



ATTITUDE TOWARDS THE FAIRY TALE GENRE OF FOLKLORE IN THE WORKS OF ERKIN VAHIDOV

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Abstract

In this article, the works of Erkin Vahidov, based on the genre of folklore, were comparatively analyzed. Their similarities and differences were discussed. It was noted that the poet's poems depict social problems through symbolic images.

Keywords: folklore, fairy tale, alla, poem, period, genre, lie, image, motive, event.

Introduction

Erkin Vahidov used almost all genres of folklore and combined them into his works. To be more specific, in his work there are not only poems belonging to the genre of askiya, anecdote, proverb, myth, but also poems written using the genre of praise. The poet also created a number of poems based on the genre of folk tales.

It is known that a fairy tale is one of the main genres of folk oral poetic creation; an epic work of magic-adventure and household character based on texture and fiction. Mainly made in prose form. It appears in the epic form in M. Koshgari's work "Devonu lug'otit turk" and means telling an event orally. The tale is called matal among the Uzbeks of Surkhandarya, Samarkand, and Fergana, ushuk in the districts and villages around Bukhara, varsaki in Khorezm, chopchak in the city of Tashkent and its surroundings. A fairy tale differs from other genres of folklore by the fact that the reality of life is depicted on the basis of imaginary and real fictions, it is based on spells and magic tools, events and actions take place in wonderful and strange situations, and the supernatural courage of the heroes. Fiction is an important criterion in fairy tales and forms the basis of plot events.

LITERATURE ANALYSIS AND METHODOLOGY

B.Karimov, M.Afzalov, G'.Jahongirov, G'.Jalolov, K.Imomov, Kh.Egamov, M.Jorayev, J. Yusupov, Q. Beknazarov, S. Jumayeva, Z. Usmoniva, N. Dostho'jayeva, M. Sodikova, N. Kadirov, Z. Rasulova have carried out significant researches.





RESULTS

Some poems of Erkin Vahidov created on the basis of the fairy tale genre of folklore were discussed and attention was paid to the following aspects:

- Poems created by the poet similar to the fairy tale genre of the folk oral creativity were comparatively analyzed, and attention was paid to their similar and different aspects;
- The poem "Forty lies from one lie" and the use of folklore genres in it were discussed;
- In the poem "Eastern Fairytale" the reference to the popular fairy tales of the East in the background of the Alla song was studied;
- In the poem entitled "A meeting called by a wolf and an anecdote about an unruly horse", it was recognized that the events of social and political life were skillfully described.

DISCUSSION

Erkin Vahidov's poem "Forty lies from one lie" was inspired by the genre of folk tales. , even the features typical of the anecdote genre of folklore are noticeable:

If you ask my age

I am a hundred-month-old baby.

The length from the layer,

I'm a little kid.

I like ice cream

I eat in the bathroom

Sprinkle with pepper

I eat it with salted cucumber.

The hero who eats "raw turnips and steamed grapes" can be seen only in this poem. After all, the opposite is used. In fact, it is better to steam turnips and eat grapes raw. This type of Charkhi Kajraftor eats them in the opposite way. Events in the poem develop so much that the poet seems to have created a new idea in the lof genre itself. The main character, Falonchiyev, goes hunting with his uncle Falonchi, and sleeps in the "stork's nest" if it gets late. His birthday itself is ancient, that is, "Thirty-first of February, Two o'clock in the evening." The reader is surprised by the fact that there is no thirty-first date in February, and Falonchiyev thinks that Falonchi (who is given as Jumavoy in the next verses of the poem) is crazy. The process of self-introduction is also very sincere and funny. It is like the law of negation of negation used in philosophy. In the next stanza, he denies his appearance, which he describes as "a tall man from Kotham", that is, he ends with "I'm a small boy". It goes without saying that when daroz is used to mean tall, pakana is understood as short. It is very difficult to





imagine that the hero of the poet eats the ice cream he likes in the bathroom. In fact, the ancient hero, "lying in the crib sucking his pacifier", enters his house "a thief with a black bag". The most notable aspect is that the child lying in the cradle released his hand from the "handcuff":

He opened the box

When he comes to the crib.

I took it down with sumac

To the head of the thief.

Barzangi gurs fell,

Then he got up and ran away.

The door is in a hurry,

The chest was also left open.

"Hey, nomard," he said

I shouted, -

If you run away, hit and run, close the door

Winds baby...

We can see that Erkin Vahidov used folklore genres in this poem. When we read the poet's poem "Forty Lies from One Lie", the folk tale "Forty Lies from Three Lies" comes to mind. The lyrical hero in the poem is like a suitor fulfilling the conditions of the princess in the fairy tale, that is, he freezes the lie in such a way that it is natural that the reader sometimes confuses it with the truth. Even the birth itself is described in an interesting way that makes the reader think. The mother, who was looking for a midwife to deliver the baby, begged everyone, but the father bought it from the "Wednesday market". It was not for nothing that we mentioned the folk tale above. Let's pay attention to the following condition set by the princess in the fairy tale: "My condition is that everyone should find three lies, each of which should contain forty lies. Whoever tells this, give me to him."

This condition is very suitable for the hero of the poet. He also finds one lie from which forty lies can easily be understood.

In written literature, we can find many poems written in the genre of literary fairy tales in the work of a poet who created a new work inspired by folklore. In particular, we can cite the poem "Eastern Tale" as an example. However, the poem "Eastern Tale" is completely different from the poem "Forty Lies from One Lie". Although both Basharti's poems were written in the genre of folk tales, the events in them were depicted in different ways. In other words, in the poem "One lie from forty lies" the events are described in the main character's own language, while in the poem "Eastern Tale" the communication between mother and child is described. In this poem, the





episode of a mother wishing her child good night is covered according to the genre, in which one can not only encourage the child to sleep, but also feel all the mother's love:

- Sleep, my dear man,
Sleep, my light.

Verses like my lamb, close your eyes... can be proof of our opinion. In turn, the mother said, "This world is so rich in fairy tales and epics. How many legends in the East!" while thinking about which fairy tale, the poet remembers a number of folk tales such as "Bahrom", "Chor Darvesh", "Azodbakht's Story", "Aloviddin", "Khusrav Parvez", "Jamila". It is noteworthy that the mother prefers to tell one of the Eastern fairy tales to her child. The poet's talent is so high that he connects the fairy tale with the image of the future of the East. The situation of the clouds, which decided to bow down the mountain in the fairy tale, is so terrible that it "strikes with lightning" what it encounters. The skirt of such a strong cloud "Crew in pieces on the Rocks" in front of the beauty of the future East. Through the mother's fairy tale, the poet wishes her child peace and instills love for the Motherland:

Behold, the sun has risen
The world is full of light
The cloud disappeared into the distance.
The skirts are his
Bit by bit
He got stuck on the rocks"...
Sleep my dear man
Sleep, my light
My lamb, close your eyes
Existence is silent. Baby -
Having sweet dreams
He smiles in his sleep.

A mother's love for her child is so soft, tender and sincere that the child who feels it "dreams sweet dreams and smiles in his sleep", in other words, feels happiness.

Among Erkin Vahidov's finger-weight poems, there are many works written using folklore in harmony with social problems. As we observed in the course of the analysis, the poems similar to the fairy tale genre, although similar in terms of genre, differ sharply in terms of subject matter. The story mode is also created in a unique way. Another of the poet's finger-weight poems written in the genre of literary fairy tales is "An anecdote about a meeting called by a wolf and a rude horse." Although the poet Basharti himself called this poem a anecdote, we also find elements of the fairy tale genre in it. More precisely, in this poem, the poet uses folklore syncretically. That is,





he creates a perfect work by combining the genres of fairy tales and anecdotes. The poem "An anecdote about a meeting called by a wolf and an unruly horse" is about animals, in which the poet uses the art of animation to transfer the human communication process to animals.

Among Uzbek folk tales, tales about animals occupy a significant place, in which animals, birds, and plants talk like humans, argue, make friends, distinguish between friends and enemies, good and bad.

The poem skillfully describes the traditional image of the folk tale genre - the ruler of the forest, the wolf, calling a meeting and giving the animals democracy - freedom of speech:

The wolf was full,
The meat touched his soul.
Goat, rabbit, horse, sheep
He called to her.
He said: it's time for me,
Take advantage, telling me good names
Criticize it.

In the poem, the poet uses the nimkosa method under the cup. The animals listed in it are symbolic. The image of a rabbit in it is a symbol of cowardice both in folklore and in written literature. He is forced to live by serving in order to save his life. When the wolf gives a word to the rabbit, he goes out "with his own life" and praises the wolf:

The rabbit said: "Thank you a thousand,
I have no complaints.
A great blessing like you
The owner has no grace.
I was your slave
My soul is devoted to you..."

The poem was written in 1989, and the purpose of describing the meeting called by the wolf is to think about the social problem of the time. We know from history that in 1989, the political process changed dramatically, and the idea of reconstruction and democracy was put forward, and this idea led to a period of radical change in human life. In the poem, the wolf is a symbol of leaders, it gives freedom and seeks to know everyone's opinion. Unfortunately, it is not a secret to any of us that among people there are cowards like rabbits, those who silently follow the herd, like sheep who speak up, or those who only do tasks:

Then it's the sheep's turn
He went to the pulpit slowly.





He said: Never a wolf
He didn't ask us how we were.
The pulpit was given and the place was filled
Not suitable.
This is prestige, this is respect
I couldn't fit in my skin.
Such a great blessing
I was moved and cried.

We can understand the sheep's surprise at being given freedom of speech. Unfortunately, even the goat, which spoke after the sheep, could not oppose the wolf. Fortunately, there are people in society who oppose injustice like a horse. The horse is also a traditional image in folklore, which is depicted as a friend of man.

The image of a horse occupies a special place in world art. The horse was honored because it was a faithful friend of man, and this was reflected in art, including literature. According to folklorist H. Zarifov: "The horse is a constant companion, a reliable assistant and a close friend of the hero in his journeys and struggles."

A horse is a symbol of thirst for a man in folklore. That's why he always moves forward. The horse described in Erkin Vahidov's poem "A meeting called by a wolf and an anecdote about an unruly horse" also opposes oppression and violence. Majlis kicks the summoned wolf "in the jaw":

Finally the last sentence
It was the horse's turn,
He aimed at the wolf
He kicked her in the jaw.
You saw the fire
There was no life left in the wolf.
From himself
He could not stand back.
The image of the horse is ignored for this action, which, in the language of the wolf:
I'm going to a stupid meeting
I will not return for two days.
The horse is rude, let the horse die.
I won't tell the party.

After all, the horse is embodied as an image that opposes the political process and strives for freedom. Like horses in society, fighters for freedom and truth were deprived of all privileges and their talents were stifled during the period when the poem was written.





CONCLUSION

Erkin Vahidov is a poet who was inspired by the love of the people and transferred the pain and wishes of the people to his poems. In his above-analyzed poems, inspired by folk tales, the past of our nation, the trampling of human dignity, the truths hidden behind lies, and the principles of "democracy" are boldly and deeply expressed.

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