

“LAYLI AND MAJNUN” FOLK STORY

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ABSTRACT

After gaining independence, the study of oriental manuscripts, especially the sharp revival and printing of various manuscripts with the property of our people, especially the national awakening, national awakening, and proud. On the basis of ideology, the study of works of our past creatures imposed a serious development of the field of textology.

Layli and Majnun's epic of in written literature, its genetic roots, the basics and the main puzzles of Hamsa in the Factic and Turkish epic those who performed love [1]. Love is the glad of divine love, and one of the famous epic destined for thousands of the people is one of the famous epics "Layli and Majnun". Initially, the Arab tribes were born and rooted among the Arab tribes served as a result of the creation of many works. In the literature, this story was created by statutakal ganjavi first time in the form of the story. With the creative use of the Non-Non-Nations, the story of Layli and Majnaks raised the level of the story of Layli and Majnaks at the level of high work. Bani Air Aveng his love to reveal the mental and spiritual world of both heroes, the social factors of the Layli emblem, which is known only by the external beauty in the narrations of the people and perfected by artistic-aesthetic load. The epic The epic of the Commonwealth was widely known in the literature of Oriental peoples, and more than a century later, Amir Khusrav Delhius responded to him. Delhivi's epics was created in 1299 and is called a Majnam and Layli. The author emphasizes that he strives unchanged in his predeftly, and his predecessor he strives for his predecessors, and points out that this story is popular among the Arab peoples in the form of "Majnak and Layli." He will make some changes to his body, while mainly preserved the composition of the Nizami Doston. Hustrav Delhavi, in the literature of the Eastern peoples, the tradition of replying the title of Layli and Majnun. After Dehlavi, Ashraf Margic, Abdurahman Jami, Secretary of the Abdurahman Jami, Abdurban Suhayi, Badriddin Hilali, Hadriddin Hilali, and others also wrote a work on the subject.

Alisher Navoi's epic "Layli and Majnun" is the first epic written on this subject in the Turkish language. Before creating it, Navoi deeply studied the epics of Nizami Ganjavi, Khusrav Dehlavi, Ashraf Maroghi, and Sheikh Suhayli along with Arabic narrations. He gives a new spirit to his epic by creatively using the existing traditions in his poetry, based on the demands and needs of his time, he "dresses the legend in new clothes".

There is no doubt that the legends and stories about Layli and Madnun lived among the people even after Navoi. Because it is known that even in recent centuries, this plot inspired many writers. The fact that the manuscripts of the epic "Layli and Majnun" are more common than other similar epics also indicates the spirit of nationalism of this work.[2]

All these manuscripts were once performed among the people by storytellers. The transition of the epic "Layli and Majnun" to the repertoire of short stories and khalfas made it possible for it to spread in manuscript form in many copies.

For example, in the copy copied by Maulana Abdullah Khatifiy, ancient Turkish, Arabic, Persian-Tajik words were used. In addition, dialects were also used appropriately. Let's get

acquainted with the excerpt from the story. "Alqissa, the king's servants visited to celebrate the birth of Qays." But Qays has been crying non-stop since birth. They were surprised by this situation. Qays' mother was surprised by this situation, and the weaklings left the house one by one to find out what the reason was. layverdi. They realized that this boy was enjoying Layli's beauty. They told his mother that when your son grows up, he will have a love affair, and pointed to Layli. When Qays was seven years old, they sent him to school. There, Majnun saw a girl, Layli, and whoever called him Layli, Majnun would answer, and whoever called Majnun, Layli would answer. Forgetting themselves, they asked each other's names. They loved each other from the beginning. When they went to school, they went together, and when they came back from school, Majnun used to cry Laila at night. This love spread among the people of the school. After hearing these words, Laila's mother took her out of the school.

But one day Majnun came to the school and did not find Laila there and waited for two or three days. Then he asked his friends why Layli didn't come. Majnun's condition worsened due to these events. Seeing this situation, his friends took Majnun to the desert so that he could calm down. At this time, Layli went for a walk with her friends. When Majnun saw Layli, Layli and Majnun fell from their happiness. They convey this news to Majnun's parents. His father is upset with Majnun and tells him to stop doing this. Unable to find a solution, her father uses a trick and says that Laila is waiting for you at our house. Hearing these words, Kais immediately got up and followed his father's footsteps to his house, but when he did not find Laila there, he began to cry uncontrollably. Seeing this situation, Kais's father went to Laila's house as a suitor. Laila's father welcomed the guests with good honor. But he said that he will not give his daughter to Majnun, that the people will call his son crazy, and that he will give his daughter Layli only if his son recovers. After these answers, Majnun's father shows him to the doctors. The treatment of all the doctors will be invalid. He also told the doctors about Layli. When it was not useful, some people said that the only cure for these pains is to visit the Kaaba, where anything asked will be answered. Majnun's father advised him to go to the Kaaba. He took him to the Kaaba, saying that he would ask for a claim for his pain from there. He prayed that if he is mad, he will have more pain, and if he is Laila, he will always be happy." In this excerpt from the folk tale, allusion is used in many places. For example, in order to express the beauty of Laila, it is said that "her hair is full of curls, rings are rings, her eyebrows are like bows, her eyebrows are like arrows, she is a date like an arrow, she is worth a calamity, every strand of hair is like two worlds". When describing the school, One line is a girl, one line is a boy. It's like a heaven, and the girls have a lot of love for the boys. zgacha style.

In addition, similes such as parivash, shahdi sanodek, malaksiyma, ofatijon, gul face, zarafshon, guldek, sunbul kabi, winey ish ishq, ishq selobi, zadayi ishq are usefully used. In addition, dialect-specific words are also used appropriately. You can give examples such as son, yemochuk, mullah, ingok, playing, knowing, dundi, imronib, istaram. The dialectal words in the short story made the work more popular.

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