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THE NATIONAL AND SPIRITUAL ESSENCE OF UZBEK FAIRYTALES IN UPBRINGING YOUNG GENERATION

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Abstract: The reason of this study is to look at the idiosyncrasies of Uzbek pixie stories, as well as its role within the ethical education of preschool children. With the help of fairy tale characters, we can interest child, produce an educational effect on him and even decide psychological problem. The fairy tale introduces the child for the first time to art and moral beliefs, culture, develops ear for music, thinking, speech and imagination child. A fairy tale is a story about the relationship between people. In the education of people by kind, humanistic, honest fairy tale plays the foremost vital part. A child who, "grew up in fairy tales," will never commit unpleasantness, will keep good faith within the difficult moments of life, because the folk tale is the best instructor. Hence, we ready to securely say that the ponder of pixie tales is always a relevant, necessary direction of work in a present day school.

Keywords: role, fairy tale, folk fairy tales, Uzbek, wonder fairy tale, social fairy tale, fairy tale about animals, peace, the good and the bad, the moral education, children of preschool age.

INTRODUCTION

Since ancient times, in songs, dastans, fairy tales and other types of folklore,

people transmit from generation to generation their most cherished thoughts and feelings. The people in their tales, in artistic images preserved and generalized his wisdom, his aspirations, his life experience.

Folklore of people who have long lived on the territory of Uzbekistan are remembered its originality, instructiveness and brightness. It dates back many centuries and closely associated with the folklore of other peoples of Central Asia. Due to the fact that most of the Uzbek 40 literature existed in oral form, various elements were introduced into it regarding the cultural and ethnic characteristics of the people. Uzbek folk tales have absorbed a wide variety of genres: sayings and proverbs, witty anecdotes, funny, magic, soulful songs. Reading Uzbek tales, one can notice elements of rich folklore, which 20 centuries ago had peoples living on the territory of Uzbekistan. This article will consider the features of Uzbek fairy tales, as well as its role in moral education of preschool children. The folk tale is one of the first works of word art that the child hears in early childhood.

With the help of fairy tale characters, we can interest child, produce an educational effect on him and even decide psychological problem. Since fairy tales are a wise educator of a child and always instructive. The fairy tale introduces the child for the first time to art and moral beliefs, culture, develops ear for music, thinking, speech and imagination child. A fairy tale is a story about the relationship between people.

It is well known that children who are read fairy tales from early childhood begin to speak. Because, a fairy tale helps a child in knowing himself and understanding the surrounding world. Through a fairy tale, it is easier for a child to explain what is "good" and what is "bad". After all, fairy tale characters are different: kind and evil, affectionate and rude, cunning and envious. With the help of such characters, children can be shown good and bad, how you can and should do and how you cannot in certain situations.

THE MAIN PART

A fairy tale is a narrative work in which the instructive glances in an entertaining and most often fantastic form. M. Gorky indicates that the basis of ancient human fantasy was the desire to facilitate their work. [2,195] Even the most daring ups of imagination are never abstract, always specific and meet the vital needs of a person, reflecting the reality. [3, 49]

A fairy tale is a narrative work in which the instructive glances in an entertaining and most often fantastic form. M. Gorky indicates that the basis of ancient human fantasy was the desire to facilitate their work. Even the most daring ups of imagination are never abstract, always specific and meet the vital needs of a person, reflecting the real reality.

“Under each rise of ancient fantasy it is easy to discover its causative agent, and this pathogen, - says M. Gorky, - is always the desire of people to facilitate their work " [5, p. 694]. This statement also applies entirely to the Uzbek fairy tale. Does not cause there is no doubt that Uzbek tales, like the tales of other peoples, in their the overwhelming majority are of ancient origin.

In terms of content, artistic images and features of the composition, Uzbek folk tales can be divided into three large groups - fairy tales about animals, fairy tales and everyday ones. Uzbek folk tales narrate in a fantastic form about heroism and devotion, love and life of people, they are aimed at education the younger generation. They talk about the deeds of powerful genies, the rulers of the world Jahangira, beautiful girls peri and brave heroes who ready to risk their lives to save the beautiful lady. Reach the goal of the main character magic objects help: a flying carpet, a magic ring or knife, and self-beating baton.



Picture 1.

The legendary bird Semurg or winged horse tulpar, his faithful companions and assistants are the sages, But these magical creatures and objects do not overshadow the dignity of a young man, but only help them to manifest. After all, to get a club or the mythical bird needs to apply remarkable ingenuity and strength.



Picture 2.

Uzbek fairy tales tell about hard work, honesty and courage, with the help which the main character ultimately defeats evil forces, a giant virgin, an insidious shaitan or dragon adjara.



Picture 3.

But Uzbek fairy tales are not only fantastic stories, but also stories about animals, and satirical stories. They tell about how hardworking animals' perseverance and solidarity which cope with bloodthirsty predators, protecting the weak and disadvantaged.



Picture 4.

While satirical stories make fun of people's idleness, laziness, praising the craft and knowledge of the people.



Picture 5.

As you know, animal tales are considered one of the most ancient types of folklore. The depiction of animals and their lives usually reflects "class relationships societies of that time and their assessment from the workers' point of view of. In these tale's various human vices and shortcomings often ridiculed and condemned not just but the disadvantages of the oppressor, their injustice, cruelty and carelessness. It is characteristic that in animal tales usually emphasize the victory of small, hardworking animals over predatory and insidious. For example, this can be clearly seen in the tales "Susambil" and "Smart Goat", where pets fight against predators - lion, tiger, wolf, etc. etc. Tales of animals retain elements of ancient mythology. In fairy tales, we find vestiges totemism, where the animal totem helps the heroes of fairy tales to achieve their goals. In those tales about animals, where the main character is a man, he always wins, overcomes large and strong animals, subdues them and makes them serve themselves.

As mentioned above, magic-fantastic tales of the Uzbek people have, as a rule, ancient roots too. Their occurrence refers to the period when people still did not understand the laws of nature and did not know ways to influence it. People then believed in mysterious forces of nature, into the existence of divas, peri, ajdars - dragons and others mythical creatures, into the possibility of transforming a person into an animal or inanimate objects. Gradually, people, acquiring

knowledge, found means struggle with nature and dreamed more and more daringly about the conquest of her mighty and formidable forces. In fairytales found its artistic embodiment in the victory of the heroes over the forces hostile to them - dragons, divas, sorcerers. Heroes of fairy tales fly through the air on airplane carpets, rush with incredible speed on tulpars, soar to heaven on a wonderful bird Semurg.

“Already in ancient times,” says M. Gorky, “people dreamed of the ability to fly through the air. Legends about Phaethon, Daedalus and his son tell us about this. - Icarus, as well as the tale of the "Flying Carpet". Dreaming of accelerating movement on the ground - the tale of "Walking Boots" - mastered the horse; desire to swim faster than her the current led to the invention of oars and sails; the desire to kill the enemy and the beast from afar served as the motive for the invention of the sling, bow and arrows.

Thought about the possibility of spinning and weave a huge amount of matter in one night, about the possibility of building in one night a good dwelling, even a "palace", that is, a dwelling fortified against the enemy; created spinning wheel, one of the oldest tools of labor, a primitive, manual machine for textile and created a fairy tale about "Vasilisa the Wise" [6, p. 693].

In a magical and fantastic tale there are wonderful helpers who, in the most difficult moment help the goodies. Most often, these helpers are an old sage, magical animals, birds, various mysterious objects - a ring, a knife, feathers and etc. In the fairy tale "Ernazar and Kimoiazar" the main role is played by a magic knife presented to the hero father. In the fairy tales "Tukliboy", "Vospirohun" and some other heroes, the wizard - Khizr.

In the fairy tale "Musofirbek", the hero while fulfilling the most difficult conditions of the khan helps his wife-peri, in the fairy tale "Kenzha-batyr" from the ground on his wing of the hero the legendary bird Semurg raises, and in the fairy tales "Goldfish", "Sohibjon and Ahmadjon" helps the hero, a magic fish that takes the form of a horseman. Magical assistants and objects acting in a fairy tale do not

diminish the role of the hero, do not detract from her dignity. On the contrary, in order to subjugate them or take possession of them, it takes quick wit, dexterity, courage. All this emphasizes moral and physical strength.

The people, full of faith in themselves, in the triumph of truth, created in fairy tales a number of bright images of heroes who are the personification of the best sides of life.

M. Gorky rightly said that “the deepest and brightest artistically perfect types heroes are created by folklore, oral creativity of the working people” [7, p. 698]. These words can be fully attributed to the heroes of the Uzbek magic-fantastic tales. The image of the younger brother, is characteristic whom everyone in the family considers a fool. Elder brothers consider themselves smart and strong. For example, in the fairy tale "Three hero", the younger prince in the fairy tale "Sweet-voiced nightingale", etc.) keeps simply, 44 modestly, he is hardworking, honest, fearless, persistently overcomes all difficulties, in In this way the people expressed their views on good, confidence in the victory of justice.

Along with the goodies in fairy tales, negative images: Yalmagyz - a kampyr, (something like a baba-yaga), evil spirits, a devil, a sorcerer. They are often endowed with fantastic properties. For example, div in fairy tales are drawn like this: he is a giant monster, has extraordinary physical strength, and sometimes witchcraft properties. He can harm a person at any moment, to destroy him or, much less often, serves the hero, gives him wealth, power.

Everyday fairy tales are diverse in their content. They reflect the best aspects life of the Uzbek people: their mind, work, courage, humanity, friendship and others positive traits. The main feature of everyday fairytales is their satirical character. They expose the cruelty of khans, shahs, bays and all kinds of exploiters. Such tales with the ideological focus like "The Foolish Tsar", "Khan the Tyrant", "Khan the Fool". The heroes are fighting against an unjust despot king. In some cases, as, for example, in the fairy tale "Shah-tyrant", calls for the destruction of

the tormentor people of the hated Shah. These motives, to one degree or another, are reflected in fairy tales and other genres.

In the fairy tale "The Brave Sparrow", the Shah is the bearer social evil, which corresponded to the spirit of the people, their dream of freedom. Bearer of the spirit protest not only in everyday life, but also in fantastic tales is often "bald". With this image has something in common "the ironic successful Ivan the Fool and, finally, Parsley, defeating the doctor, priest, policeman, devil and even death - all this images in the creation of which rationality and intuition, thought and feeling were harmoniously combined " [7, p. 698].

Bald is just as offended by fate and people, just as dexterous, sharp on the tongue, do not knows defeats in a dispute with a richer king. He is not afraid of anyone. Besides, he is the most cunning. and sometimes knows magic. He himself is from the working people and all the time protects the same working people, like himself. It was hard going to the kings, khans, bays and their minions. In the tale, a wise man, a witty, brave man, is opposed representatives of the exploiting classes ("The Tsar and the Bald One", "Three Untruths at Forty fables ", " Happy bald "and others).

CONCLUSION

The Uzbek fairy tale reflects truly folk humor and satire. In no genre oral folk art there is no such wide scope for mocking vices and negative morals. An Uzbek folk tale exalts the image of a woman. Reflecting in some way independence of women in pre-Islamic times, at the same time, these tales express protest against the difficult, disenfranchised position of the Uzbek woman before the revolution. The language of Uzbek folk tales is not much different from modern folk spoken language. The storyteller seeks an ancient fairy tale by origin tell in clear language. Fairy tales are stored in the memory of listeners and change, passing from mouth to mouth.

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