



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 author's personal experiences [1,189]. Hence, prose poetry (Russian kalka: "Stixotvorenie v proze") is a lyrical work written on a prose track; in Uzbek literature and literary studies it is also referred to by such terms as *sochma*, *mansur poetry*, *mansura*. Prose poetry differs from the lyrical poem itself in such a way that the lyrical hero describes his feelings and experiences, usually having a small size, with such an aspect as emotionality, only from him the speech organization. If the lyrical poem has a form of speech arranged on the basis of a certain measure, then the prose poem is not measured rhythmically. Since both of them belong to the lyric language, there is also a need to use the term prose poetry because of the variety in which the term of the poem is used (the prose in the composition of the poem denotes the belonging to the genre – lyric, and the lyrical poem denotes the form of speech) [2,166]. So, when epic

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 "Adolatli 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 "Adolatli 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). 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 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:

Шодмиз сиздек тақсирнинг
Ярасак хизматига.
Бизлар ўчмиз товукнинг-
Гўштигамас патига. [3, 166].



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:

-Менга қара шум, шайтон
 Бақириб берди қози,
 Арқоннинг узуни соз,
 Яхшидир гапнинг ози.
 Този, Бургут, Лочинни
 Тайғон овга шайлади.
 Тулки зоти учраса
 Тутиб сомон тикинлар.

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, "Енгиб чиқар ниҳоят, ҳақиқат – у адолат", concludes. The fairy tale has rhythm, rhyme and artistic arts, ibratli proverbs were also used "Арқоннинг узуни соз./ Яхшидир гапнинг ози," - 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 илинди,
 Жажжи — мушздайн.
 Овчи унга таъкидлар:
 — Ўлимнинг 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 / Асло ачинма.
 Тасдиқлар қушнинг 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:

Ва 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 bookstore. 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

the mind, and the shortness, clarity, compactness will be closer to the book. Also, part of the didactic conclusion plays an important spiritual and educational role.

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