IS ISSUES OF ARTISTIC AND LITERARY INFLUENCE OF FAIRY-TALE POEMS

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ANNOTATION
The article analyzes fairy-tale poems in Uzbek children’s literature in terms of form and content, genre. The problems of the impact of World Children’s literature on Uzbek children’s literature S.Marshak’s work is illustrated in the example.

KEYWORDS: lyrical work, prose poem, fairy tale, household fairy tale, figurative image, lyrical poem, thematic composition, hereditary parable.

DISCUSSION
It is of particular importance that the formative-meaningful updates of children's literature and the study of the poetic skills of children's poets are checked from the point of view of today's era. Introduction to the creative laboratory of Tursunboy Adashboev in this regard, its individual style, lighting of peculiarities in the form-meaningful research is an important factor in the development of children's literature. One of the peculiarities of T. Adashboev's creativity is that his poems to some extent reflect reality and have such a plot construction as prose works. We can see the harmonious state of the lyrical and epic type in the fairy-tale poems of the poet. It is known that in the lyrical work, the Being finds its expression behind the inner world of the creator. In the epic work, the image of this world is turned into a shell of objectivity, the lyric takes the tone of the poet, using traditional images, fairly expresses the new image of the laganbardor, in the image of the qashqir is unfair, in the image of the just judge, in the image of the rooster, chicken. In the fairy tale, the theme of justice is expressed, in the image of the lion, the qashqir is unfair, in the image of the just judge, in the image of the fox is a cunning, enterprising, thorough in his work, in the image of the laganbardor, in the image of the rooster and chicken is an image of the victims who suffer from it will make a lion always keep the cock and chickens in the dog and takes away the chicks, the victims who suffer from it will make a lion worthy of being a judge, the judge will order them to quickly catch the fox, when the fox is brought and interrogated, the judge of the feather pillows brought:

Шодмиз сиздек таксирнинг
Ярасак хизматига.
Бизлар учмида товукининг-
Гуштигамас патига. [3, 166].

features are combined with aspects such as emotionality, lyrical Hero emotions, formal updates are revealed, and this is manifested through poetic storytelling, fairy-tale poems. Such a new poetic form and search for meaning can be seen on the example of T. Adashboev's work. The fairy-tale poem "Adolati qozi" is written in a fairy-tale genre and is expressed in a theoretical way. In children's literature, "fairy tale" is considered an active genre, because it is considered a work that children like and listen to and follow as an example to them. A fairy tale is a small genre of folk oral creativity, there are also literary fairy tales created by the authors. They are called literary fairy tales. The fairy-tale poem "Adolati qozi" is about animals, has a figurative character, has a plot construction, is given on the basis of allegorical images (lion, fox, heron, stick, rooster, chicken). The fairy tale, the theme of justice is expressed, in the image of the lion, the qashqir is unfair, in the image of the just judge, in the image of the fox is a cunning, enterprising, thorough in his work, in the image of the laganbardor, in the image of the rooster and chicken is an image of the victim. The poet, using traditional images, fairly expresses the new image – "Taylon". The meaning of the fairy tale is that the fox always keeps the cock and chickens in the dog and takes away the chicks, the victims who suffer from it will make a lion worthy of being a judge, the judge will order them to quickly catch the fox, when the fox is brought and interrogated, the judge of the feather pillows brought:
The Fox praises the "gift" to the soul, saying that she is mad. The gift will please the judge very much, the fox will hide his guilt with these words and show it as if he is serving the goose. Par pillows that make a line to the judge enter the soul, and the culprit will be the cock and the chickens, over time, the qashqir will be elected, so that the fox will continue to do its job, the chickens will make a pile, he will also order to catch the fox. The fox also says what he said to the lion, and the par pillow will make a gift, again the soul will survive. Elected to the judge Taylon, the fox is made of a cock and the chickens again make a complaint, the fox does the previous trick, but the Taygan does not fly into the fox's trick and says:

-Menga қара шум, шайтон
Бақириб берди кози,
Арқоннинг узуни соз,
Яхшидир гапнинг өз.
Този, Бургут, Лочинни
Тайғон овға шайлады.
Тулиқ зоти учраса
Тутшиб сомон тиқинглар.

A fair judgment is issued by Taylon and gives a decree to the clean to destroy the fox and fox cunning for a lifetime. At the end of the fairy tale, “Энгийб чиқар ний看了看, ҳақиқат — у адолат”, concludes. The fairy tale has rhythm, rhyme and artistic arts, ibrati proverbs were also used “Арқоннинг узуни соз/, Яхшидир гапнинг өз.” - This is the artistic art of "hereditary parable" (in the poem to bring the proverb, the matal, and the word of wisdom for a certain poetic purpose) in literary science. The type of plot is chronologically, the reality is described one after another in a way peculiar to the children's worldview and children's speech. The poet made the conclusion that at the end of the fairy tale there will be an example of the most important children, of educational significance, that is, the amulet will certainly find punishment for the deeds of the cunning selfish. So, N.Novinkov says by taste, "nothing affects the children's peppermint heart as an eater." The proverbs and figurative images presented in the fairy tale also serve as an example, it can be said that the lion, the herdsmen will never be friends with someone, will flank to the side for his own benefit, some animals (dog, Taylon...) as always, is regarded as a friend, a just creature and is expressed in the same way in literature. And the fact that the name of animals is quoted as a figurative image, given in capital letters, we see that it is actually expressed in humans in the meaning of the tag.

The influence of world literature on the creation of fairy-tale poems in the work of Tursun Adashboev in a specific way is great. In the renewal of the content and form of his poetry, the creative influence of traditions inherent in Western literature was important [3,116]. The poet enriched children's literature not only by writing poems, but also by translating from literature of different nationalities. In particular, he skillfully translated the poetic fairy tales of the Russian creator Samuel Marshak. On the basis of his translations, he created as above specific "fairy-tale poems". As an example, we will consider the translation of Samuel Marshak's work "A fairy tale about a stupid hunter", the fairy tale is built on the basis of a poetic method, reality, has a didactic significance. In form, it consists of 24 paragraphs, each paragraph consists of 4 paragraphs and begins with the following lines:

Бир қуш тўрга илди,
Жажиқи — муштдайн.
Овчи унга таъкидлар:
— Улиминг тайин.

As we can see, this fairy-tale poem belongs to a group of household fairy tales, built on the basis of the dialogue of the hunter and the bird(Dialogue speech). The pair couplet are mutual rhymes, the language is simple and fluent, the skill of using words is suitable for children's speech, that is, they are given words that they understand, and these words make up two or three in each couplet. Such brevity and clarity are considered an important demand of children's poetry. The plot of the poem is based on chronological plot.

In literature, the image of a hunter is always interpreted as an image without fuss, causing harm to living things. In this fairy-tale poem, such a ferocious hunter was also put against the image of a fowl hunter, who left a dog in a fist, but a bird of fire. In the early, the bird was described as "a wretch, a fist", which in a young reader evokes a feeling of compassion, pity for him, but when we read the next paragraphs of the poem, it becomes clear that this wretch is a fist, that is, a smart, steeper, even if defenseless, that is, a "tutor" in words with a creative language, the fact that the Hunter surprise and the swan are "lecturers" is presented in the verses of the sung couplets in the proposal "to say three tips". A simple hunter will give sweet thoughts and let him go, wishing him a "white path".

And the three tips of the bird will be as follows. First advice:

Бой берган нарсанга / Аспо ачимна,
Тасдиклар кушинг сўзин:/ — Бой берган
омад

Although the advice given by the poet through the speech of the lyric - hero (bird)is said to look at the hunter, all people are united. As the proverb says, a strict sentence is expressed, and after each clue its proof is given, the status of the Hunter in couplet is brightly expressed (confirmations are the so — called
words of the bird:/ - Rich gave luck). The next three
couplet, however, express the need to constantly be
thankful for the fact that with a comforting
exhortation-that is, with regret, time does not go
back. The second and third advice is to continue the
first of the furs:

Wa ниҳоят, жўн сўзга, / Алданиб қолма.
Мўъжиза бу — афсона, / Сира ишонма.

The word “Jun suz”-is in the sense of a good,
sweet word, and such words are always expressed in
the fact that it is easy to be deceived by it that it will
not be true. And the last advice for children is
completely different in character. Miracle this-mif /
do not believe in the series. Children are
distinguished by a wide world of imagination,
believing in a miracle, looking for it from everything
and situation. And the poet denies the miracle, in this
way he points out to the young reader not to be a
believer and a constant. In the Fourteenth and
fifteenth paragraph of the fairy – tale poem,
the culmination part of the fairy tale is given, that is, the
fledgling hunter says, "you let me go away, there was
a treasure full of blood – two times larger than an egg," - believe him. After all this, the hunter regrets
and asks the fledgling to return, offering him a royal
life. The dwarf will soon forget about the valuable
advice of the hare.

Bird responds:
— Тентаксан роса.
Чиқармадинг гапимдан,
Ҳеч бир хулоса.

The poet will prove in subsequent paragraphs
the idea of each quoted iba. The pair of couplet
rhymed among themselves. This fairy tale poem
consists of a thesis, an antithesis and a synthesis part,
the synthesis, that is, the summary part is not
completely completed, it is referred to the attention
of the notebook. The poem is not only characteristic
of a young reader, but also has a didactic significance
for adults. The main task of the fairy tale is its
didactic feature, Samuel Marshak was able to absorb
this important feature in his work, and Tursun
Adashboev skillfully translated it, giving the poet of
thoughts he wanted to say, and also absorbed the
peculiarities of the famous creators of world
children's literature into his works. In fairy-tale
poems of these creators, the feeling inherent in the
lyrical type, rather than the expression of soul
experiences, reality-epicism prevailed, educational
significance was put forward.

Well, poems written in a fairy-tale and
narrative way, written in a poetic way, contribute
greatly to the development of formative meaning in
the time of ensuring the poetic perfection of
children's literature. The young reader will be able to
distinguish between the characteristics of prose and
poetry, and the harmony will be better preserved in

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