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LINGUISTIC FEATURES OF “ZARB AL-MASAL” BY GULKHANI

*Автор мақаласында Гулханидың «Зарб аль-масал» еңбегінің лингвистикалық ерекшеліктеріне талдау жасайды.*

*Yazar Gulhanideki “Zarb Al-Masal” dilbilgisi açısından değerlendirmiştir.*

The works of such writers and poets as Gulkhani, Makhmur, Mujrim ‘Abid and Ghazi are very important in the studying of the features of the Uzbek literary language of the late 18<sup>th</sup> and the early 19<sup>th</sup> centuries. Especially Gulkhani played a special role in the developing of the Uzbek prose of that period, in bringing its language and methods nearer to the spoken Uzbek and folklore.

Like his contemporaries Gulkhani also composed his first lyrics using literary traditions of Uzbek and Tajik writers who lived and worked before him.

Along with continuing the way of satire based by Alisher Nava’i and developed by Turdi, Gulkhani created a remarkable way of cock-and-bull stories in prose. By this he first, contributed to the development of belles-lettres after Nava’i and Babur and second, his “Zarb al-masal” created in Uzbek in the 19<sup>th</sup> century became as famous as “Lisan al-Tayr”.

“Zarb al-masal” has been preserved in a few manuscripts and copies printed in Tashkent and Qazan. As the manuscripts and prints were copied by different people and printed in different towns they differ from one another. Such differences relate to: the names, usage of some proverbs, phonetic, grammatical and lexical forms of some words in other Turkic languages or dialects. In 1977, F. Ishaqov published a critical text and grammatical sketch about “Zarb al-masal” [1]. Later V. Zahidov, V. Abdullayev, A. Qayumov, H. Nazarova, F. Ishaqov, U. Tursunov and B. Urinboyev expressed their own opinion on the work [2].

“Zarb al-masal” means ‘the word of fathers or a proverb’ and that is why it contains many different proverbs and sayings. The word is derived from the Arabic “zarb” and “masal”. “Zarb al-masal” is written in an allegoric way and its images are basically birds, animals and other creatures. By these allegoric images the author skillfully expressed the real way of life, defects of human nature and psychology.

“Zarb al-masal” is close to pieces of folklore and this idea is proved by the fact that it starts like all fairy tales, fables and ballads and the author skillfully used the method of rhythmic prose [saj’]. For example, “Bor erdi Kashmir togh”, “Bor erdi Farghonada bir sarbon”, “Anda bir boyughli vatan tutmish erdi”, “Och yurib kekirgan, oghzi birla ishni bitirgan“...,”Suratidan hech kami yuq va ma’ni bejo ketsa ghami yuq” [3]. [There was a mountain in the area of Kashmir”, “There was

a caravan leader in Ferghana”, “There lived an owl”; “That was always hungry and did its job with its jaws...”].

To depict the meaning of the work, to detail the developments and reveal the essence of images Gulkhani managed to skillfully use proverbs and sayings, fables and edifying idiomatic expressions. For example, “Oshni ta’mi tuz bilan, suvni ta’mi muz bilan”, “Oshuqqan qiz erga borsa yorchumas”, “ Bosh omon bulsa, tuffi topilur”, “Bor mahtansa topilur, yuq mahtansa chopilur” [“Food is good with salt, water is good with ice”, “Haste makes waste”, “Have a good head and you’ll find a good hat”, “A rich man can boast as he likes, a poor man cannot”], etc. Paying attention to linguistic features of these proverbs and comparing them with the actual ones we can see that most of them have been preserved with slight differences.

Gulkhani was a bilingual poet therefore he also used Tajik words and phrases in “Zarb al-masal”: Yoriki ahlast, kori u sahlasi (a friendly companion is successful companion); zuri behuda miyon meshikand (useless efforts make you sick).

In his book “Zarb al-masal” to make the nature of his images typical and individual Gulkhani widely used words and phrases spoken by ordinary people and this made the book popular: eshak oyuni, qalb qozoni, hijolat teri, ulturgan qiz, buyi etgan, ogo bulur yigit, tayloq, butaloq, burundiq, tezak, qop mundi kechak, pashsha, tushov, tovushqon, mumsiq, kuknori, etc.

Also “Zarb al-masal” included words of the old Uzbek literary language borrowed from Uzbek, Tajik and Arabic languages. Gulkhani used words belonging to the Tajik language and its dialects first in a literary traditional way and second, because he himself was bilingual and spoke an alpine dialect. Such Tajik words as gush-ear, yakbora-once, yakgaron-endless, cangpusht-tortoise, nofarjom-thankless, anjom-end, garqob-sunk and such bookish words as alaf-grass, istikhora-dream interpretation, saqat-defective, najjor-carpenter, ajuz-old woman are used in the book.

“Zarb al-masal” is distinguished for being lexically rich and stylistically peculiar. It is rich in aforementioned simple words used in everyday life as well as names of people, geographical names, names of birds, animals and creatures, ethnographical words and phrases, terms meaning various crafts, various social phenomena and status, natural elements and others:

1) names of people: Amir Nava’i, Khwaja Ahmas, Majnun, Niyazcha aghaliq, Malik Shah, Imam Husayn, Muhammad, Nuh, Sulayman, Amir ‘Umar, etc.;

2) place names: Ferghana, Qaraqchiquq, Qarasuv, Kashmir, Badakhshan, Tuy-Tepa, Chakan, Urgut, Namangan, Bekabad, Yangi-Ariq, Yangi-Qurghan, etc.;

3) names of birds: akka, olatughanoq, duck, anghit, woodpecker, oriole, owl, gyrfalcon, buzzard, teal, anqo, phoenix, etc.;

4) names of animals and creatures: horse, camel, goat, calf, dog, he-goat, wolf, dragon, mouse, bull, fly, herd, snake, rabbit, etc.

It is worth noting that the legacy of Gulkhani has not so far been studied extensively. It is high time, indeed, to set the focus on the historical and scientific aspects of his works. As Gulkhani’s works play a significant role in the history, language and spirituality of the Uzbek people.

#### LITERATURE

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3. The extracts are obtained from the following sources: Gulkhani. Zarb al-masal and Poems. Second Edition. Tashkent: “O’zadabiynashr”, 1960.

#### РЕЗЮМЕ

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**В статье автор рассматривается лингвистические особенности «Зарь аль-масал» у Гулхани.**