



Folklore in socio-domestic novels (using the example of Adil Yakubov's novel "Adolat manzili")

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Abstract: Since the genre of the novel is a large genre, it contains more characters, images, and details than other genres. The scope of the plot is also shaped more broadly. In our national novels, from proverbs created by our people to epics, the hero's psyche and the nature of the work are realistically shown to the reader.

Keywords: Large genre, uzbek affair, cotton affair.

Introduction: In the novel "Adolat manzili" by the writer Adil Yakubov, it is revealed that human dignity, honor, and faith are above everything else. In this novel, events related to social phenomena called "paxta ishi" (cotton affair) and "o'zbek ishi" (uzbek affair) are written, but the main goal of the writer is not to reflect these events. Based on these events, the writer's main goal is to reflect on universal problems, values that affect the life of all humanity, and to draw people's attention to them. The novel seems to depict the terrible tragedy of the changes that took place in our country in the 1980s.

The folklorisms used in the novel have a specific artistic purpose. In the work, we encounter both simple and complex types of folklore. We observed that ethnofolklorisms were also used to enhance the artistry of the novel.

Bibisara grandmother dragged her sick legs and threw them into the living room. A large four-room house, not a house, but a castle, silent like a dead house. The day before she had awoken from a nightmare, and during the day she had been wandering about her left eye all day. When Momo came out, she found her dead husband, Mamat, a sniper, standing on the threshold.

-'Yes, my dear,' she would say, her eyes flashing with anger, 'is this the place where you found yourself when you forgot Marjontov's meadow, when you left the land

of Babatov, when you forgot your husband, whom God had made friends with, and took your head away?' Or have you been sold for these golden things? Did you fall in love with those jewels? Isn't it a thousand times better for you to drink the cool water of the springs in the Black Coral Mountain, to decorate your oven, and to shower kumis? "

A woman married according to the Uzbek mentality was not in the habit of marrying another man. The heroine of the work, Bibisora, takes a spouse, and her daughter, in order not to become an orphan, and out of necessity, gets married again. Through a dream and people's firm belief in everything, the creator aims to realistically express the hero's mental state and the Uzbek inner feelings of an Uzbek woman.

In the novel, the author reveals the beliefs and mental state of people through the motif of dreams. Moreover, the dreams of the characters in the novel also contributed to the formation of the plot of the work and the development of events. Believing in the reality of a dream and acting on it is a sign that some people have a strong belief in a dream. Even in ancient times, our ancestors paid great attention to dreams and their interpretation. In a multitude of fairy tales and epics, there were astrologers who told the interpretation of dreams in the presence of kings. This is why belief in dreams has become so important in people's lives. Attention is paid to the dream seen in all spheres of society. Based on their life experience, they interpreted the events, objects, and creatures they saw in their dreams in certain meanings. For example, if a sick person sees a live fish in his dream and catches it, somewhere he will get some wealth. If a dead fish was seen, it was believed that anyone who saw it recently would be sick. Such meanings are sometimes true, and sometimes not true. Throughout the writer's work, the motif of dreams is addressed in several places. They reveal the psychological state of the characters realistically or warn the reader of some event that may be ahead.

"Grandma's heart was touched by the fact that there was a terrible and mysterious connection between yesterday's dream and the terrible news he heard on the phone! "In Marjonoy's house, my dear girl, there is a giant wedding," Mamat said in a dream. Yes, these instruments and Marjonoy's cries are not for nothing! Marjonoy's head is in a difficult situation, thanks to him, her soul is restless, she is going to grandmother's dreams!"

There is a saying in our people: "If you see a wedding in your dream, it will mean opposite meaning". The spirit of her former husband warns her grandmother about Marjonoy's troubles. People have such opinions

about dreams because they have a strong belief in dreams and their interpretation. Since a dream occurs in sleep, many people view it as a mental phenomenon. As someone thinks about a reality or a person, it becomes a mental phenomenon and is formed in his brain as a dream. Since the motif of a dream is found in epics, fairy tales, and myths, the creator created a simple type of folklore by incorporating it into the novel.

In the novel, elements characteristic of the national folk language, i.e., phrases and proverbs, are widely used for a specific purpose. "No, it was true that he said, 'I will make thirty, and God will make nine.' That means, "God forbid". There was no escape from fate. " After the death of Bibisara's husband, she vows not to marry again. But she gets married, and that's why the idea is put forward in the work: "It's God's will, not the servant's." People have always believed in such views because of the strong belief in religion.

In the novel, the veteran uses the phrase: "Sulaymo dead and ogres were released." The reason for the emergence of such a saying among our people is that during the reign of the prophet Solomon, all demons and giants were subject to this prophet. They were all afraid of the Prophet. All the demons came out on the earth after the prophet Solomon received them. This legend is the reason for the appearance of the above sentence by older adults. The purpose of using such a folk expression in the work is to introduce the reader to the fact that after the change of power and the dismissal of the veteran, his boss was ignored.

"Yes, you've done a lot for the prosecutors!" he said. "I know you, Eagle, who you've been trying to deceive by writing round letters about. But remember, Mansur, that vengeance is right! Slander is short-lived. "Who digs a hole to someone, he will fall there himself," the wise say.

In the play, Mansur Mesh is the reason for the arrest of Marjonoy's husband, Burgut. The Veteran knew what he was slandering his son-in-law. In the description given to Mansur Mesh by the creator, we can know that he is a bad hero. Because the eagle Mansur sat in the place of the mesh, he wanted to take a hunger from the Burgut and wanted to dismiss him from his position, that is, he dug a hole for him. Mansur lowered the mesh Burgut into the hole dug for him.

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into the hole dug for him. Such proverbs and folk expressions used in folk speech also serve to inform about the reality of the hero's life when they appear in the work.

Burgut was an honest man, he did everything justly. After his unjust imprisonment, various bad rumors spread among the people from his enemies. His supporters also believed the accusations made against him that "without a wind, the tree's tip will not move." The proverb presented in the novel also fulfills the task of conveying to the reader that it is the hero's enemies who denounce his name among the people.

Folk expressions, formed on the basis of their life experience, inform the reader about the past, social and political life of the people. It was not for nothing that the people said: "Fear one scourge of water, one scourge of fire, one scourge of slander." Such folk expressions have existed since the formation of primitive society, because man has subdued much with a little mind and strength, but they are still weak among nature and some human natures. Floods, fires, and the fact that nothing can be done by humans in this process prove that there are many things on Earth that are beyond the reach of human reason and strength. Defamation is equated to these two phenomena in terms of its strength. If a person is slandered, he will be completely dead before he proves it. Therefore, slander is equated to water and horse. In the play, Burgut is accused of taking a bribe, and he cannot prove this slander by any means. This situation is characteristic of a person, but it is proof that he sometimes does not understand the situation created by him. When Suyun Burgut was arrested, an investigator named Sharanovsky investigated him. This investigator is described as a cruel man who disregards the local population. This unscrupulous inquisitor has thrown the stubborn prisoners into the company of impudent criminals who refuse to accept the accusations being made against them, of swindlers and gamblers, of murderers who do not spare their mothers, of scoundrels who shoot with the heaviness and luxury of their lives, and has also made them suffer for the sins they did not commit. Suyun Burgut is thrown among the swindlers in order to do the same. "If you protect an orphan judge, if you protect an orphan boy, your nose will be blood..."

The investigator uses this method to pin Suyun Burgut's guilt, which he did not commit. These criminals were the rulers in the prison. Our people used the proverb: "If you protect an orphaned judge, your mouth will be oil - if you protect an orphaned child, your mouth will be blood..." To better convey

the atmosphere inside the prison to the reader, and to reveal the state of the system, the writer used this folk song. Such proverbs and folk expressions, embedded in prose and polished by the creator, are a manifestation of simple folklore. From the beginning to the end of the work, the writer recorded our national traditions. In order to speak about the artistic and aesthetic interpretation of the national spirit and come to certain scientific conclusions, it is necessary to organize the extent to which the specific nature of the nation, the spiritual values and traditions that underlie the formation of the national character are reflected in the Uzbek novel of the independence period. Because the creation of works of art through the artistic perception of national values and traditions, as well as the inclusion of the "national minority" in written prose, which has little expression in customs and rituals, is one of the most important features of today's literary process.

Bibisora Momo's husband was Mamat the sniper. He will be a brave, brave man. Mamat the sniper died along with his horse in the kopkarida. He and his horse were killed side by side. In ancient times, a person was buried along with the tools they used throughout their life. This custom has disappeared today. Our people mourn a person who has worn a coat after receiving a spouse. It was known from the work "Baburnama" that if a man died in a house, his wife also had to die. Along with the man's body, the woman's body was also burned. Of course, there are no such customs in the Uzbek nation. But he mourns the deceased woman in a cocked dress. This tradition lasts for up to a year in some regions. During this year, the woman does not go anywhere, to weddings, mourning and other ceremonies. Cocks and black were used as funeral garments. These two colors have good meanings, but these colors do not attract attention compared to other colors, and they were made as a mourning garment.

In the novel, the genre of "o'lan" is given, and in our country, people belonging to the Kazakh nation sang from these "o'lan" in some events.

Marjontov, Marjontov, Aylanayin, Marjontov,
Orgilayin, Marjontov You are my favorite peacock
You are my grandma's favorite garden, ,
I loved you as my grandmother, I left you alone.
I am your lost child, forgive me, your daughter,
Marjontov.

This o'lan, spoken in Marjonoy's language, is dedicated to patriotism. Marjonoy married where Bibisora Momo lived in her youth. The above-mentioned o'lan was said as an apology from Marjonoy to her little land. In the novel, there is a legend about Marjontov, the place where Marjonoy was born and hanged. According to

this legend, mother and child lived in Marjontov. Her mother was more beautiful than her child. One day the old hunter, who had come from the city, was so fond of these deer that he did not even want to shoot them.

The mother and son captured the deer and took them to the town where they lived. The hunter provided them with excellent conditions. But the mother deer, who had settled in the water-rich, serbo-loamy pastures and fir-trees of Marjontov, could not withstand the hunter's cage and died. After his mother's scientist, the boy-owl also began to go back. The hunter took pity and brought it to Marjontov and let him go. A little while later, a young shepherd met an orphan deer. They are in love with each other, jumping from mountain to mountain. One day an old hunter came to look for a ladybug and looked at the little ladybug as a stranger. The hunter shot this sheep-owl. Song took the oh to town and put another sheep oh in front of him. Oh, he's had a good time with her. This legend is told by Suyun in the novel. Why did the good creator use this legend, and what was his purpose? Veteran and Bibisora didn't want to give Marjonoy elsewhere. She fell in love with Suyun, a native of her father's country, and knew that the Veteran and her mother would oppose it. On the surface, the legend seems to be about Marjontov, but on the inside it is about the deer. The deer in the legend are taken as a fugitive, figurative image. In it, the image of the old hunter is the Veteran, the mother deer is Bibisora momo, and the faithless ohucha is Marjonoy. Suyun was said in order to express her love for Marjonoy and fulfilled the task of revealing Suyun's mental state.

In addition to the folklorisms described above in the novel, we observed and analyzed some manifestations of complex folklorisms. After the arrest of Suyun Burgut, her son, Lachin, is in a bad situation, and his close friends stand by him with support. They swore to each other that they would defend Suyun Burgut, and swore by the Qur'an as a guarantee that she would stay on her tunes. The plot of taking an oath with the Qur'an behind one's back has been transferred to the folklore of prose works. In the epic "Kuntugmish," Akbarkhoja takes an oath by keeping the Qur'an behind him.

In conclusion, the uniqueness of each work is determined by the reflection in it of the national values of our people, the traditions of true oral creativity. The spiritual values used in the work served to reveal the character of the national hero. All the folklorisms used in this work are of great importance in the construction of the composition of the work. After all, the characters in the work did not lose their nationality in this way. We can guarantee that such works created without losing their national character in fiction will

live forever among our people.

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