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TOG‘AY MURODQISSALARIDA MIF VA AFSONALAR TALQINI.

Urazova Azadaxan Tursinbayevna

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Annotatsiya. Milliy ruh,o‘zbekona bag‘rikenglik,mardlik,o‘zlikni anglash,millat istiqboli uchun kurash mustaqillik davri adabiyotining bosh mavzusidir.Milliy ongni, o‘zlikni anglatuvchi asarlar yaratgan ijodkorlar orasida Tog‘ay Murod o‘ziga xos ovoz bilan ajralib turadi.Ma`lumki,Tog‘ay Murodning barcha qissalarida folklordan foydalanish,uning materiallarini qayta ishlash yozuvchining ijodiy uslubida yaqqol ko‘zga tashlanadi.Ayniqsa, mif va afsonalarning adib asarlaridagi o‘rni beqiyos..

Folklorshunos olim Oxunjon Safarov mif va afsonalarni quyidagicha talqin qiladi.: “Mif-xalq og‘zaki poetik ijodining ilk mahsulidir.Mif-grekcha “mythos-so‘z,rivoyat”so‘zidan olingan bo‘lib,qadimgi odamning borliq, olam jumboqlari,tabiat va koinot sirlarini bilishga intilishi, bu boradagi ilk tasavvurlari va xulosalari ,xudolar, pahlavonlar haqidagi qarashlari asosida paydo bo‘lgan.O‘zbek mifologiyasi 2 turga bo‘linadi:

1.Qadimgi turkiy miflar

2.Mumtoz miflar

Qadimgi turkiy miflar olamning yaratilishi,turkiy qabilalarning kelib chiqishi, ilk ajdodlar haqidagi miflar turkumini tashkil etadi.Mumtoz miflar tarkibiga ezgulik va yovuzlik o‘rtasidagi kurash haqidagi qarashlarni o‘zida aks ettirgan dualistik miflar, kult miflari, Siyovush bilan bog‘liq miflar, samoviy miflar,taqvimiy miflar(Navro‘z bilan bog‘liq udumlar), odamzodning yaratilishi to‘g‘risidagi miflar kiradi.

“Afsona” atamasi forscha afsun-sehr-jodu”ma`nosini anglatuvchi so‘zdan olingan bo‘lib, fantastika,uydurma asosida yaratilgan nasriy hikoyalarga nisbatan qo‘llanadi.Afsonalar g‘oyaviy-mavzuviy jihatidan shartli ravishda 2 guruhga bo‘linadi:

1.Sof mifologik

2.Tarixiy

Mifologik afsonalarga Xizr nomi bilan bog‘liq afsonalar ham kiradi.Xizr-mifologik obraz.Tarixiy afsonalarga Minorai Kalon qurilishi haqidagi afsonalar misol bo‘la oladi.”[1]

Tog‘ay Murodning “Oydinda yurgan odamlar” qissasi o‘zbek xalq og‘zaki ijodi an`analaridan ijodiy foydalanish asosida yozilgan. Qissada xalq og‘zaki

ijodining topishmoq, maqol, mif, afsona, qo‘shiq kabi turlaridan juda o‘rinli foydalanilgan.

“….Emishki Quyosh olamni bir yilda bir bor aylanadi.Shu aylanmish yo‘lida 12 ta burjga ro‘baro keladi.Quyosh har burjni biro y davomida aylanib o‘tadi.zulmat bilan ziyo teng bo‘lmish kunda Hamal deya atalmish burjga yetib keladi.Taxmuraslar sulolasidan bo‘lmish Jamshid podsho ana shu kunni Navro‘z deb atadi.Keyin, Qayumars podsho bo‘ldi.U Navro‘zni sharafladi.Navro‘zni hayit qildi!...”[2]

Qissada taqvimiy miflardan Navro‘zning paydo bo‘lishi asar mazmuniga uyg‘unlashgan holda voqealar bayon qilingan.Navro‘z kuni kun va tunning teng bo‘lishi, yil hisob-kitobini shu kuni joriy qilinishi ham qadimiy miflarga borib taqaladi.

Qissada yana kult miflaridan jonivorlar haqidagi miflarni ham uchratish mumkin.

“….Muqaddas Buqa shoxlari oltindan emish,…Muqaddas Buqa tuyoqlari kumushdan emish!Qaysi inson Muqaddas Buqani bir ko‘rsa bo‘ldi, o‘sha inson xohish-irodalari ijobat bo‘lar emish…..”[3]

El qir-adirlarga o‘sha Muqaddas Buqani ko‘rish ilinjida chiqisharkan.Chunki Muqaddas Buqa inson nazari tushsa,bo‘kirarkan.Bir bo‘kirish behosillikni,ikki bo‘kirish esa serhosillikni anglatarkan.Qadimdan ushbu mif xalq orasida mavjud,shuning uchun bunga ishonch hali ham so‘nmagan.

Qissada sof mifologik afsonalarga kiruvchi Xizr obrazi ham mavjud.

“….Otamiz cholni tanidi: hazrati Xizr bobo!Boisi,boshmaldog‘ida suyagi yo‘q!U kishining boshmaldog‘i suyaksiz bo‘ladi!....”[4]

Xizr obrazi insonlarning mushkulini yengishga yordam beruvchi shaxs sifatida gavdalangan.Afsonalarda Xizr boboga oq soqolli, boshmaldog‘ida suyagi yo‘q deb ta‘rif berilgan.

Qissada “Laylat ul-Qadr” kechasi ,Ramazon oyi bilan bog‘liq mif ham uchraydi.

“…Emishki,yil, milodiy olti yuz o‘ninchi yil bo‘ldi.Oy Ramazon oy bo‘ldi….

Bu amal Qur‘oni Karim oyatlari yoddan aytila boshlamish ilk kechada sodir bo‘ldi.Shu boisdan Ramazon muqaddas oy bo‘ldi.Ramazonda mo‘min-musulmonlar ro‘za tutdilar.Laylat ul –Qadr Ollohi taolo Muhammad Rasululohimiz uchun yaratmish kecha bo‘ldi.Laylat ul-Qadr Ramazon oyining oxirgi toq kechalarida keladi.Laylat-ul-Qadr kelajak kecha mo‘min musulmonlar nimaniki tilasalar, tilaklari bajo bo‘ladi….”[5]

Tog‘ay Murodning “Oydinda yurgan odamlar” qissasida Oymomo bilan Qoplonning orzu –umidlari Xizr obrazi hamda Laylat ul-Qadr kechasi vositasida amalga oshishiga umid bog‘laymiz.Adib miflar, afsonalar orqali insonlarni ertangi kuniga ishonch bilan boqishiga undaydi.Chunki miflarda badiiy xayolot

yetakchilik qiladi,qahramonlarga g‘ayrioddiy sifatlar “yuklanadi”.Shunday qilib,Tog‘ay Murod folklor namunalaridan ijodiy foydalanish orqali obrazlarga chinakam milliy xususiyatlarni bera olganligini ko‘ramiz.

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