, fell in love with you, and sent a matchmaker to me. What answer will you give?"

Here Gunash-banu, as is the custom in our time among educated girls, bowed her head, as if saying: "Silence is a sign of consent." Oh Bai-oglu, take our words, we are leaving. Otherwise, an owl will come and defeat you in an argument. The trail of a donkey on the frozen ground is not visible, but in the mud it is visible. "" It's good to fight with a familiar enemy, "Bai-oglu answered.

"When the enemy is gone, do not cut the ground with your sword," argued Cardan.

And the feline, close to Cardan, took offense at Bai-oglu for his arrogance and repeated to him a good proverb that the owl once said to the owl: "If a bad horse grows a mane, he does not allow another horse to be tied beside him; if a bad person gets rich, he will not put his neighbor to eat with him. "

When the kobchik said these words, Cardan added: "There is no hot shower without heat." Hey, Bai-oglu, take your daughter to the nest while she is clean, because Emir Navoi said:

"If a daughter argues with her mother every day, it means that someone outside has become a heartfelt friend to her.

So she needs a different family in the groom's house. Otherwise, why would she argue? "

Then Bai-oglu got angry and shouted: "You seem to be saying that my daughter has another confidante of secrets. Truly:" A good person, when he speaks, caresses, a bad person, when he speaks, bites. " to tell?".

"You are an amazing simpleton," said Cardan, "Your speeches are similar to the words of the ignorant Amin Atabay, who bought shoes for his wife at the bazaar and, showing them to an unfamiliar butcher, asked: "Are these shoes on my wife's feet?" And the butcher replied: - "I haven't seen your wife's leg. You are truly a fool. "I just brought to the word an ancient proverb. I do not know your daughter's habits. There is a proverb:" What a donkey's disposition is, only the owner himself knows. " the form of presentation was able to name the names of the devastated cities and villages (for which they could behead him), which Sych presented to the place of kalym (ransom), which ends the wedding ceremony: Kuigun, as authorized by the bride, sat down. The Nightingale began to read the marriage contract in a clear, sweet-singing voice. The owl looked at Kuigun and said: "Tell me, what is a kalym for a daughter?"

"The common people say:" From where a big ship sails, from there a small one sails, "said Kuigun," You know and understand that a kalym for her aunt was a thousand ruins, a kalym for her was also a thousand ruins. "

Then the owl said:

"We have already reported that ruins cannot be found in the Fergana kingdom. But if you want to get ruins from Maverannahr, I will give you whatever you ask for."

"You, apparently, have not heard the saying: "Let it be a goat, if only it gives milk," said Kuigun.

"Okay, it's coming," said the owl, "and said, lowering his voice: "Oh, those present, listen! Saray, Khilyan, Itarchi, Chun, Mangyt, Keneges, Yangi-aryk, Ganchi, Gazan, Darak, Khozhda, Takhir, Najidiya, Kizyl-Kurgan, Bek-Abad, Khayrabad. "

Literature:

1. Gulhaniy. Zarbulmasal. "Kituvchi", -T, 1972
2. N. Xudoyberdiyeva. O'zbek romanlarida tarixiy inversiyani berish usullari va vositalari.https://scholar.google.com/citations?View_op=view_citation&hl=ru&user=mKvKqqIAAAAJ&citation_for_view=mKvKqqIAAAAJ:u-x6o8
3. Turdieva N.S. (2021). Didactic conditions for the formation of attitudes toward education as a value among primary school pupils. Middle European Scientific Bulletin, 10. Retrieved from <https://cejsr.academicjournal.io/index.php/journal/article/view/368>
4. Turdieva NS, Akramova U. I. The Role of Development of Ecological Education and Ecological Culture of Younger Schoolchildren in Modern Society // BarqarorlikvaEtakchiTadqiqotlar online ilmiy zhurnals. - 2021. - T. 1. - No. 5. - S. 477-483.<http://www.sciencebox.uz/index.php/jars/article/view/383>
5. RM Ibodovich, TN Saidova - European Journal of Life Safety and Stability. Problems of teacher mastery in school practice and the history of pedagogical thought. indexedresearch.orgfile: /// C: / Users / user / Downloads / 98-Article% 20Text-341-1-10-20211104% 20 (7) .pdf
6. Saidovna, T. N. (2020). Raising the attitude of primary school students to education as a value. ACADEMICIA: An International Multidisciplinary Research Journal, 10 (10), 506-510.<https://scholar.google.com/scholar?Cluster=13501754779403365215&hl=en&oi=scholar>
7. Saidovna, Turdieva Nigora. "Raising the attitude of primary school students to education as a value." ACADEMICIA: An International Multidisciplinary Research Journal 10.10 (2020): 506-510.
<https://scholar.google.com/scholar?cluster=13501754779403365215&hl=en&oi=scholar>
8. Sadridinovna, Nuritdinova Shahnoz. "Representation and Interpretation in Children's Poetry." Middle European Scientific Bulletin 10.1 (2021).
<https://cejsr.academicjournal.io/index.php/journal/article/view/361>