

**THE PRESENTATION OF FOLKLORISMS (IN THE WORK OF KUDDUS
MUHAMMADI)**

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Abstract: This article analyzes the phenomenon of folklorism, its content and essence, and the processes of re-emergence of folkloric works in modern culture. It also highlights the types of folklorism and their importance in enriching national culture.

Keywords: folklore, folklorism, oral art, tradition, culture, modernization, folk heritage, children's literature.

The culture of each people is manifested, first of all, through its oral works - fairy tales, epics, proverbs, songs and legends. Folklore is an expression of the national spirit, a monument of national thought.

Folklorism is the phenomenon of the revival of folk traditions in new historical conditions, their use in modern art, literature and mass culture. It ensures the continuity of the national heritage and serves to understand national identity.

Folklorism is the reuse, reinterpretation and manifestation of folklore elements in new conditions, that is, in modern life. As a result of this phenomenon, the ideological and aesthetic value of folk art is preserved, but they are adapted to the spirit of the times.

The process of folklorism is observed in many areas - in literature, performing arts, music, cinema, television and even in the field of advertising and fashion.

Children's literature is one of the most important means of conveying the cultural heritage, national values, and spiritual wealth of the people to the younger generation. The role of folk oral works in this field of literature is incomparable. Because folk oral works are the closest to the psyche of children, a source that shapes their thinking, imagination, and spirituality.

Folklorism in children's literature is manifested in the following forms:

1. Works based on fairy tale motifs. Writers rework plots and images taken from folk tales and adapt them to modern content. For example, Khudoyberdi Tokhtaboyev's work "Riding the Yellow Giant" contains the magical realism, motifs of the struggle of good and evil typical of folk tales.

2. Stories based on folk wisdom. Stories based on proverbs, riddles, and aphorisms develop children's thinking, reasoning, and learning skills. For example, in the works of Tohir Malik and Shukur Kholmirezayev, folk wisdom and proverbs are used in a natural way.

3. Use of folk games and rituals. Children's literature describes national games and folk customs, which strengthens the reader's sense of national identity.

4. Folk traditions in language and style. Simplicity, expressiveness, and melodiousness in children's literature are all natural influences of folk oral creativity. Quddus Muhammadiy (1907–1997) is one of the major representatives of Uzbek children's literature, and his works are strongly influenced by the spirit of folk oral art, the system of folk images and expressions. Since the poet wrote in a simple, natural and folk style, close to the world of children, his work is closely related to the phenomenon of folklorism.

Folklorism is manifested in the works of Quddus Muhammadi through the re-expression of folk tales, riddles, songs, proverbs, and elements of children's games in a modern artistic form.

The poet's poems such as "Boychechak", "Toys", "We found the house of the sparrow", "A cat with a doll", "A child with a parrot" are distinguished by their closeness to the language of children, imagination, and the style of folk oral art.

These works contain the melody, rhythm, and repetitive structures characteristic of folk songs, which are the main signs of folklorism.

Let's look at the analysis of folklore elements in the poem "Boychechak":

Boychechak, boychechak,

In the white snow,

Brought the good news

of the spring to the children.

This poem clearly shows the features of folk oral art, such as the revival of nature, metaphorical imagery, and repetitive melody. The image of the "boychechak" is typical of folk songs, expressing the ideas of the arrival of spring, renewal, and hope. This situation shows ideological and rhythmic proximity to folk spring songs ("Yor-yor", "Ko'klam keldi").

The poet's poem "We Found the Sparrow's House" clearly shows the influence of folklore games. In this work, a folk mood is created through the depiction of children's games, interest in nature, and love for birds.

The poem expresses the motifs of children's folklore - games, riddles, and travel - in an artistic form:

"We found the sparrow's house,

On a tree branch, far away.

He also looked after the children,

Like us, at dawn and dusk."

In this passage, the people's observation of nature and the idea of kindness are expressed in the spirit of folk tales and children's games. Folklorism is manifested here in terms of content (folk motif), style (spoken in simple language), and genre (form of children's folklore). The language of Quddus Muhammadiy's poems is very close to folk oral art: short, simple, melodic lines, repetitions and rhymed harmony, folk word combinations ("boychechak", "chumchuchcha", "kuyosh bola", "ko'klam ona", etc.). These features are similar to the artistic style of Uzbek folk songs, tales and riddles, and are a manifestation of folklorism at the level of language and style.

In the work of Quddus Muhammadiy, folklorism is manifested as a form of continuation of folk oral art in modern children's literature. In his works, folk vocabulary, game and song rhythms, fairy-tale images are combined. The poet used folklorism not artificially, but naturally - in accordance with the children's psyche, imbued with the national spirit. In this regard, the work of Quddus Muhammadiy plays an important role in the revival of folklore traditions in children's literature and is a vivid example of folklorism in Uzbek children's poetry.

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