

# About Uzbek Folk Tales and Their Educational Importance

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**Abstract:** This article discusses one of the genres of Uzbek oral folk art — the fairy tale. It analyzes the process of creation and narration of fairy tales, the diversity of their themes, as well as their educational and spiritual significance. The article highlights the impact of fairy tales on the psyche, their interpretation, and their role in Uzbek culture. This article provides an in-depth analysis of Uzbek folk tales, one of the most important and ancient genres of oral folk literature. Folk tales are regarded as a vivid reflection of the people's worldview, dreams, and aspirations. They portray high human values such as kindness, justice, courage, friendship, loyalty, diligence, experience, and wisdom through artistic imagery. The article examines the process of the creation and oral transmission of tales across generations, the style of storytelling, the emotional and artistic connection between the narrator and the audience, and the classification of tales into different thematic types – such as magical-fantastic tales, animal tales, and everyday tales.

**Keywords:** Fairy tale, storyteller, theme, interpretation, analysis, spirituality, introduction, conclusion.

**Introduction:** Fairy tales are one of the oldest genres of folklore, equally interesting to everyone. They describe the people's dreams, aspirations, thoughts, and current lifestyles. Fairy tales have undergone a long century of improvement before reaching their current form and content. "Folk tales are of particular importance as a beautiful example of the art of artistic expression. Beginning with the sentence "Once upon a time, once there was nothing, once hungry, once full," the listener's attention is fully drawn to the events until the end, when the tale "reaches its goal." Questions about what will happen next, how this event will end, occupy the listener's mind. The reason for the vitality of fairy tales is also determined by their artistic perfection." Survival and perfection, of course, are not only connected with the plot of the fairy tale. In the past, a certain preparation was also required for storytelling. For example, the listeners listened attentively and carefully to the fairy tale being told, while the storytellers entered into a mental state and mood corresponding to the content of the fairy tale, paying special attention to the tone of voice, facial and body positions. Attention was also paid to the time of

storytelling, which was mainly told on long winter nights. There are specific reasons for this, of course. Winter days are short, and nights are long. During the bitter cold, agricultural work is not carried out, therefore those engaged in heavy agricultural work do not feel the need to rest early at night due to fatigue from work. As a result of this and many similar reasons, fairy tales were told on winter nights. These traditions are now preserved in a somewhat different form. Now it is observed not only on winter nights, but also on any nights of the season, not by a specific narrator, but by any person, mainly by parents and grandparents, and often by adults, addressing young children. "With the formation of feudal relations and the improvement of the social process in it, the principle of expressing these social relations in fairy tales also deepened, as a result of which everyday fairy tales began to appear based on life fictions. Thus, fairy tales as a socio-aesthetic phenomenon were firmly established in folk epic creativity"[1.201]. Since fairy tales on various topics are created against the background of social relations, life fictions, and various events, it is advisable to study them by dividing them into groups, taking into account their thematic diversity. These are magical-fantastic

fairy tales, animal tales, and everyday tales.

In fairy tales, there is a feature not found in other genres of oral folk art. Folk tales are the only genre that begins with the same beginning and ends with the same ending. The introductory part of the fairy tales begins in the form of *bor ekanda*, *yo'q ekan*, *och ekanda*, *to'q ekan*, *bo'ri bakovul ekan*, *tulki yasovul ekan*, *qarg'a qaqimchi ekan*, *chumchuq chaqimchi ekan*. "Since the lifestyle of people who lived in the most ancient times was associated with hunting, fishing, and similar professions, they encountered the animal world every day, and in their mythical imagination, creatures spoke and interacted just like humans. Such views, beliefs, and convictions were later expressed in animal tales. That is why the characters of the allegorical tales about animals, animals, also spoke and reasoned like people, and the existence of relations between them to society is described." The following fairy tale "The Hunter, Kokcha and the Wise Man" contains similar beliefs. The fairy tale begins with the description of the state of a flock of pigeons trying to escape from the hunter's clutches. In reality, the old pigeon's warning didn't affect the other pigeons, so the herd falls into the hunter's trap. Here lie such calls as to listen to the advice of elderly people who have seen life's difficulties, to make effective use of their life experiences, and not to repeat their mistakes. Experience speaks its word, and Kokcha, who didn't want to be separated from this herd of pigeons at all costs, stays with his peers despite knowing the danger.

At this point in the fairy tale, there is also a wonderful scene worthy of learning and studying. This is a call to stay with one's people in any situation! It is clear that the proverbs "The separated are eaten by a bear, the divided are eaten by a wolf" were not created simply as rhyming words by people who have often observed such situations. Kokcha's decision put his life at risk, and he fell into the hunter's trap along with other pigeons driven by lust. He foresaw that this would happen. And now the hunter turns to the herd of pigeons that are rising with nets. Saying his friendship with a mouse named *Dono* that in the current situation only he would help the pigeons, they fly towards where the mouse lives.[3.12-19]. The events of the fairy tale continue in this way. Situations related to pigeons, crows, deer, and turtles have educational significance in the sense of an example for fairy tale listeners of all ages. In it, such values as friendship, solidarity, and unity are interpreted.

As in all fairy tales, in the tale "The Hunter, Kokcha, and the Wise Man," good triumphs over evil. "The fairy tale is one of the main genres of Uzbek folk prose. In the genre of fairy tales, the historical foundations of which are connected with the epic diffusion of ancient

mythology and archaic rituals, the noble ideas of the Uzbek people, their unique worldview, spiritual values, spiritual and emotional experiences, family-domestic, religious and moral views, and artistic and aesthetic principles are reflected. A fairy tale not only provides artistic and aesthetic pleasure to the listener but also serves as a means of moral-didactic and spiritual-educational education" [2141]. Even in the information age, when the process of globalization is rapidly proceeding, folk tales have not lost their significance. Today, fairy tales are widely spread among the people not only in oral form, but also in written form in the form of books, in the form of various images, in the form of cartoons on video tapes, even in the form of films, and in other similar forms.

Oral fairy tales of each people and nation help to form a certain understanding of the history of that people, the culture and spirituality of their ancestors, their way of life, inner world, and values. Fairy tales are an educational tool that promotes goodness and closely helps a person ascend the steps of spiritual perfection from childhood!

Uzbek folk tales, as a rich and ancient genre of oral literature, continue to play a vital role in the spiritual, moral, and cultural development of society. These tales not only entertain but also educate, passing down values such as wisdom, unity, respect for elders, and the triumph of good over evil from generation to generation. By analyzing tales like "The Hunter, Kokcha, and the Wise Man," we observe how storytelling fosters empathy, critical thinking, and moral reasoning. In a rapidly globalizing world, preserving and studying such tales is crucial for maintaining cultural identity and ensuring that universal human values remain at the heart of education and upbringing.

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