

Main Subject way of "Zarbulmasal"

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ABSTRACT

"Zarbulmasal" - a work with a complex plot. It has a molded main plot line. There are side subject lines molded into the main plot. In the formation of the scientific-critical text of the work, special attention should be paid to the logic and rigor of the plot.

ARTICLE INFO

Article history:

Received 23 January 2022

Received in revised form

29 January 2022

Accepted 14 February 2022

Keywords: example, subject, work, event, story, creation, folklore, value, idea, content.

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I. INTRODUCTION

The proverb is one of the oldest popular genres of Uzbek folklore, which reflects the worldview, attitude and moral norms of our people. Proverbs are a synthesis of the spiritual image, ideals, dreams, aspirations and opinions of the working people about nature and society, a generalized expression of life experiences.

A proverb is an example of logical observation, a wise thought that summarizes the rules of etiquette and morality. They have long lived as an expression of the wisdom, intellect, and thought of the people; has been a tried and tested, life-affirming concept. Proverbs are of great educational value.

Proverbs are not only a generalization of popular ideas, life experiences, and opinions, but also a figurative expression of truth, a judgment on a particular issue. The proverb is a concise, well-crafted, figurative example of a broad meaning. A sentence, a sentence, is not superfluous. Each word is clear, used in its place, and significant, with its own rhythm, tone, and composition.

II. MATERIALS AND METHODS

The place of the event described in "Zarbulmasal". The essence of the work cannot be reached without a clear picture of the place where the birds' relationship took place, without which it is impossible to compose a text. Before beginning the description of the event in the work, the author notes that it took place "in the old city, where the king of the Kaykubod cavalry remained in the Fergana climate in the unfinished history of the Old Testament." The name is mentioned several times throughout the story. For example, the Butterflies look at the Owl and say, "You didn't like us when the Kaykubod of Kaykubod Shahrستان died." Elsewhere in the Emirate of Bukhara, it is said that "the city of Kaykubod became jealous and turned to people."

From the content of the story it is clear that Kaykubad Shahrستان was an ancient city in the Fergana climate, named after the equestrian king Kaykubad. caught.

In the examples of folklore, written literary and historical sources, the name Kaykubod is rarely used as a place name. This name is not one of the most actively used traditional names, such as Bukhara, Samarkand, Kashmir, Baghdad. Therefore, the question arises as to whether the name given by Gulkhani is historically real or legendary. If so, in which part of the Fergana climate can its place be? The content

of the parable, observing the historical basis of some of the scenes in it, we came to the conclusion that all the words spoken in the play have their own vital basis, and nothing in it is uttered in vain and unfounded.

The fact that the story is told in the language of birds must have increased the popularity of this work. According to this conclusion, when the author says "Kaykubod Shahrستاني", it is not an abstract place meaning "some ancient city left by Dacianus", but a reader who understands and enjoys the name of the work, which is not unfamiliar to his contemporaries. a specific place - the ruins of a certain city.

The name "Kaykubod" is inscribed in the works as "Kay Qubod". Kay is a word meaning great, lofty, high-ranking, and was used by the ancient Iranian peoples to mean "king", "emperor". During the Sassanid period, kings were honored with the title "Kay", "Kay Qubod", "Kay Kovus", "Kay Khisrav", "Kay Lohrosp". Place names attributed to the Kayans were also found in Central Asia. These include the ruins of the city of Kaykubodshah in the Shahrituz district of Tajikistan, and the ruins of a city that was the center of ancient Ustrushna, which Greek historians call Kiropol. Scholars attribute the city of Kiropol to the ruins of the Qagqaha hill in the village of Shahrستان, west of present-day Uratapa.

1. Literary scholar E.Shodiyev, in describing the place of events in Zarbulmasal's work, wonders whether Gulkhani meant the ruins of this Shahrستان.

2. But in this play it is written that this place is "in the climate of Fergana". The area around Uratapa is also considered to be part of the Fergana climate, but given the fact that the play "Fergana State" (Kokand Khanate) is meant by the combination "Fergana Climate", it is necessary to change this opinion.

In general, "Zarbulmasal" deserves special attention in terms of its ideological direction and art. It reflects the spiritual maturity of man, the ideas of self-realization with artistic sophistication. "Zarbulmasal" is a unique example of Uzbek literature as a multi-plan, interesting plot line, rich in folklore, a very popular metaphorical work. It reflects the recent history, national values, customs, language treasures and proverbs of our people.

The main plot of "Zarbulmasal". "Zarbulmasal" is a work with a complex plot. It has a molded main plot line. There are side subject lines molded into the main plot. In the formation of the scientific-critical text of the work, special attention should be paid to the logic and rigor of the plot.

The main plot begins with the narration of the narrators and ends with the achievement of the heroes. The incident took place "in the old city, where the king of the Kaykubod cavalry remained on the eve of the Old Testament Nofarjam." A girl named Kunushbonu grew up in Boyoglu, and a son named Kulangir Sultan grew up in Yapalakkush. The butterfly asks for Boyoglu's daughter for her son and sends Korkush as a gift. The owl demands a thousand spoiled chords for his daughter's hair. During the reign of Amir Umorkhan, the Kokand khanate prospered and it was impossible to find so many walls. In the end, they do a good job by listing the ruined lands of the Bukhara khanate. This is the main plot of the work.

It should be noted that the main plot of "Zarbulmasal" - the relationship between owls, the demand for thousands of perverted chordevor for a girl in the form of small episodes in historical sources up to Gulkhani also occurs. For example, in the 11th article of Nizami Ganjavi's "Mahzun-ul asror" it is narrated that Nushirvan went hunting in a remote village and two birds were "talking" in an unusual way. According to the minister, the birds were talking in the way of worship, and one of them demanded from the other to give the ruins to himself. The second bird replied, "If our king survives, there will be a hundred thousand ruined villages." The same content is expressed in a different form in the work "Siroj-ul mulk" by Abu Bakr Muhammad Tartushi, which predates Nizami. Among Rabguzi's stories, Khoja's stories, we come across such episodes as above, but each of them has a different content, a different direction. In fact, Gulkhani expanded this subject to the level of an epic work, gave it a deep social meaning, introduced a large number of characters, turned the course of events into an exciting dramatic pattern. On the basis of this event, he created a new work in terms of language, style and art. Most importantly, Gulkhani tied the strings of the Uzbek people's spirituality into a single thread by striking out the birds.

Components of "Zarbulmasal". The work has the appearance of a "collection" of stories, consisting of various proverbs and stories. The author himself mentions in this book that "four hundred percussion avomunnas are described in detail." Based on this information, some people say that there are more than

400 (or less) proverbs in "Zarbulmasal". folk sayings go to about 200. In addition to "proverbs (proverbs, sayings)", the examples of "Zarbulmasal" include various literary passages (proverbs), stories and narratives, hadith narrations, literary arts, expressions, stories and narrations, hadith narrations. , literary arts, means of artistic expression of expression, and sometimes even methods and forms. Taken together, the Zarbulmasal parables number about 300. Among them there are many stories and tales, which have an independent plot and are formed in the main plot of the work. It is important to know the place of these stories in the work in the formation of the scientific-critical text and in determining the level of integrity of the manuscripts. To do this, you need to pay attention to the important points of the main plot line.

III. CONCLUSION

The ideological content of "Zarbulmasal". The content of this small work is so wide that in relation to it "what is the ideological content of this work? It is impossible to ask a general question. A person who does not understand the essence of the work may not understand some parts of the text, may be skeptical of the correct word or sentence. The play lists the lands destroyed by the famous Movarounnahr - Admiral in Bukhara - the believer Sayyid Muhammad Umar Khan. As a result of a misunderstanding of the author's intentions, the word "violated" was "corrected" in print as "composed", "standing", and it remained in the text of the work until later years. If a person who is aware of the content of the work does not find the "violator" correctly, he would not accept the "compiler" and "standing".

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