
The Didactic Value of ``Zarbulmasal'' Written by Gulkhani

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Abstract: This article presents the educational value of Muhammad Sharif Gulkhani's work ``Zarbulmasal'' today, as well as the interpretation of its stories, proverbs, and advices. This work is an artistic work built on the basis of prose storytelling, in which the events of material life, the character of people belonging to different social classes and their relationships are metaphorically transferred to birds. The article explores the didactic aspect of these views.

Key words: Gulkhani, ``Zarbulmasal'', advice, ``Monkey and Najjar'', proverbs.

Muhammad Sharif Gulkhani, one of the great representatives of Uzbek classic literature, lived and worked in Kokan at the end of the 17th century and the beginning of the 19th century. Some information about his life and work is given in works such as ``Majmuai Shoiron'' written by Fazliy Namangani, ``Tuhfat ul-ahbob'' by Qari Rahmatullah Vozeh, ``Sabot ul-bashar va tarixi muhojiron'' by Dilshad Otin. The poet chose the nickname Gulkhani because he worked as a fire-lighter in a bathhouse for a short time. Also, he created under the nickname Jur'at for his enthusiasm and fiery spirit. Gulkhani spent nine years in the ranks of the servants of Khan of Kokand Amir Olimkhan. The poet, who studied literature through independent reading, was attracted to the circle of court poets by his brother Amir Umar Khan (poet Amiri), who took the throne after the death of the Khan. Gulkhani's works have been allocated several places in the ``Majmuat ush-shuaro'' tazkir, compiled by Namangani on the request of the khan, who is also a talented poet. The poet's Uzbek ghazals, such as ``Az chashmayi man'', ``Ey to`ti'', and ``Birun'', are extremely readable from an ideological and artistic point of view. They can be included among mature examples of romantic lyrics. A Persian ghazal with ``Angushtam'' radix, written by the pseudonym Jur'at, has reached us. Gulkhani was a talented poet, but in the history of our national literature, he took a place as a master of prose, the author of the famous ``Zarbulmasal''. It is noted in the preface of ``Zarbulmasal'' that Gulkhani finished this work with the recommendation of Amir Umar Khan.

And critical-humorous work that artistically expresses serious social content in a metaphorical way. It talks about the problems of social life, complex relations between different class groups in the society, interactions between people, traditions, folk ceremonies in a metaphorical style. Gulkhani describes events and incidents in social life, nobility and lowliness, justice and violence, generosity and greed, humility and arrogance, contentment and greed, politeness and rudeness, gentleness and rudeness in human nature and practical activities. he transfers negative signs with artistic skill to the language and actions, aspirations and actions of birds and animals and expresses his attitude in life scenes with their participation. Of course, every reader who gets acquainted with the work will immediately understand that it is not about the activities and conflicts of birds and animals, but actually about the representatives of different tribal groups in human society. The points of the participants of the work are built on the basis of wide use of folk proverbs, matal, wisdom and stereotyped combinations and expressions. The story of the work takes place in the ``old city'' located in the ancient ``Fergana climate''. Kulangir of the Yapalokqush clan, who lives there, hesitates to marry the sultan, and the Owl and the Owls'

daughter, who lives there, send Korqushi as a suitor to Kunushbanu. After arguments and arguments, the amount of money given to the girl's side is 1,000.

And poetic issues, short stories and stories that are logically connected with the leading content. These wonderful works of art are mainly in the form of moral education, they promote the ideas of honesty, correctness, nobility, love, loyalty and loyalty, greed, arrogance, recklessness., condemns negative signs such as ignorance, betrayal. Here we will consider them from the didactic point of view in proverbs. The poetic verses in it can be divided into spiritual groups such as admonition, patience, generosity and avarice, sweetness, love, love:

If we pay attention to the poetic verses with advice, we can observe spiritual groups such as doing good and love for Allah.

1.Odami ko`p hiylavu tadbir etar,
Lek ishni oxiri taqdir etar.

2.Zonki dar ofoq barno-pir
Hech kas az juft nadorat guzer

3.Olamda nimarsa yo`qdur suvdin totliq,
Bir yerda maqom etsa ganda bo`lur.

4.G`am hujum etganda besomonlig`lim ortar mani,
Mezbon hijolat chekar har necha mehmondin tanish.

5.Parvozi bandage baxudo namerasad,
Ey xok past bosh balanddast osmon.

6.Dam hama kor mashvarad boyad,
Kori bemashvarad neku noyad.

7.Tavakkaltu Allohni degan er,
Na talqon-u, na qolqonni g`amin yer.

8.Gardun bila yerga boq fikr et,
Va yer qandog`-u ko`k nechuk.

If we look at the verses that encourage a person to be patient, it is stated in these verses that patient people achieve success, and impatient people fall into difficult situations:

1.Sabr bila basta eshikdur kushod,
Sabr bila topdi eronlar murod.
Sabr bila xor guliston bo`lur,
Sho`ra zamin bog` ila bo`ston bo`lur.
Sabr saning dardingga darmon bo`lur,
Sabr qilom bandaga farmon bo`lur.
Barcha eshik ochgusidir sabr qil,
Sabr qilu sabir qilu sabr qil.

2.Sabr qilsang g`oradin halvo bitar,
Besabrlar o`z ayog`idin yitar.

Generosity and stinginess. If we look at verses about patience, we can see that only if a person is generous and open-handed throughout his life, he will be worthy of the respect of the country, and stinginess is condemned:

1.Karam na erdi baxillik so`zini deding ey shoh,
Oz oshni berguncha bundin ziyoda o`t-o`lan.

2. Az karam nest madxali kardan,
Xon nihoni taomi xud xo`rdan.
Bez az on tufrai otash,
Ki nashud zo gurusnai dil xush.

examples such as "Monkey and Najjar" and "Tortoise and Scorpion" are written with high artistic skill. In one of the mentioned parables, through a life picture, "don't rush into a job you don't know, don't study, and don't have enough sense for, first master the craft well, then you won't be a pand!" it is recommended not to approach the bad at all. In contrast to such moral and educational parables in "Zarbulmasal", in the parable "Divorce with a camel" a pure social theme has been brought to an artistic conclusion. In it, you can clearly hear the sad response of a helpless camel to the cries of a hungry and dehydrated camel.

Ko`zlarining yoshlari suvdek oqib:
"Ko`rki, - burundiq kishini qo`lida,
Ul kishining ko`zlari o`z yo`lida!
Menda agar zarra kabi ixtiyor
Bo`lsa edi – bo`lmas edim zori bor!"

"Zarbulmasal" is one of the most mature examples of Uzbek literary prose. The language of this work, written with extensive use of colorful visual aids, including complex saj, is extremely sweet and attractive, and has played a great role in acquiring a truly folk spirit of the work. For example, if we take the story "The Tortoise and the Scorpion", it can be seen from the name of the story that it is a story full of conflict, because the turtle and the scorpion are completely opposite characters. Why is a turtle a harmless animal, and a scorpion an aggressive insect? The juxtaposition of these two characters in the story is a sign that good and evil always come together with people.

"Maymin and Najjar" in the work is written in the style of advice. One day, a monkey living in the forest saw a carpenter burning wood. When the carpenter went to fetch the hole he had forgotten, Monkey wanted to do his job. But the monkey's mind did not understand the essence of the work, he tried without knowing the method of work, as a result, his tail got stuck between the wood and lost his tail. This episode at the end of the parable is described by Gulkhani as follows: Jahddi ran as smoothly as he could, That is, he spread his wooden stick, Mindi was like a najjar on the wood, Kosibi was like a purkar. Gone with the passion of the craft, his tail fell on the wooden fork. Maybe it's not possible to get caught, but it's impossible to get rid of it. There is no story of a man's gender, the only thing left is the contribution of his tail. In this fable, people who show their ignorance and incompetence by showing their incompetence are ridiculed. In the parable, there is also a criticism of some imitative and flattering poets in the court of Amir Umar Khan.

In conclusion, every stanza, parable, story, proverb contained in Muhammad Sharif Gulkhani's work "Zarbulmasal" is instructive, didactic, moral and has great educational value. The presence of Turkish and Persian poetic fragments in the composition of the work indicates the high skill of the creator. Scientific and didactic research of these verses is important both in linguistics and literature.

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