

About the Origin of the Little Batir Image in the Fairy Tales of the Uzbek People

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Abstract: The article examines the emergence of the image of the youngest son in Uzbek folk tales, stories of fairy tales.

Key words: fairy tale, plot, youngest son, folklore.

Introduction

There are many fairy tales in Uzbek folklore in which the youngest son is the main character. These tales, which are the result of an epic development of a series of stories based on hunting and heroic motives, are rich in adventure, variety of characters, heroism, honesty and the idea of caring for the helpless.

Main part

Not only Uzbek folklorists, but also some Russian scholars have expressed their opinion about the origin of this series of fairy tales. In particular, the famous scientist E. Meletinsky sees the idealization of the image of the youngest son as a struggle between the tower and the majors. That is, “the younger son, deprived of his paternal inheritance as a result of the collapse of the minaret and the arrival of the mayor, was humiliated and insulted by his younger brothers. And at the heart of the tale is the idealization of all the humiliated and insulted.”¹

M. Afzalov, a scientist who was one of the first to think about the image of the youngest son in Uzbek fairy tales, also said that the youngest son “was portrayed as insulted and disrespectful on the part of his father and brothers.”²

Kazakh scientist S. Kaskabasov³ and Uzbek folklorist O. Jalolov⁴ deny the idea put forward by E.M. Meletinsky, and they say that the idealization of the image of the youngest son in the tales of the Uzbeks, Kazakhs and Central Asian peoples existed even before the appearance of the majorat.

These scholars propose to divide tales about the type of the younger hero into groups according to the nature of the events taking place in them. H.Yegamov, who deeply studied the tales of the Turkic peoples, does not want to agree with any of the above ideas and says “the following about the tales in which three brothers participated: KasKabasov and G. According to Jalolov, group research can lead to confusing conclusions.”⁵

However, in our opinion, the description of the events associated with the three brothers in folk tales, their diversity, in some fairy tales the exemplary dexterity of the brothers, in others dislike for

¹Мелетинский Е.М. Герой волшебной сказки, происхождение образа. Москва, издательство Восточной литературы, 1958. С. 59.

²Афзалов М. Ўзбекхалқэртақларихақида. Тошкент, ФАН, 1964. Б. 42.

³Каскабасов С.А. Казахская волшебная сказка. Алма-Ата, 1962. С.133.

⁴Жалолов Ғ. Ўзбекфольклорида жанрлараро муносабат. Тошкент, ФАН, 1979. Б. 63-64.

⁵Эгамов Х. Совет Шарқитуркий халқлари эртақчиликанъаналар тарихи дан очерклар. Тошкент, «Ўқитувчи» нашриёти, 1982. Б. 121.

each other are taken from real life, and all of this has certain educational goals. And people who move in the midst of the events depicted in fairy tales resemble real people with their positive or negative characters. Their work can be a little fabulously overrated. But there is also the fact that we hear of those who committed atrocities against their relatives, not even described in fairy tales, as a result of a dispute over inheritance and wealth.

This means that tales of the type of the younger hero and the negative activities of the brothers in them cannot be associated with any period. Indeed, in fairy tales, you can clearly show the main features of folklore. That is, over the centuries and millennia, each fairy tale has undergone changes at different levels and styles. Each period can leave its own characteristics in them. In particular, the features of the period envisaged by E.M. Meletinsky.

S. Kaskabasov, G. Following in the footsteps of the Jalolovs, we need to divide the tales of the junior batyr type into more than two groups. Because there are fairy tales in which the youngest son does not fight either mythological or vital enemies, or his brothers. What group do we add them to? So, if we follow the method of dividing into groups, we will have to multiply the groups.

Each event described in Uzbek folk tales can give the listener or the reader a unique upbringing: condemn the bad, punish the bad - encourage the good; to make the good happy, to reward it - to set a good example, etc. This way of education must have arisen because of the centuries-old character of the Uzbek people. For centuries, our people have defended the oppressed and the oppressed, for centuries condemning the oppressive and tolerant people in accordance with the requirements of oriental education. Such people are opposed to the ignorant and oppressors by their compassion and indifference. The basis for rewarding good and bringing happiness, on the contrary, punishing evil and thus encouraging kindness among people, goes back to the Qur'an and even the Avesta. It should be remembered that there are three basic strict laws in the Avesto: Good intentions. Good word. Good practice.

Based on this, we would like to suggest that it would be more expedient to study fairy tales of the type of a younger hero on the basis of the main ideas put forward in them. Good intentions are not the number one priority at Avesto. All human activity: his words, his words, his deeds depend on his intention. After all, our people have created many proverbs about human intentions. For example, "Good intentions are half the battle"; "If someone digs a well, you will fall"; "Each will be according to its purpose" and so on.

In our opinion, in fairy tales of the type of a younger hero, two different character traits are contrasted - negative and positive. These are: greed, envy, greed, selfishness, cowardice and generosity, compassion, tolerance, courage and courage. Given that these human traits are ancient, and even today we can see brothers with such basic character traits, we understand that there is no need to associate tales of a younger type of hero with any period.

One of the negative stereotypes that has plagued people for centuries is the disagreement over heredity. In many cases, older brothers take over the family after the father. Their own children will also grow up. As a result, injustice begins in relation to the younger ones. Our people endow the victim with good qualities. The youngest son is younger in age, he must respect and serve his brothers. Our people created kenju according to the principle "if your brothers are bad, be good." These good qualities make young people happy.

This means that the youngest boys first encounter many obstacles and disasters fall on their heads. But they do not change their character - they continue to do good.

Each of the fairy tales created by our wise people has a meaning from one world. If we look at the content of the same world in small and clear directions or topics, the evidence for our

aforementioned ideas will become clear. For this we can choose any fairy tale. Take, for example, the fairy tale "The earth is solid, the sky is far away."

This tale belongs to tales of the "Kenja Botir" type and belongs to a series of tales.

Let's consider in order the main ideological motives of the tale:

1. There is a preface in the fairy tale: "When a person gets old, his lower back weakens and his knees get tired. Nobody can approach you. When you walk, you tremble, and when you sit, you cannot stand. In this case, you will suddenly have service personnel. He can be your helper, support and companion."⁶

In the above passage, one of the philosophical conclusions of a universal nature is given, that is, when a person grows old, he feels the need for some kind of helper, support, helper. Hassa is such an assistant that she serves her with gratitude. Neither friend nor child can always be ready to serve. This, in our opinion, is the first exemplary idea in a fairy tale. Not only that, but the "introduction" mentions the character of the staff in the story being told.

2. Fairy tales begin with a father taking care of his sons. The sons did not comfort their father's heart because "all three sons were not alike. One comes from the garden, one comes from the mountain ... "(Ibid.). This is reminiscent of the proverb of our people "Ten kinds of melons in one bowl." But the boys said, "The younger is better." (Ibid.) Another important fact is emphasized: the youngest of three sons in the family is somewhat different from his brothers. In most cases, they are calm and restrained, resistant to adversity and persistent in achieving their goals. Tales like "Kenja Batyr" reveal a number of features of this Kenja.

3. Fathers not only care for their sons and show them kindness, but also care about their future. The father calls his three sons and tells them that he does not have much wealth to leave them, that he only has one mare, that the mare will give birth to a slave child who will be a vulture every year, and this mare will give one of the vultures to be born. But every time a mare is born, the boy must be vigilant and accept the slave himself.

4. There is wisdom that the inheritance of a father to his sons is a slave: a horse has always been a youth's wing, his friend, his reputation. In addition, the cult of the horse has ancient roots in the peoples of Asia. The horse benefits a person both in a dream and in a dream. For example, in a dream, a rider achieves his goal. Many of the heroes created by the people had their close friends in the form of horses, for example, Gorogly and Girat, Rustam and Rakhsh, Alpomish and Boychibor and others. In a number of fairy tales, we see that the event node, the vehicle that develops it, is the horse of the decision of the event. And in this tale, all events take place because of the horse.

On the advice of the father, the older sons themselves will want to accept the slave. But they cannot do it. The fact is that every time a birch is born, the rocks of the mountains shake, rivers freeze, a strong wind blows. A black object screams out of the sky and carries the slave away. So this beer was not a regular beer. Its mystery and power are evident from the above events. Thus, it becomes clear that the father is glorious, wise and that what he leaves behind can be of great benefit to his children in the future. If so, then again and again we can see the magic and power of the vulture in the fairy tale itself. In the fabulous place of Gulshanbog, dozens of giant lions attack a small child. Even a magic wand won't help. Then the vulture breaks the shackles and walks up to the child. When a boy rides a vulture, he gains strength and power, throwing giants and lions.

⁶ «Кенжаботир.» Эртақлар.-Т.; «ЧЫЛПОН», 1991. Б. 189.

5. The two older brothers fall asleep at dawn. They are awakened by terrible tremors and wind. But in fear and confusion, they cannot do anything and lose their slaves: something black falls from the sky and carries the slave away. The young people hit the road to find a slave.

6. The main events of the tale take place in connection with the youngest son. He vows to save the slave. Takes steps to stay awake with a thousand pains. But the thief was also strong, magical, and cunning. Sensing Kenji's awakening, he gives off a pleasant scent. All living souls had to fall asleep from this smell. The younger boy, with special vigilance, tightly closes his nose and mouth with a belt and sleeve. But he still has no control over the black creature falling from the sky. In his hand remains a piece torn from this creature.

You need to devote yourself to hard and difficult work. Otherwise, he may retreat, faced with certain difficulties. The youngest son swears. We know that he can do such a job that he has sensitivity, endurance and perseverance. For he made a covenant, saying: I will find my brothers and their servants, and I will bring them with me.

The youngest son asks permission from six of them to find a slave. He leaves with a white blessing from his father.

7. Especially about harmony and solidarity in our people. There are many proverbs and sayings about the welfare and happiness of brothers. We have heard and seen that brothers who did not follow the teachings of the "old" and "older" people could not prosper and their wealth was destroyed.

In the tale, this very question is skillfully depicted through a small incident. Also, this story opens up opportunities for the youngest son, the main character of the tale. The fact is that when the youngest son runs out of bread and water and gets tired, he sees three or four people arguing with each other. It turns out that they are brothers and have been ripping off the magic hat left by their father for sixteen years. They ask their youngest son to solve the problem.

A vigilant and alert boy realizes that these brothers are nicknames, idiots, fools and uncompromising. If they were close-knit and smart, they would harmoniously use the characteristics of the hat, whose magic is unique. If they do not compromise within 16 years, then after that they can maim or kill each other. This is a nickname and a punishment for selfish people. These thoughts are not included in the text of the tale, but if they are punished for their actions, those who hear about it will not blame the younger son. The clever kid deceives these naughty brothers and takes off his hat.

8. Our people say: "A good word breaks a stone." From time immemorial, our ancestors encouraged young people to do good. Because the enemy becomes a friend out of kindness. Old women, giants, dragons and other animals loved in fairy tales become friends of people.

The youngest child also does good. After greeting the old woman carrying two buckets of water, she takes her buckets to the basement of her house. The fact that the old woman, "melted" from this blessing, preserves the mirror world, without giving it to anyone, gives it to the child. It is only out of kindness that the old woman gives the child something very valuable and calls him a child. When this child has problems, he always turns to her for help. When the old lady's servant said to the giant: "Take him quickly to the child," the giant said: "What child did you not have?" The old woman said: "I am a child. He is next to Gulshanbog ..."

The old woman presents the child with a magic object for the second time. He will be a stick. Against the child's objection, the old woman says:

"No, my boy, this is not in vain. Your path is long and you will pass through high mountains. The staff will help you. No matter which rivers you cross, it will be a bridge for you. You will cross lakes and rocks, and you will have there will be a waist. "

After that, it is natural to remember what we said above about the cane.

9. Probably the most magical word in the world is "Assalamu alaikum". This word transforms resentment between people into kindness and respect, mutual intimacy. Our people have repeatedly demonstrated strength and respect for this word through fairy tales. In the fairy tale we are studying, we are faced with the following incident: the youngest son meets an old woman who may be frightened by his description: "An old woman with a dog, a fox, a wolf.

"Assalam alaykum," said the younger boy, bowing. Yalmogiz said: "Peace be with you, otherwise I would have swallowed you twice."

10. From time immemorial, our ancestors condemned drugs and opposed them. The same happens when a person turns a scientist into ignorance, good into evil, compassion into a tyrant, and zeal into laziness.

In a fairy tale, the youngest child loses everything due to the effects of alcohol. Of course, the dishonesty, jealousy, selfishness, and ambition inherent in some people cause brothers to oppress their savior brother. The brothers take a couple, two horses, a rug and a hat, and leave the drunken brother in the desert.

Conclusion

There is nothing better than good. Events in all of our fairy tales end well. This is why fairy tales are good. They sow seeds of goodness in the hearts of people. People who read fairy tales learn to do good. The bad ones who read the story also become good ones. Because in fairy tales, the bad ones are punished quickly. So it is in life. But the punishment will come later. Fairy tales show people the inevitability of his coming. We wanted to prove our case with the example of a fairy tale. But we are not mistaken when we say that in every fairy tale there is a similar world of ideas and thoughts.

Obviously, it is inappropriate to trace the origins of the tales of the mentioned storytellers to a certain period, as well as break them up into one or two groups according to events. In our opinion, the main reason for the appearance of such tales is the noble ideas associated with the eastern education of our people. Such representations are so ancient that they do not choose a period.

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