

**ISSN : 2746-8402**

Indexed by:



**zenodo**

INTERNATIONAL VIRTUAL CONFERENCE ON

# **LANGUAGE AND LITERATURE PROCEEDING**

**Publisher:** Malang, Politeknik Negeri Malang  
**Medium:** Online  
**Country:** Indonesia



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International Virtual Conference on Language and Literature Proceeding.

Conference form: correspondence Internet conference.

**Working languages: Indonesian, Russian, Uzbek, and English.**

Indexed Google scholar, Zenodo

**Indonesia 2022**

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<https://doi.org/10.5281/zenodo.5926972>

## HAYDAR KHOREZMI'S SKILLS OF USING PROVERBS IN MASNAVI OF "GULSHAN UL-ASROR"

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*Abstract: In this article masnavi of "Gulshan ul-asror" is classified and analyzed who was written by Haydar Khorezmi, that lived and worked in the late XIV and early XV centuries.*

*Keywords: lyrics, proverbs, parables, parables, bytes, alliteration, assonance, sound, metaphor*

It should be noted that the rich works of the XIV-XV centuries, in addition to enriching the treasury of Uzbek literature, also serve for the development of the Uzbek literary language. It is well known that the representatives of classical literature have worked tirelessly throughout their lives to show the vast potential of the Uzbek language, to refine it and pass it on to the next generation. Haydar Khorezmi's "Gulshan ul-asror" is one of the rare masterpieces of our classical literature and has a special significance as an example of high artistic skill.

Proverbs give artistic expression to every creative speech. Proverbs are also widely used to enrich the language of the work of art and to achieve emotional expression. Proverbs used in poetic discourse add an artistic tone to a word and increase its impact. Proverbs play an important role in providing the artistic features of the text and in achieving the eloquence of the expression. In this article, we will try to analyze the skill of using proverbs in our classical poetry in several lyrical genres, such as masnavi, ghazal, and fard. We will see with concrete examples that the proverbs in Haydar Khorezmi's masnavi of "Gulshan ul-asror" served to ensure a sharp and effective, simple and fluent expression of thought.

It is well known that the use of proverbs in poetic discourse is referred to in the sources of classical literary theory as the art of parable art. "Proverbs are the art of using proverbs, parables, and wise sayings in a speech or poem for a specific purpose". In Haydar Khorezmi's lyrics, the example is given to compare the idea expressed in the bytes with the content of the proverb. In the poet's lyrics, proverbs are quoted in both the first and second lines of the verse, reinforcing the interdependence of content and form. Each verse of the bytes represents a comparison, an analogy, or a cause-and-effect relationship. For example:

*Egri ozar, to'g'ri o'zar, ey falon,*

*Tuzluk et, Tengrini ko'r dar miyon!* (Page 10B, line 8) (Meaning of the verse: The honest are achieving to success while the dishonest are facing to failure)

Consonants such as "R", "Z", "G", "G'" in the article, which effectively use the alliteration, assonance in this article, indicate the repetition and harmony of alliteration-consonant sounds, "O", "O'". The sounds indicate the repetition and similarity of assonance-vowel sounds, and the fact that this proverb is quoted in the byte is an indication of how the writer's skillful using of words. The presence of the art of contrast in the proverb, the harmony and rhyme of the words "egri (the dishonest)" and "to'g'ri(the honest)", "ozar (facing the failure)" and "o'zar(achieving success)" not only increase the value of the byte, but also reveal the skill of word choice of Haydar Khorezmi will give.

*Arpa ekib bug'doy o'rurman tegan,*

*Ko'rmaduk oshlug'chini bug'doy yegan.* (Page 12B, line 1) (Meaning of verse: if someone does something wrong it returns of course)

*Kimki bir eksa, evazi ming topor,*

*Borcha ma'oyibni saxovat yopor* (Page14B, line2) (Meaning of verse: if someone does something good, he finds goodness)

When Haydar Khorezmi uses the art of parables in his masnavi of “Gulshan ul-asror”, firstly, he achieves the expression of ideas in a popular style, secondly, increases the power of the word, and thirdly, ensures the highness of art. The quoting of proverbs in the Masnavi verses is artistically used to confirm the idea in the verses, to increase the emotionality of the expression. This, in turn, served to enrich the language of the work of art.

The author also made effective use of metaphors and metaphors expressed in proverbs. The aim is to express the people's intentions more broadly and to reveal their creative intentions more clearly by comparing them to the content of the next verse:

*Hazm qilo bilmasa, ko'b emasun,*

*Kuch bila holvani achiq demasun!* (Page 5B, line4) (Meaning: if someone can't achieve anything, he shouldn't say it is impossible)

*Oshin ichib o'tini so'ndirmangiz,*

*Sufra boshidin iyosin surmangiz!?* (Page 9B, line 9) (Meaning of verse: if someone can't do anything, he shouldn't be so rebellious)

In short, the work of Haydar Khorezmi is like an ocean, in which every word and means of expression is like a pearl. One of the most important tasks facing our researchers is to extract such pearls and pearls from the ocean and present them to the public, to show their artistic beauty and variety.

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