



IDEOLOGICAL-LITERARY FEATURES OF PAREMIC GENRES (IN THE EXAMPLE OF HISTORICAL-PROSE WORKS)

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Article history:	Abstract:
Received: January 7 th 2024 Accepted: March 3 rd 2024	In the article, the paremic genres of proverbs, sayings, parables, proverbs, which are found in historical and prose works, are analyzed. Issues such as migration of folklore genres to written literature, changes in it, improvement of genres have been studied. The visual and artistic characteristics of paremias found in Mirzo Ulugbek's "History of the four nations" (Ulusi arbai Chingiziy) and Abulgoziy Bakhodirkhon's "Shajarai Turk" works are written. The fact that the authors of the work skilfully used folk tales and wise words is scientifically substantiated. It has been proven that folk tales are related to the activities of historical figures, and proverbs are spoken in the language of historical heroes. The teachings feature of paremias in the nature of instruction and advice, educational importance is revealed. Genres of paremic type are characterized by the predominance of intellectual knowledge and the fact that they arise on the basis of the long-life experience of the people. In the article, a reaction to the researches on the subject was expressed and comparative analyses were carried out.
Keywords: Paremiology, proverb, parable, wisdom, sayings, "History of the four nations", "Shajarai Turk", analysis, idea, literary skill, educational value	

INTRODUCTION

Paremiology is a science that studies folk wisdom. "Paremia refers to compounds that are stable in the language, come syntactically in the form of sentences, and are used to convey instructional and educational content" [6]. Sarimsakov made several speeches in the press about the fourth literary type "paremia" in literary studies. Among these are the scientist's articles entitled "Reflections on Literary Types", "The Nature of Paremic Experience" [23; 71]. B. Sarimsakov spoke about the nature of the paremic type and noted that "this form of artistic experience differs from the experience characteristic of the above three literary types by its stable nature and the superiority of the mental ratio over the emotional ratio in its structure" [17]. Because proverbs and proverbs, riddles and aphorisms express not the events themselves, but thoughts and conclusions about them in a concise form. Based on this, the scientist includes aphorisms, figurative expressions, catchphrases, concrete expressions, logical and illogical expressions, history, problems and individuals in written literature along with proverbs, proverbs and riddles. The genres included in this type are distinguished by the figurative expression of extraordinarily wise thoughts of universal importance. "In historical works, artistic interpretations are also given through parables (proverbs), lessons, wisdom, expressions, and sayings of fathers" [23; 71].

EXPERIMENT TECHNIQUE

"M. Temirova, who studied paremic genres using proverbs, comparatively studies Uzbek and Kyrgyz proverbs" [19; 17]. The term "narrative" has existed among the peoples of Central Asia since ancient times and had various meanings. Initially, "some genres of folklore were called by this name. It happened in the literary process and appeared at the core of the culture and moral philosophy of the Turkish peoples. "Zarbulmasal" is an Arabic word that means to hit (criticize) the guilty with a fable" [11:44]. "Muhammad Jobalrudi (XVII century) used this word as synonyms of parable and elsewhere he used it in the sense of a symbolic story. Zarbulmasal was originally a separate genre of written literature. In the history of "History of the four nations" it is said that the events related to Oguz Khan's attitude toward his wives, his love for his younger wife, and the burning of his previous wives in the flames of jealousy became a public sensation. "Zarbulmasal" refers to stories about Oguz Khan and his wives. In the folklore of Turkish peoples, works belonging to various genres are called **norration**. "Norration" is an Arabic word that means three various meaning: the first is action, movement; the second is to tell a story; thirdly, separate genres of the oral prose type, short story, fairy tale and sayings are treated as narrative. A proverb is basically a wise thought, set of aphorisms. So,

the proverbs glorify intelligence, manners and wisdom and allow understanding and evaluation. The term narration has two means. One is a teller, narrator, and the other means a story. Narrative works mainly fulfil an educational and aesthetic function" [23; 71].

RESULTS AND DISCUSSION

In "History of the four nations" and "Shajarai Turk" folk tales are effectively used. When Kara Khan's son accepted Islam, his father was shocked and even though Oguz Khan is dear to my heart, I will do his work with a sharp sword. The incident is given in the poem, "Who has left his father's religion, should be cut off with a dagger". The poem about Ongkhan's death at the hands of Tayankhan Naiman: "The world sometimes gives you milk, sometimes it gives you blood. Do not be a king or an army, you cannot escape death [23; 71]".

Narrative has a paremic character and provides an instructive summary of major events. Instead, a small summary points to big events. Mirzo ulugbek refers to the same aspects of the genre and manages to ensure the nationalism of the events. Such an approach shows the artistic skills of the author and also expresses the richness of folk oral creativity of that time.

Mirzo Ulugbek mentions the word "narrative" in several verses. However, he does not tell the whole story. For example, in the information about Tuli Khan's march to Herat, he gives the information that begins with the sentence "as they say". According to reports "Maulana Sharafuddin Khatib Chigirton and fifteen other children did not survive". [11; 175] It can be seen from this that the narration in the historical works is given for the purpose of conveying information and messages. It is noticeable that in the author's time the word "narrative" expressed semantic meaning such as story, reference, and message. The quote mentioned in the work about the kingdom of Kebak Khan is noteworthy. He narrates such rare news from the praiseworthy khan that one day he rode on a horse and went to visit with a group of special employees. [11; 245]. He was walking in the desert. He saw bones of a man in a pit and stayed there. After watching them for a while, he asked his relatives: Do you understand what these bones are telling me about? His people were stunned by the answer. Then he answered: "The oppressed are laughing because they want justice from me". Wanting to understand the meaning of this, he started to learn it. His people inquired about their village and found out those three years ago, when a caravan was coming from Khurasan and reached there, the local community took them and robbed their goods. Some of the surplus goods remained in their hands. After the events, the hero Adolat Khan (Kebak Khan) issued an order to identify all the goods and people and sent people to the governor of Khurasan. He instructed him to inquire and find the heirs of those killed and inform them about the incident. Poetry is given at the end of the narrated story. The difference between the "History of the fourth nations" and other historical sources is that each event is described in prose and poetry.

"Narrative is an instructive event; it illuminates the norms of morality in the style of debate. In the depicted event, the perfection, spirituality, and behaviour of a historical person are interpreted as an example to others. Noble views and ideas form the core of the work. Good views and ideas form the core of the work. Parable and proverb are close genres. Both are based on metaphor. However, the interpretation of the characters differs. In the proverbs and parables presented in historical works, the characteristics of being based on metaphor are almost not found" [23; 71]. "Sayings and proverbs determine the cause of the incident and draw a philosophical conclusion, suggestive intentions and ideas". Such a similarity confirms that the proverb arose from the synthesis of life events. If the proverb expresses an instructive or negative event in a single thought, concise, figurative expressions, the proverb describes the relationship of epic images as an example. Folktale is not narration. Its plot is simple. Being in the form of a biography and narrative, consisting of images and events, it mainly performs the function of information. Narrative can also appear in other literary genres and forms.

Narrative exposition is short and simple; it provides information about the place of events, conditions, the role of hero and the opponent's character. Its beginning begins with a traditional introduction, as "those who narrate, tell stories, say". The event continues in the same spirit. A knot occurs unexpectedly. It is a tool that initiates the movement of events, a component of the plot. So, the stories are distinguished by their practical significance. They encourage working with intelligence, to be always sensitive, to be ready for emergency situations, to be alert, active, and to think deeply. Pure narratives are based on metaphors, concise, simple, reliable interpretation of events. There are quote about two crows in the story of Kobil and Xobil in the "History of the fourth nations". [11; 315-316]. [It is said that for a while Xobil carried his corpse and did not know what to do with it. One day he went to a country and saw a crow fighting with another crow. One of them was killed; the surviving crow hid the dead crow under the soil. The work of the metaphorical figure in the story became the basis for the habit of the earth when a person was born. And Kobil was the first to introduce this practice.

A person always tries to achieve spiritual perfection during his life. Man amazes the world with his thinking, intelligence, ability. However, he also do disgusting condition. This situation continues at different times, sometimes outwardly, sometimes inwardly. Scholars, philosophers and sages searched for an answer to this question.

"Masal is an Arabic word that means example, saying, and story. In classic literary style, the term parable was used in the sense of proverb and phraseology [21; 146]". "In Mahmud Kashgari's "Devonu lugatit-turk" there is information about sayings genre (savlashdi). A. Abdurahmonov equates this literary genre to the parable genre. Sayings are translated in Turkish as a parable teller" [1; 331. In the examples of historical prose, this genre underwent certain changes based on the requirements of the literary process. The possibilities of the genre have expanded, it has

expressed generalized features. Abulgozi used parables to confirm and justify his opinion. For example, in the prologue of the work, there is a parable: "A helpless person cuts his own navel" ("O'ksuz o'z kindigin o'zi kesar").

In our opinion, Abulgozi said a parable, he meant folk proverbs. "This shows that he proverb was called a parable in that period. The same situation can be observed in the development of literary genres. It is worth mentioning that proverbs and wise words, even fairy tales, are called parables oral works of many people. In the first chapter of Abulgozi's work, he cites Uzbek proverbs": "If a dog gets fat, it will bite his owner". The author used this parable to describe paganism among the people who were not grateful for the tyranny of Alanchakhan's time. "Chingiz Khan's admonitions to his son's and relatives also have narrative genre. Only this is done not in a metaphorical way, but based on real events, using the traditions of folklore. In "Shajarai Turk" from the language of rulers, it is said that the rank of nothing is higher than nine, the last one is nine. It is mentioned in other parts of the work that this wise word was taken from the nine mogul khans" [23; 71].

In the description of the events of Chingiz Khan's victory over the Naimen, he quotes some wise words and proverbs. They said, "Ten darvishes fit one rug, two kings cannot fit on the earth". Or let's take a quote from the language of naiman's nobleman: "It is better to stay home than search another place". One such saying was told by Chingiz Khan to Sultan Jalalid: "If every father has a son, so is it".

"This is meaning of this saying, which was given to describe the fact that Chingiz Khan praised Sultan's deeds and admired his bravery and courage. Every father wants to have such a brave child. Chingiz Khan wrote about giving judgements and assigning jobs and positions according to each person's ability determine the educational and aesthetic function of the work. The knowledge, sayings and proverbs presented intellectual intelligence and worldview of the people of that time" [23; 71].

A parable with a concise plot is given in "About Berdibek". "Berdibek Saroyjiq came after died Jonibek Khan. They mourned that day. After mourn, all princes and nobles honoured Berdibek Khan. This Berdibek Khan was very cruel, wicked, black and evil person. He died in 762. In the memory of Yodgor Khan's death, the author cites the words to describe the process, where it is said that a lot of people died in the struggle for the throne between Abulkhair Khan's sons and relatives. "If enemy destroy your father's home, destroy together" quoting the words of Berka Khan, saying that he had fought against his fatherland, he emphasized that he collected the people he had lost.

In the "About Elbars Khan's occupation to Urganch" they say about old Uzbek's experiences: "The king is kind to the servant". The fact that Elbars Khan did not follow these words. He determined some relatives. And the result was not good either.

In "Shajarai Turk" describes an event with a parable. This proves that the parable genre remained of the parable genre. It is said that the incident is related to Dinmuhkammad and has become a parable among the Uzbek people. "After enemy left, the surviving people were brought to Sultan Dinmuhkammad. He checked people. The Sultan arrived on horse and one person was brought. Who is this? He asked. The person who brought said Hofiz Kongirat. Then the Sultan said: "You, Hafiz, are always not muslim, you are infidel!". Why do you call us infidels? Khofiz asked. Then Khofiz said: "At this time, both Muslims and infidels are known". Sultan did not say anything. This speech of Hkafiz Kongirat has become a proverb among Uzbeks since that day.

The author mentioned that during the time of Kolhkan, there was not the poor in Urgench. People said that Kolkhan became a khan, bread was a one penny. "Poyanda tells a wonderful story about Muhammad Sultan". He was not very smart. One day when his father was sitting in the courtyard, he came and said: "I am elder than Abul Mukhammad. He is a Khan and I am sultan. Do they say your verdict or not?"

Khan did not know what to say to this voice. He had a good people and he was very intelligent person. He had good words. He said: "Shall I give you this, my king?"

Khan said: "Do it". Turumchi told to Mukhammad Sultan: "When you were born, your father was Sultan. When your brother was born, your father was Khan. Sons look like their fathers. One who is born of a Sultan is called Sultan, and one who is born of Khan, is called a "Khan this word pleased the fool and went away. He also died after his father" [23; 71]. In this narration, the wisest, smartest people, their good words are conveyed to the reader. It serves to increase the artistic value of the work. Several stories about him are told in "About Polat Sultan". Abulgozi said that many stories were told about this king in his childhood. He liked to cite three or four stories about him. In one of these stories, it is said that Abdulla Khan attacked Urganch. When he first came, Abdulla Khan had returned from Yangi Ariq. When five hundred young men went to fight while he was standing at Yangi Ariq, Sultan wanted to fight with them. His young brother Temur Sultan: "Where do you go with young men?" He forbade. He left without accepting. When they went and fought with the guards, they won. Stories about Polat Sultan have a humorous character. The author purpose in this to bring a cheerful mood to the work. Though this, they managed to tell the event of the historical person.

Proverbs and parables are told by historical person. It means that they have intellectual ability. A. Abdurakhmanov in his book "About Turkish people's folklore" said that wise words are "Sav".

He emphasized that in ancient times, the word "sav" means fathers' words. This word is the general name of several genres characteristics of realistic images, that is, it is close to the term of the epic genre in modern literature. In "Devon" the phrase "father's word" is expressed by the term "sav". "Father's word" is close to the meaning of knowledge, but these two terms have different characteristics. In knowledge wise thought and words of wisdom are shortness. The creator of knowledge can also be contemporary knowledge. "Father's words" include advice, morals. A. Hayitmetov organised wise words on the example of Navoi's lyric works.

There are many examples of wise sayings in "Shajarai Turk". This book contains stories about great kings and generals. The work contains stories about great kings and generals and excerpts from their teachings and instructive words. "Ong Khan's head was brought to Tayan Khan, king of Naiman. Why did you kill such a great king and old man? He blamed his guards, saying that they should bring him alive. Tayan Khan covered Ong Khan's head with silver, turned it towards the door and put it on his throne. One day, the dry head of Ong Khan stuck out his tongue and shook it. That day he did it three times. The elders of Naimen considered supersatiation. Because of this, they were defeated by Chingiz Khan and executed".

As a literary genre, sayings (hikmat) in "Devoni lugatit -turk" the form of "otluk". In "Qisasi Rabguziy" this term came "foyda". In "Shajarai Turk" Abulgazi said sayings. "Abulgazi throws himself into the water while trying to escape from evil during the fight. He remembers the advice given to him by an old man when it was difficult to swim with his horse and clothes, and tell the story of how he escaped from the enemy by following his word". "There was an old man. He used to say that whenever you ride a horse, you must put your leg horses back. Stand by yourself. Press with one hand on the edge of the saddle. Hold the reins of the horse with one hand. If you do not do it, you never be winner". Elders help historical heroes to get out of difficult situation.

When Albulgazi was little, he told the story of Dinmuhkammad's wrongdoings, which he heard from the elders. And he wanted that the reader find the correct conclusion from this: "when we were young, the elders used to say": "Never do bad things" [23; 71]. The conclusion drawn from the essence of a historical real event is expressed through the genre of the sayings. This aspect shows that sayings have paremic character.

"Narrative, parables, proverbs and saying genres are significant in historical works due to their three main paremic features. These are: it consists of wisdom gathered from the life experience of many people; figurative expression; these types of works have a compact, relatively stable crystal form. These aspects were clearly shown in the works we analysed" [23; 71].

Uzbek folk tales are distinguished by the fact that they are based on symbolic images in promoting and defining exemplary moral norms, and denying bad vices, they rely on artistic image tools such as characterization, simile and metaphor. As we have mentioned, in literary-historical works, epic and lyric type have been used effectively in the narration of historical events. One such sub-genre is wisdom. One of the unique features of the wisdom genre is determined by its educational significance.

Alisher Navai gave information about 13 scientists in his "Tarixi anbiyo and hukamo". In the process of giving information, he gives examples about famous wisdoms. In the second part of the work called "Hakimlar zikri" information started about Luqman. Navai admits that Luqman also noted as prophet. Luqman Hakim emphasized that I carried all the burdens, but I did not carry a burden heavier than my duty, I tasted all the pleasures, but I did not taste the sweeter than sense of health, peace. Navai described Hakim's long life with two couplets:

("Yoshing Luqmondin ar xud bo'lmasa kam,
Chu borg'ungdur damdur hamul dam"). [3; 598]

It means: "Even if you are older than Luqman, you have to only one place to go.

Fisokurs is a student of Hakim Luqmon. He lived in the time of Gushtasb. The founder musical science. He noted that it is not known who studied music before him. The word also claims to be his invention. And he wrote two couplets:

("Andaki so'z safar o'ldi anga,
Sozlari navhagar o'ldi anga"). [5; 598]

It means: "He left with his word, the words are moaning.

In this way, Navai gave brief information about scientist and wrote poems about them. Lyrical digressions provide an artistic touch to information about historical figures and provide an aesthetic effect to the reader. Navai described each wisdom with two couplets. According to N. Rakhmonov, "Rabguzi gave special emphasis to sayings. Navai's quoting of wisdom is related to adapting the qualities of historical figures, and talking about the signs of scientist. This aspect also observed in Rabguzi. For example, the wisdom of Luqmani Hakim was transmitted by Muhammad a.s connected to life. Navai's wisdoms were short, and rich in content. Even before Navai, the proverbs were created creatively by Ahmad Yassavi and Sulaymon Boqirgoni. In the poetic wisdom of their work, is about Allah (God), prophets, and saints. "There are reasons why Navai did not interpret wisdoms as a poetic genre: wisdom, according to dictionaries, the most perfect of all things, knowledge, secret, short sentence. It is a useful word about morality. For the same reason, Yassavi's wisdom is an encyclopedic work.

In "Tarixi anbiyo and hukamo" Fusuli, a student of Buqrot's wisdom was miracle and gives examples. For example: "...life is short, work is long. Clever person spend this short time on something".

"..... It is not by chance that Navai gave information about prophets and sages together in work. Quoting from the words of Noshirovon's minister Buzurjmehr, it is better to acquire knowledge in youth, spend it in old age [3; 600]. ("Yigitlig'da yig' ilmning mahzani,
Qarilig' chog'in xarj qilg'il ani"). [3; 600].

It means that gather a lot of knowledge in your youth. You will need it when you're old.

It can be noted that the small wisdoms given in "Tarixi anbiyo and hukamo" are both prose and poetic at the same time, which shows that Navai used this genre in two ways

The ancient roots of the small prose genre began with the attitude of the Turkish people, especially the Uzbeks, to their ancestors. Worldview, rituals, customs and beliefs. It can be said that primitive ideal events, which are the object of poetic treatment, are formed in the form of various plot-creating motifs. They considered proverbs not as a simple work of art, but as a sacred work. According to the researchers, there is a lot of emphasis in "Devani lugatit turk" about the divine nature of the wisdoms, the wisdoms are called the "the words of my Alloh" [14; 67]. Proverbs were the main means of propaganda for the Turkish speaking people. So, its differ from another genre is divinity. The scientific study of such aspects of the wisdom genre is one of the important tasks of literary studied. The research of samples of written prose works with syncretic character is of particular importance. This shows that it is necessary to take the issue of inter-genre relations as an object of investigation. "This work, first of all, clarifies the differences and specific features. In addition, in the formation of each genre, the study of the impact of another genre determines the scope of interaction". Wisdoms are separate genre. In historical prose, its educational, paremic- aesthetic points are important. It is important that finding wisdom in historical prose, studying its history and fate, level of artistry. Therefore, separate study of each genres of this type allows determining the unknown aspects of the prose work and creating a complete imagination.

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