



JAHON ADABIYOTSHUNOSLIGIDA MASAL TASNIFI VA UNING LIRO-EPIK BELGILARI

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BuxDPI Xorijiy tillar kafedراسi katta o'qituvchisi

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Buxoro shahar 5-son umumta'lim maktab o'qituvchisi

Bugungi kunda butun dunyoda barcha sohalar kabi adabiyotshunoslik ilmi ham jadal sur'atlar bilan rivojlanmogda. Ayniqsa, og'zaki nutqni rivojlantirishga hamda ular bilan milliy tilimiz xususiyatlarini o'rganishga bo'lgan qiziqish kun sayin ortmoqda. Tobora rivojlanayotgan O'zbekistonning kelajakda yanada taraqqiy etishi va yuksalishida, mustahkamlanib borishida o'z ona tilimizni atroflicha mukammal o'rganishning ahamiyati beqiyosdir. Bu hozirgi kundagi ta'lim tarbiya jarayonini yaxshilashga, keyingi yillarda o'qitishdagi muhim ko'zlangan narsa bu o'quvchilarni boshlang'ich sinfdan boshlab og'zaki nutqini o'stirishdan iborat bo'ldi. Barchamizga ayon-ki, ertak, masal, topishmoqlar til o'rgatish avval og'zaki nutqni rivojlantirishga xizmat qiladi. Buyuk xalq og'zaki ijodlari (ertak, masal, topishmoq, maqollar) bir necha asrlardan buyon foydalanib, qo'llanilib kelinmoqda. Bugungi kunda ham o'zligini yo'qotmay rivojlanib borayotgan xalq og'zaki ijodlaridan masalchilik haqida fikr yuritmoqchimiz. Barchamizga ayon-ki, ertak, masal, topishmoqlar til o'rgatish avval og'zaki nutqni rivojlantirishga xizmat qiladi.

Tarixga nazar tashlasak, jahon adabiyotining sermahsul qirralari, shuningdek fransuz adabiy merosining ilk yodgorliklari 1X asrning ikkinchi yarmiga to'g'ri keladi. Bu sof diniy mazmundagi asarlar edi. Lekin X asrga kelib lotin adabiyoti bilan tanishgan sayyor qo'shiqchilar, shoirlar tufayli "janglyorlar poeziyasi" paydo bo'ladi. "Janglyorlar" birinchi epik dostonlar – jestlarni, ya'ni, "faoliyat qo'shiqlari"ni yaratishdi. Ular syujetining asosida VIII - X asr boshlaridagi tarixiy voqealar, chunonchi, sarkarda Buyuk Karl xalqlarining ko'chish davri voqealari yotadi. Asta-sekin bu asarlarning syujetiga biror-bir voqea-hodisaning bayoni bosh maqsad etib qo'yila borib, keyinchalik biror bir qahramon, buyuk bir shaxs haqida kuylanadigan hamda ular alohida to'plamlarga yig'ila boshlangan. Buyuk Karl nomi bilan bog'liq to'plamlar ancha mashhur bo'lgan. Shunday to'plamlardan mashhur fransuz qahramonlik eposining yodgorligi "Rolland haqida qo'shiq" hozirgi kunlargaacha mashhurdir. Bu asar syujetiga yurtini bosqinchilardan saqlab qolish uchun o'zini qurbon qilgan qahramon haqida bayon qilinadi. "Roland haqida



qo'shiq" jahon xalqlarining bolalarga bag'ishlangan dastlabki mashhur fransuz adabiyoti namunasidir.

XVIII asr Fransiyada adabiy ertaklar an'anaviyligi sifatida e'tirofga sazovor. Bu aslida bolalarga emas, kattalarga mo'ljallangan adabiyot sifatida yuzaga kelgan. Ungacha ham bolalar adabiyoti degan alohida tushuncha mavjud bo'lmay, faqat keyingi asrdagina bolalar kitobxonligi hodisasi voqelikka aylangan. Ya'ni, kattalar adabiyotidan qayta ishlanib, kichkintoylar uchun soddalashtirilgan, ularga moslashtirilgan adabiyot paydo bo'ldi. Shunday nashrlarga Fransua Rablening XVI asrda yozilgan va Uyg'onish davri adabiyotining yorqin namunasi sifatida o'rin olgan "Gargantuya va Pantagryuel" asaridir. Butun Evropada bo'lgani singari Fransiyada ham bu davr dunyo va insonni kashf etish, inson qadriyatlarini, uning ijodiy imkoniyatlari va intilishlari davri bo'ldi. Uyg'onish davri yozuvchi va shoirlari o'zlarining ijodlari bilan insoniyat olamining barcha jabhalarini qamrab olishdi. Ming yillar mobaynida madaniy taraqqiyot davomida insoniyat son -sanoqsiz adabiy asarlar yaratdi, ular orasida odamning atrofidagi dunyo haqidagi g'oyalarini aks ettirish shakli va shakliga o'xshash ba'zi asosiy turlarini ajratish mumkin. Bu adabiyotning uch turi (yoki turi): *doston, drama, matn*. Har bir adabiyot turining farqi nimada?

Shunday bo'lsa-da, adabiyotda hali ertak va masallarga nisbatan past nazar bilan qarash illati mavjud edi. Go'yoki, "ertak ona" an'ana faqatgina jiddiy bo'lmagan, "badiiy jihatdan zaif adabiyot"dagina uchragan. Ammo Rable o'zining mashhur romanida hech ikkilanmay, folklordagi ulkan odamlar (velikanlarning) obrazidan foydalandi. Fransiyada romantizm bilan birga xalq ijodi va madaniyatiga yetuk estetik hodisa sifatida qiziqib murojaat qilish, Yevropaning boshqa mamlakatlaridan ancha keyin shakllandi. Bilamizki, xalq ertaklarini yig'ib yozish esa XIX asrning yetmishinchi yillaridagina boshlandi. XVII asr oxiri Sharl' Perro ertaklarining yaratilishi bilan belgilanadi va uning ertaklari fransuz adabiy ertaklarining eng zo'r hamda yorqin namunalari sifatida e'tirof etiladi. Fransiyada XVIII asr esa ertaklarning oltin asri hisoblanadi. Uyg'onish davrida talaygina shoir va yozuvchilar bu universal janrga ko'p murojaat qilgan va uning estetik imkoniyatlaridan foydalanib, dolzarb mavzular bilan boyitib borishgan. Masalan, Val'ter falsafiy ertaklar yozgan. Sharqning "Ming bir kecha" ertaklari fransuz tiliga tarjima qilingach, sharqona ertaklarga o'xshatishlar paydo bo'ldi. Ammo shu XVIII asrning o'zidayoq ertaklarning urf bo'lishi ancha pasaydi. Ilgari bolalarga mo'ljallangan maxsus adabiyot yo'qligi uchun kichkintoylar kattalarning asarlarini o'qishar edi. Keyingi asrlarda esa Sharl' Perroning qisqartirilgan ertaklaridan aynan



bolalar uchun namunalar tayyorlangan. Ulardan shafqatsizlik, erkinlik, badiiy o'yinlar olib tashlanib, anchayin soddalashtirilgan. Russoning inson aql-zakovatiga siqinish hamda dunyoga ongli ravishda nazar solishi kabi pedagogik nazariyalari ham Uyg'onish davri bilan bog'liq. Masalchilik haqida fikr yuritmoqchi bo'lsak, quyidagi masalni misol qilib olishimiz mumkin.

Ikki do'st va ayiq

Ikki do'st o'rmonda aylanib yurganlarida to'satdan ayiqqa duch kelib qolishibdi. Ulardan birinchisi shoshib daraxtga chiqib olibdi va ayiqning changalidan qutulib qolibdi.

Ikkinchisi esa, hech narsa qo'lidan kelmasligini bilib, o'zini o'lganga solib yotib olibdi.

Ayiq yerda yotgan kishining oldiga kelib, qulog'ini hidlabdi. Hatto uni turtib ham ko'ribdi. Kishini o'lgan deb o'ylab, unga tegmasdan ketib qolibdi. Ayiq ketgach, haligi kishining do'sti daraxtdan tushib kelib: — Do'stim, ayiq qulog'ingga nima deb shivirladi? — deb so'rabdi. — U menga: qiyinchilik paytida tashlab ketadigan do'st bilan sayohatga chiqishni yaxshilab o'ylab ko'rmabsan-da, dedi, xolos, — deb javob beribdi do'sti.

Qissadan hissa: Do'stlik qiyinchilikda sinaladi. EZOP MASALLARI

Qomusiy olimning ijodiy va falsafiy me'rosiga, xuddi o'sha davr yangi g'oyalarining hamda bolalar ta'lim-tarbiyasining xazinasini sifatida murojaat qilishgan.

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