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**THE EXPRESSIVE MEANS OF LITERARY ART "IRSOLI MASAL" (THE POETRY WRITTEN ON THE BASIS OF PROVERBS AND SAYINGS) IN GADOI'S ACTIVITY**

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**Abstract:** The article discusses the skill of rendering Gadoi's literary expressive means of the art "irsoli masal". In addition, comparative analysis of the expressive means has been conveyed in literary environment of representatives' activities.

**Key words:** literary means of art, proverb, to illustrate, love, beloved, lover, parting, joining.

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Formally, the theoretical manual of literary art founded in Arabic and Persian Languages, later in XIV centuries, the work "Perfection knowledge" by Ahmad Taroziy in the Turkic language emerged in the field of science.

In the past, literary critics conducted their literary theory in manuals either in the forms of poems, rhythm, literary expressive issues or disclosed in the genre of poetry characteristics. However, Shaikh Ahmad intended to create, analyze and reveal one of the perfect manuals in the form of brochure. So that people would be able to read,

obtain the benefit from it and gain utmost information"[1]. Namely the third part of this work is devoted to the scientific literary of the art poetry. Theoretical data were based on the samples of authors of that time; "Funun ul-balog'a" is the first perfect manual on theoretical issues in the literature of the Uzbek language. Such theories had been commented on fully on the works of Alisher Navoi's work such as, "Mezon ul-avzon" and Bobur's "Mukhtasar". Indeed, it illuminates scientific literary theory and testifies with ghazals. Abovementioned works have been still analyzed in most authors'

ghazals which are based on tendencies and requirements.

The samples word of art has been written peculiarly in Gadoi's poems. Irsoli masal is a type of art which expresses more artistic style to the meaning of the poem by using proverbs and aphorisms. "It represents proverbs which disclose the notion of an idea used in prose and poetic works testifying them"[2]. For instance, the following poem which was written by Erkin Vokhidov represents the solidarity of ideas distinguishing a lyrical hero and a folk proverb.

**Lover spends his life with full of dreams  
As every silver cloud has a silver lining.**

The second part of the couplet "Every silver cloud has a silver lining" is the proverb which means dark fortnight in the bright fortnight of the month.

**There is no moment that I could  
bare the hardship,  
There is a true story among our  
people as no pains no gains.**

Second poem containing "no pains no gains" is used as a supplement to prove the idea which has been given in the first hemistich[3]. You can see this kind of events in classical literature too. Their role is essential in representing the content of the ghazal.

**Navai's ghazal:**

**The arrows seized my heart,  
both my eye and soul,  
Who will suffer when there was  
set the fire to.**

The proverb mentioned in the second hemistich "if the fire is set to reed beds wet and arid burns the same" serves as a testifying means

with much more intensifying expressive ideas.

**Moreover, the poet represents the following hemistich:**

Why the story became as if your hair to light?

The proverb "no reason to light the musk" which is described in this hemistich helps to emphasize the previous notion of the hemistich.

Sometimes, two proverbs can be found in one couplet. For example, the couplet that belongs to Atoi

My heart turned into water because of your grief "Do good deeds and let it flow into water"

Finally, oh the blossom of flower, "everyone who sows, will gather crop"

In this couplet two proverbs are used. To be more precise, on the basis of the art "irsoli masal" the poet used two proverbs.

**In the Uzbek poetry there are some poems that are used in all couplets with the help of the art of irsoli masal. For instance, the following Lutfi's ghazal is considered to be as one of them:**

**Everytime it comes down to your feet,  
Issue as if the light in the darkness.**

**When I see your face cannot help  
myself looking,**

**Some people say Water flowing in  
flowing stream.**

**I hid the beauty of your face  
day and night,**

**One's eye is the scales of conscience.**

**Wonder your eyes are not embarrassed  
from the blood,**

**People fear once they see the blood.**

**Lutfi wishes the dating came true,**

**Some people say to make a wish.**

There are proverbs in each couplet of the poem. These proverbs

correspond to the points in the previous hemistich. Proverbs emphasize and confirm these points.

We can see that an example of this art is reflected in Gadoi's works[4].

**Beauty is transient, be faithful  
to your lover**

**These periods will soon pass in a moment.**

In the first verse of the couplet, it is said that love is a transitional life and in order to prove the viewpoint the word in life is short and time is swift is used. The proverb means that how life is short.

Do mind that life is short and time is swift,

Entertain yourself every other day but this world does not last long.

Gadoi uses proverb in his first verse. Like his other ghazals, he notes that life is very short with the phrases "life is short and time is swift". According to his ghazal, it is possible to understand the meaning of life as it is time-consuming and at the same time enjoying all the benefits of life.

**Thanks to you my heart beats and  
lasts my life,  
If I forget your goodness may my  
eyes be blind.**

In this couplet, I am alive because of you. "If I forget your goodness, may my eyes be blind". This phraseological attachment reflects as a curse. Gadoi uses the proverb in order to reveal hero's real character.

My eyes are unable to see anything apart from your beauty,

There is no place for anything in my heart.

This couplet shows a loving attitude to the lover. In other words, I only have eyes for your beauty.

My eyes can see only you and your face in the black. The term "ignorance" in literature refers to the state of ignorance other than the one who has lost consciousness, and nowadays it is a condition of understanding (or non-understanding) the good and bad aspects of life.

**The lover said seeing your face,**

**It was overlooked, finally to your side.**

The state of a lover is expressed in the couplet. According to this, the lover circumambulates his beloved. Eventually the feet of beloved were injured by evil eye. This expresses two ideas, firstly it is expressed in the form of phrase in figurative meaning- extremely powerful look injures the feet. Secondly, on the help of the word to circumambulate, the lover has done his duty by touching his eyes to her feet. We suppose that if it is bad luck used as a phrase it would be used in the second one it would lose its real meaning. Gadoi's artful skill can be seen from this couplet.

Proverbs are usually changed in poetry, so proverbs with some adaptations may be used in poetry[5].

**Anyone who dares to see your face one day,**

**May one pass away without leaving any wish.**

In the first line of poetry, "if there is somebody sees face that is equal to the beauty of the moon". In the second one "and seeing it one will die, not having any regrets" are expressed.

We may meet some proverbs that are used in the way above following couplets.

**Because, I have lost you, my beloved  
It is better for me to die than to live.**

Lover's losing his beloved and suffering from separation and preference a death rather than separation are described. In this case Gadoi expressed power of love of the lover in separation and used "it is better for me to die" phrase in this case.

**We will analyze one couplet the same as one above:**

There is nothing better for the good people on the earth than kindness,

Eventually, humankind in the world lies in the soil. (168)

There is described that always do goodness and you will achieve generosity of this everlasting world.

In XV century the role of our Classic literature history of Uzbek poetry reached the peak in its highest level. In this period, powerful turkish poetry appeared which could compete with famous persian -tadjik poetry. It is impossible to imagine the greatness of this poetry without Atoi, Sakkoki, Lutfi, Gadoi and other dozens of artists' works. In the

history of the Uzbek literature the superiority of ghazals are shown with unexpreiseless decorations in the works of representatives of that literal sphere. Mavlon Gadoi achieved high level of his creative perfectness at the time of blossoming the turkish poetry. In addition, in the XV century several genres of poetry were in the process of improveement . This process is shown at the tradition of planning devan of artists. Apart from this, If Alisher Navai worked at the 16 genres of poetry and one century ago Gadoi, Lutfi, Atoi, Sakkoki used only 5-6 genres (in comparison with the period of Navai).

In the literature of XV century ghazal Mavlon Gadoi's plays important role. Indeed, Gadoi created appropriate poems which is suitable for his meaningful and bright work. We can see wonderful examples, especially in these ghazals that it can indicate the skill of artist. So we have just analyzed only one type of poetry. There is a variety of art that we can give information about them in the next works.

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