

**THE ARTISTIC AND AESTHETIC FUNCTION OF PROVERBS IN HAMZA
HAKIMZODA NIYAZI'S DRAMA "A FRAGMENT FROM THE SECRETS OF
PARANJI"**

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ABSTRACT: This article discusses the purposes and functions of proverbs and wise sayings used in Hamza's drama "A Fragment from the Secrets of the Paranj or the Work of the Yallachilar", their importance in making the drama meaningful, and how they are conveyed to the reader. It is shown that the proverbs found in the work enhance the content of the work, the logicity of the idea, and the skill of the creator by expressing it concisely.

KEYWORDS: phrase, proverb, wise saying, Hamza Hakimzoda Niyazi, drama

INTRODUCTION

Hamza Hakimzoda Niyozzi (1889-1929) is one of the major figures of the Uzbek Jadid movement, a writer, playwright, teacher, linguist and public figure who played an important role in the cultural and spiritual development of his time and beyond. Many of the writer's dramas and works have a mature content and take a deep place in the heart of every reader. Niyozzi's dramas and comedies such as "Poisonous Life or Victims of Love", "Secrets of Paranj", "Maysara's Work", "A Servant with a Rich Man", "The Punishment of Slanderers", "Autonomy or Autonomy", "Past Elections", "Secrets of the Judge", "Fergana Tragedies", "Who is the Thief", "El Quzgunlari" played an important role in the development of Uzbek theater. Among them, the drama "A Fragment from the Secrets of Paranj or the Work of the Yallachilar" is considered a work with a deeper interpretation than other plays, revealing the political and social lives of people of that time. In the play, the difficult living conditions and living habits of people in the country are aggravated, and new bourgeois rules of life are added to the old feudal order. The desire to gain money and wealth in life has drawn people into its depths, dragging them towards crime, immorality and degradation. It forced those who had the means to become rulers, and those who had no means to live as their prey. The author tries to express such contradictory situations in the work through proverbs.

When it comes to proverbs, proverbs are short, concise, figurative and non-figurative, folk, wisdom, wise saying, rebuke, word of the wise, wise proverb, wise saying, etc. They are a wise expression with a deep logical meaning, a word with deep meaning. Proverbs are extremely widespread and have been reflected in written literature for centuries, from lively conversation and interpersonal communication, to works of art. Proverbs used by creators in their works are used to highlight several poetic shades of a single word and the characters of the characters. The creator's effective use of proverbs in expressing artistic reality also makes the content of the work more artistic and understandable. Niyazi also tried to reveal the content of the play through proverbs in his work "The Secrets of the Veil" with a more artistic interpretation. The work highlights many obstacles for girls of that time, as well as the dirty and disgusting deeds of some



people behind the veil. The fact that Tolakhan's parents, Umurzaq and Hajar, sacrificed their children for the sake of wealth and property without asking for the happiness and well-being of their daughters, is also clearly explained through proverbs. At this point, it is appropriate to recall the conversation between the couple:

Umurzak. Put down the verse. What did he say?

Khajar. What would he say? Is it appropriate for a child of this time to talk? There is a saying that silence is a sign of consent. "If you pamper a girl, she will kick your ass, if you pamper a boy, she will kick your nose," he said. "My golden daughter, my purple daughter," you said and left. Who has the courage to earn so much money, gain prestige, and become a celebrity in the country? After keeping a girl for so long, such petty talk comes out of anyone. I said it at the beginning. In those days, it was high time for you to give her to a groom. Now she is seventeen or eighteen, and she starts saying such things."

It is clear from this that the mother, after forcing her daughter to marry, is expressing her daughter's consent to her father, saying that her silence is a sign of consent. In addition, the girl's aunt explains to her that obtaining the consent of her parents is equivalent to obtaining the consent of God. The proverb used here is not about the consent of her parents, but about convincing the girl to accept this fate for her own material benefits. Unfortunately, a girl who does not accept such a fate becomes a victim of many intrigues in life and cannot even reach her beloved. Also, with the proverb "If you pamper a girl, she will kick your ass, if you pamper a boy, she will kick your nose," the mother wanted to express the fact that her daughter was not married even at the age of seventeen.

Through the characters in the play, such as Guljon, Mamat, Mirzaraim, and Mastura the yallachi, we can see that they use the burqa as a mask and hide their disgusting deeds behind it. Throughout the play, Mirzaraim says, "Our profession is more risky than that of a gambler, God will take it or God will give it, who would plant wheat if he were afraid of locusts?" This proverb is said to Guljon, meaning that they take risks even though they are aware of the risky thing they are doing and know what the consequences will be.

In addition, in the play, we can see Mastura's words, "If I die without putting my face, which is black because of you, in the temple, how will I raise my head on the Day of Judgment?", to which her husband emphasizes: "I am here, don't be afraid! They say that if the husband is pleased, God is pleased." In this conversation, the proverb from Mirzaraim's speech is quoted, that is, if I am pleased. If I am pleased, God will be pleased. You do what I say and get my approval, and I will do the rest, "he encourages them to continue doing such corrupt things. These two characters do not really understand the underlying meaning of this proverb. If the husband continues his wife's immoral actions, he will be pleased with her. He thinks that by doing so, he can gain God's approval. In fact, the meaning emphasized in the proverb is interpreted in a completely different way. When a woman fulfills the Sharia rules stated by her husband, if she gains his approval in the way of Allah, if her husband's approval is measured by religious and moral standards, if it corresponds to religious rules, then this proverb can be used appropriately. However, the writer quotes this proverb from Mirza Ra'im's speech and reveals what a disgusting, illiterate, ignorant person he is.

SUMMARY



This work by Hamza Hakimzoda Niyazi, while illuminating the social and political system of that time, aims to reveal the disgusting deeds under the veil through such characters as Mastura, who does not hesitate to do anything for her own benefit, who destroys the lives of many girls for her own benefit, causes the destruction of many families, and serves as a leading factor in the increase of such corrupt deeds in society. Hamza's political and social thinking and his worldview, thinking about the fate of the nation are hidden in the "Secrets of the Veil" like secrets hidden inside the veil.

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