

The Style Of Men And Women As Revealed In Folklore Texts Through Critical Discourse Analysis

Abduvahobova Mahina Azatovna, PhD, dotsent of the UzSWLU

Annotation: Today, the reflection of gender ideology from folklore into texts or children's literature has become an important phenomenon. Critical discourse analysis sheds light on the relations between representatives of the stronger and weaker sex in the selected folklore discourse in order to understand gender ideology. In this way, gender gaps that still exist around us are identified in relation to the selected folklore text; Gender roles are interpreted as a cultural phenomenon.

Key words: gender, folklore discourse, critical discourse analysis, sociology, discrimination.

Fairclough is known as the founder of critical analysis of text through his three-dimensional model of "Critical Discourse Analysis": description, interpretation, and explanation [1]. According to Fairclough, in description, a text is analyzed and a text can be analyzed by describing its linguistic features, such as vocabulary, grammar, and text structure. The second stage of analysis is to interpret the participants in the discourse, the content, and how the content is understood. The third stage of Fairclough's critical discourse analysis is to analyze the narrator's choice of linguistic means. According to the author, the main factor in the explanation stage is to provide a critical approach to changing or maintaining traditional social attitudes in a given culture and society [3].

During the pre-Islamic period, women had no place or dignity among the people of the Arabian Peninsula. This situation began with the birth of a child. If a boy was born to a family, they would rejoice and celebrate, but if a girl was born, the family would mourn and quickly seek to lose the child. A woman's value to her husband was not as great as her husband's wealth. During the pre-Islamic period, Arab men would not sit in the same room with a woman or eat together [2]. At that time, the Arabs believed that there was no virtue in three things: a horse, a woman, and a house. Some tribes, such as the Quraysh and Hind, had the custom of burying female children alive. They did this because they believed that a female child would not bring good to the family anyway. The nomadic Arabs would make their surviving daughters do hard work and constantly insult them.

One of the worst things about marriage among the Arabs was the practice of marrying stepmothers. When an Arab divorced his wife or died, his eldest son had the right to marry his stepmother. If he wanted to marry his stepmother, he would throw his clothes over her and marry her without paying a dowry. If the son wanted it, the stepmother could marry someone else and take the dowry himself. Even if the son of the deceased was young, the stepmother would keep him until he grew up, and when the child grew up, the matter would be resolved. Unless a woman escaped from such humiliation by fleeing her tribe, it was unlikely that she would be able to escape this complicated situation. The Prophet Muhammad (peace and blessings of Allah be upon him) was asked about women, their unclear and complicated issues, and their rights. Because during the time of ignorance, their rights were completely violated. Women had become worthless in the hands of men, like objects. The Holy Quran provides a sufficient answer to this question [2]. Islam is very specific about men's oppression of women, including various forms of beating and violence.

Арслоннинг озгани айиққа чопади. History shows that in the past, the rich and officials coveted the wives and daughters of the poor, widows, and the needy. With this proverb, the people expressed their hatred for such unscrupulous, dishonest people, and laughed at them.

Аслини билмай сўз демаслар, наслини билмай қиз бермаслар. If you give me clover, give it to the bride, let her chew on the crumbs, if you give me a girl, give it to the youth, let her play with her love.

Many English proverbs are taken entirely from the Bible, which is considered to be the Holy Scriptures, and they promote a monogamous family relationship: *You can not serve God and mammon at the same time* (You cannot serve both God and Mammon at the same time.) In Uzbek folklore and ethnoculture, this combination corresponds to the paremia "*Бир қўлтиққа икки тарвуз сизмайди*".

Узумнинг яхшисини ум ёйди. Sometimes in life, a good, intelligent, and beautiful girl ends up being the wife of a bad, evil, ugly, worthless, mean, and stupid man.

When verses 8-9 of Surah At-Takwir were revealed, which read, "The oppressed girls who were buried alive by their fathers will certainly be questioned on the Day of Resurrection about the reason for their killing," some of the companions, who had committed the same sin during the period of ignorance, wept incessantly and expressed regret.

Thus, women began to be respected in Islam as mothers, sisters, lawful spouses, and daughters. They inherited, bequeathed, and their consent to marriage was sought. They were always under the protection of male relatives [4].

Only under the guidance of the Holy Quran did the Prophet Muhammad (peace and blessings of Allah be upon him) take wise measures towards the perfection of women, and in order to uproot the wicked people of the era of ignorance, he declared: "The light and mercy of Allah will be poured out on the house where a girl is born." *Қиз бола- бировнинг хасми.* *Hasm* - a thing or person in someone's possession, a legal wife.

In Western religious folklore, the male-female couple is also expressed as the basis of life: *For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man* [1].

He who finds a wife finds what is good and receives favor from the Lord [2].

For three things the earth is disquieted, and for four it is not able to bear up: For a slave when he reigns; and a fool when he is filled with food; For a hateful woman when she is married; and a servant girl that is heir to her mistress [2]. This religious parable emphasizes that the earth is disturbed by three things and shaken by four things, namely: when a slave rules; and when a fool is fed; a woman who complains about her marriage; and a servant girl who is the heir of her master.

In a hadith narrated by Ibn Majah from Suraqah ibn Malik, it is said: "The best charity is the kindness shown to a girl who returns from marriage." If a girl falls into a bad situation by fate and returns with a broken marriage, the one who does not humiliate or abandon her, but comforts her broken heart and continues to do good as before, is considered to have done the best of charity.

Молни топар эрнинг эри, хузуруни кўрар сўнги эри. In the life of the society, there are such cases that a person accumulates wealth with great difficulty and dies prematurely without seeing his presence. His widowed young wife touches another man. The next husband spends the property left over from the previous husband, spending his life in spite of everything.

Отаси бошқа, отдан туш, оталашим, отга мин. *Оталаш*- is an old Turkic word, meaning: a woman, after her first husband dies or is divorced, marries another man with one or two children. She also has children from this husband. The husband also has children from his previous wife. Both the child from this wife and the child from his previous wife (the father is one, the mother is another) are called "*оталаш*". The children brought up by the mother and the children left by the husband's previous wife are called "gay".

In Islam, it is said that they are equal in acquiring knowledge, praying, fasting, giving zakat if they are rich, performing Hajj if they have the opportunity, and they have an equal position in family and social life [3].

Обкашда бир нақир кўтариш қийин, икки нақир кўтариш осон. If the burden of family life falls solely on the husband or solely on the wife, then either he or she will bear the entire burden of the household.

Modesty is a religious precept in Islam, according to which: The Quran commands both men and women to dress modestly and not expose their bodies, and Muhammad emphasized that modesty is a fundamental characteristic of Islam. Islamic traditions have also permeated Uzbek folklore to some extent. For example, **Оши йўқ ашавасига зўр беради, лачаги йўқ қасавасига зўр беради.**

"Қасава". It is made of cardboard or thick cloth in the shape of a cylinder, wrapped around with a long piece of white or white silk; various decorations are attached to the forehead, and a white gauze or silk scarf is thrown over it, and it is a headdress worn on the head of a girl getting married during a wedding ceremony (it is also called "shahkuloh"). It is a sarcasm towards people who, even though they have no food to eat, dress in fine clothes and show themselves well in the eyes of people; even though they can only afford to cook a meal, "so-so-so", invite many guests to their house, and announce their "wedding" "riding on a donkey" and thus trying to "show who they are" [5].

English religious folklore also emphasizes the modest and modest appearance of English women, without being overly adorned, for example: *Likewise also that women should adorn themselves in respectable apparel*, with modesty and self-control, not with braided hair and gold or pearls or costly attire [6].

Союза қараб тўн бичма. In the past, Islam strictly forbade women from appearing to strangers, that is, “non-mahrams.” Most tailors were men. So, how should women’s clothing be measured and cut? They found a way to do this: they would place the woman or girl behind a curtain and look at the shadow cast by the curtain, or they would take her to a high place and cut the clothing by looking at the shadow cast by the ground or water. As a result, the clothing would fit perfectly and not be too tight.

Adam's wife, Eve (Hawa), is mentioned in verses 30–39; 7:11–25; 15:26–42; 17:61–65; 18:50–51; 20:110–124; and 38:71–85, but the name "Eve" is never revealed or used in the Quran. Eve is mentioned only in hadiths. The Quranic account of the creation and fall of Adam and Eve differs thematically from the more vivid narrative in Jewish and Christian traditions. Similar to Christian and Jewish tales, God created Adam and Eve and a paradise for them to live in. However, Eve's role in the Quran is minimal, as she is not the instigator but rather an accomplice in human sin. This is Adam, peace be upon him, whom Allah Almighty had warned about in advance that Satan, the devil, was their natural enemy and a threat to expel them from Paradise. “So We said: ‘O Adam, this is an enemy to you and to your wife. So let him not expel you both from Paradise.

Биҳиитдан чиққан таёқ югуртирар яланг оёқ. According to religious legend, “Father Adam and Mother Eve were deceived by Satan in Paradise and ate the forbidden grain. For this sin, they were expelled from Paradise naked, bareheaded, and barefoot. An ox and a staff were sent to Earth with them. Father Adam sowed the wheat taken from Paradise, plowed the land to earn a living, and ran barefoot behind the ox with that staff and followed it...” Metaphor: “The worries of life do not make you sit still, they force you to move, to strive, to run, regardless of your condition” [7].

Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she must be in silence. For Adam was first created, then Eve; and Adam was not deceived, but the woman, being deceived, fell into sin. She will be saved through childbearing, if they continue in faith, love, holiness, and self-control [8].

This paremia shows that in English folklore, as a representative of the Western world, women are promoted one level lower than men, but in Islamic teachings, women are protected as equals to men [3]. In both folklore cultures, women are depicted in religious paremias as follows: *For a harlot is a deep ditch, and a wanton woman is a narrow pit.*

Жиблажибоннинг эс-хуши наиша тутишда. "Broken feet" are likened to women. The mind of a broken foot, a corrupt woman, is to attract men, young men, and lure them into her trap.

Искандар хўжа, бултурги жўжа, бола очади, ташлаб қочади. This was said as a bitter sarcasm to an unfaithful man who, having nothing to do with his family and children, wanders the streets in search of his own livelihood, or who abandons his children, marries another woman, and leaves his children as orphans to follow another woman. “*Do not give your strength to women, your ways to those who destroy kings*”. This is also, undoubtedly, a skeptical metaphor that makes a person think negatively about women. Its real meaning is a context in which a son is told to avoid drunkenness, as well as immoral women.

The fact that gender discrimination and discrimination are introduced into paremias and other genres of folklore goes back to deep historical events experienced by our people. In the process of critical analysis of folklore discourse, unique aspects of the lifestyle of the nations being compared were identified, including:

Дадам беради чолларга, чоллар яхши болларга.

Дарё тошса кенг бўлади, Қиз ўн беш ёшдан ошса, ҳайвон билан тенг бўлади.

Тугунчасин тутиб турган тайёр қиз, Йиглаб-йиглаб эрга борар, айёр қиз.

Этагимми, енгимми, Ўша менинг тенгимми?!

Ўн тўртимда хотин бўлдим, Ўттизимда ўтин бўлдим.

Хотин- ўттиздан кейин ўтин.

Аввал эдим гул тувак, Охир бўлдим ит тувак.

Аввал эди гул тувак, Отиб урди- кул-кумак.

Оғзимда ошим, қўзимда ёшим.

Сиртим бутун, ичим тугун.

*Лабим кулгида, ичим куйгида.
Чолнинг кулчасидан йигитнинг қамчиси яшии.*

*От боғладим хариға
Харидан ҳам нариға.
Отам мени сотдилар,
Ўзидан ҳам қариға.
Оқ милтиқ, қора милтиқ,
Отган отам, ёр-ёр,
Ўз қизини ёт кўриб,
Сотган отам, ёр-ёр,
Араванинг тагида
Бир боғ похол, ёр-ёр.
Куёв поччам сўрасанг,
Пахмоқ соқол, ёр-ёр.*

In the past, the main accessories of women in the West and the East were considered veils and headscarves. For example, in the Middle Ages in Europe, it is clear that there were no privileges in women's clothing - they covered their hair with a veil, and later wore hats. In early Christianity, women were required to cover their heads and faces. It was considered a symbol of modesty and chastity. In 1279, rules appeared confirming the obligation to wear a veil for married women over 18 years of age [2]. But from the 15th century, what was once a Christian woman's wardrobe essential became more of a fashion accessory. Women began to wear the veil tied to a conical headdress [4]. But from the 15th century, what was once a Christian woman's wardrobe essential became more of a fashion accessory. Women began to wear the veil tied to a conical headdress [8]. Later, in England, a headscarf was worn under the veil. It covered the neck, sometimes the chin, and was tied around the head.

In 1927, the republic began a socio-political movement called the "Attack" movement. This movement against the fate of Uzbek women was a product of the aggressive policy of the Soviets, and in the literal sense it was an attack not only on the fate of women, but also on the traditions, customs, history, religion, language, culture and spiritual values of the Uzbek people. Until the period of national independence, only positive opinions were expressed about the "Attack". The "Attack" campaign gained wide popularity due to the celebration of March 8, 1927, rallies were organized in connection with the ceremony of throwing off the veil. Gender motifs associated with freedom were also reflected in folklore discourse. The fact that the movement to throw off the veil, which initially began with fear, quickly spread widely is expressed in folk songs. The women who claimed to value freedom used their songs to promote and incite women who did not value freedom:

*Эшик олди олапўта,
Чачвон кийдик қонлар юта,
Бахтли замон келганида,
Паранжсини отдик ўта.*

*Этигимнинг қирч-қирч этар панжаси
Менинг оғам идоранинг кенжаси,
Паранжсини йўқот, деди бошингдан,
Мен ташладим, йўқолсин паранжисини.
Бошимизда қора гулли нўтамиз,
Мактабларга юбормайди отамиз,
Мактабларга юбормаса отамиз,
Тўғри бориб директорга айтамиз.*

Кўзимга қўйибман сиёҳ сурмани,

*Жоним отам, севганимга бер мани,
Жоним отам, севганимга бермасанг,
Эрта билан халқ судида кўр мани.*

*Паранжсини сотиб пальто оламан,
Хотин-қизлар клубина бораман,
Хуқуқимни шунда таниб оламан,
Ман таиладим, энди битсин паранжи!
Борса келмасларга кетсин паранжи.*

*Тандир тўла нон ёпиб,
Узолмади Ойпошиша.
Озодликнинг даврини
Суролмаган Ойпошиша.
Ойпошиша ўтирганда
Комсомол мажлисида,
Қурсин, эри ўлдирди
Уйнинг остонасида.*

In two years, 2,500 women who had removed their veils were killed by their relatives. The first victims were Surmakhon Shermatova and the young actress Nurkhon Yuldashkhozhayeva. In 1936, the writer Komil Yashin wrote the play "Nurkhon" dedicated to the life of Nurkhon. In addition, a certain number of women who had removed their veils were acquitted by their parents. Most of those who had married were divorced by their husbands. Close relatives and residents of the neighborhood turned their backs. What is most interesting is that in most cases, women who had removed their veils were turned away by women who did not want to remove their veils. Both in the eyes of women who did not want to remove their veils and in the eyes of others, women who had removed their veils and uncovered their faces and hands were considered to have abandoned their honor.

The list of used literature

1. Abduvahabova M. Psychological analysis of folklore discourse and its etiology. Epra Journals. Vol 9, Issue 5.- P.25-27./2023 May.
2. Abduvahabova M. Gender attributes of narrators in folkloric texts.- Наука и образование сегодня 2021 Июнь. – P.56-57.
3. Fairclough N. Language and power.- London: Longman. 1989 Pp. x + 248.
4. Umarova M. The number of narrators in literary work.- Interpretation and researches, 2024.
5. <http://old.muslim.uz/index.php/maqolalar/item/6558>
6. <http://hazratnavoi.uz/maqolalar/2465-islomda-va-zhamiyatda-aellarga-munosabat.html>
7. <https://kulturologia.ru/blogs/131121/51688>
8. <https://school-science.ru/9/3/44670>
9. <https://daryo.uz/k/2019/10/01/ozbek-ayoli-paranjini-qanday-tashladi-hujum-harakati-haqida>