POSITIVE REAL HEROES IN FAIRY TALES OF AZERBAIJAN AND KYRGYZSTAN

Abstract. The main purpose of writing the article is to analyze the positive and realistic images of heroes in Azerbaijani and Kyrgyz fairy tales. It is noted that some positive heroes of both Azerbaijani and Kyrgyz fairy tales differ from those around them in their intelligence and courage.

Scientific novelty of the study: This study is one of the first steps taken towards a comparative study of Azerbaijani and Kyrgyz fairy tales. Although the system of images in these tales was studied separately at different times, the mutual analysis of these images is new.

Object and subject of research: The main object and subject of research is the system of images in Azerbaijani and Kyrgyz fairy tales. The main characters, negative characters and minor characters involved in Azerbaijani and Kyrgyz fairy tales make up the main part of the study.

Results. According to the results of the study, the characters of Azerbaijani and Kyrgyz fairy tales are similar to each other due to their unique characteristics. Positive real heroes found in fairy tales are distinguished by heroism, kindness, intelligence and resourcefulness.

It is noted that fairy tales are as old as the human society that created them. Compared to other genres of oral folk literature, fairy tales describe events in a wider, more detailed, clearer and brighter way, which is why they have attracted people's attention for centuries.

It is noted that the unusual birth of these heroes is typical for the tales of the Turkic peoples. One of the similar features, the theme of the "younger brother", was reflected in the tales of both peoples. In some fairy tales, the younger brother, who is the hero of the tale, is sometimes indirectly, sometimes directly offended by the older brothers because of the authority or
prestige in front of the father. But in the end, the younger brother or sister wins due to their ingenuity and abilities. Among the real positive images of both peoples against the background of the tales of the Turkic peoples, brave women who stand out for their heroism have been studied in detail.

Key words: Azerbaijan, Kyrgyz, fairy tale, image, magical, real
Прямо ображається старшими братами через авторитет чи престиж перед батьком. Але в результаті перемагає молодший брат чи сестра завдяки своїй кмітливості та здібностям. Серед реальних позитивних образів обох народів на тлі казок тюркських народів докладно вивчені хоробрі жінки, які виділяються своїм героїзмом.

**Ключові слова:** Азербайджан, киргизи, казка, образ, чарівний, справжній

**Problem statement.** The relevance of the topic of fairy tales in the literature of the Turkic peoples is closely connected with the historical process in the social and moral life of society. The centuries-old history, way of life, traditions, worldview, heroism, struggle, dreams and aspirations of the people are reflected in fairy tales in a unique way. Fairy tales are as old as the human society that created them. Compared to other genres of oral folk literature, fairy tales describe events in a wider, more detailed, clearer and brighter way, which is why they have attracted people's attention for centuries. In fairy tales, the foundations of the plot in the epic type were laid, the principles of artistic creativity were formed, and the methods of description were formed. Therefore, a comparative analysis of Azerbaijani and Kyrgyz fairy tales against the background of the Turkic peoples stands out for its relevance.

**Analysis of resent research and publications:** Fairy tales have always attracted the attention of researchers O. Aliyev, A. Asker, M. Khatami and others conducted research and wrote valuable works on the system of images in Azerbaijani fairy tales. As for the Kyrgyz fairy tales, the Turkish researcher Zekeria Karadavut conducted a study of the characters of these fairy tales.

Fairy tales occupy a special place among ancient tales. Fairy tales with a complex structure are rich in unusual, supernatural events, miraculous objects and real characters. In these fairy tales, the real characters of the plot develop in the legendary space and time. The fairy-tale space is separated from the real, connected with imaginary kingdoms and states. In fairy tales, magic, mystery and unusualness make up the soul of events, and the hero overcomes the obstacles facing him with the help of magical powers and objects. Here fantasy prevails.

"In fairy tales, the time and place where something happens first coincides with reality. After the hero enters the mother's womb (miraculously) in famous places - palaces, village huts and city houses, he is born in the usual way - for 9 months, 9 days, 9 hours, 9 minutes and spends his childhood immersed in reality" (Gafarli, 1999, p.146).
In these legends, the struggle of ancient people with the forces of nature and wild animals found its artistic reflection. Ancient people described these forces in the form of giants and dragons. Heroes fight giants, dragons, irresistible spells and defeat the enemy with the help of magic, sorcery, spells.

Main part. Some heroes of fairy tales stand out from those around them with their intelligence and courage. From an early age it is known that he is under the protection of God. There are fairy tales, the hero of which is incapable, weak-willed and naive. However, in the second stage, these heroes suddenly turn into shy, smart and courageous people.

The unusual birth of a hero. The motif of the hero's unusual birth is widespread. This motif is widespread not only in Azerbaijani fairy tales, but in general in certain folklore genres of the peoples of the world. This is clearly seen in The Tale of Kel Hasan. The tale describes that a woman named Nysa goes to the forest for firewood because her husband is sick. He eats a pear. He drinks water from the spring because he is thirsty. After that, Nysa places an egg of a bird flying over the waterfall on her head. Thus, Niza becomes pregnant from the egg and water and gives birth to a boy with unusual qualities. Being the same root as a bird and an egg, Kel Gasan performs the most difficult tasks that ordinary people cannot do. When he was still 9 years old, he killed two bears in the forehead. Kel Gasan passes all tests. In the end, Kashkash, formed from a giant, defeats the wrestler and saves Pari Khanum from death (Azerbaijani legends. In 5 volumes. Volume II. Baku: East-West, 2005, pp.162-175).

Azerbaijani fairy tales such as "Goy Munjuk (Blue Beads)", "Tapdyg", "Reykhans Tale" also describe the birth of heroes in an unusual way. In Reyhan's Tale, a beautiful daughter is born to yearning parents. His name is Reyhan. After some time, Ash-Ash, the son of Gyulzami-Gaf Shah, kidnaps the beautiful Reykhan. His mother roams the mountains and valleys with the desire to find her. However, she could not find her and returned. At this time, she drinks her fill of water from a pond where sea horses drink. Guljahan becomes pregnant from this water. The father of the child born as a hero was a horse living in water and being. Because of this, he was nicknamed as Aigyr (stallion) Gasan. Aigyr Hasan was so strong that even as a child, if he had touched a mountain, he would have torn it off. Aigyr Hasan, who grew up to be a famous hero, saves his sister by killing the king of giants. He righteously takes revenge on his envious friends (Azerbaijani legends. Vol. IV, 2005, pp.128-140).

In some tales, childless parents grant their wish by eating an apple given by a dervish. This apple can also be obtained as a result of any
combination of circumstances. Children born as a result of adoption are distinguished from others by their unusual qualities. This motif is widespread in fairy tales. “What did Gul do with Sanavar? What did Sanavar do to Güle?”, “The Tale of Malik Mammed and Malik Ahmed”, “Soltan Ibrahim” where the kings, who live longing for children, receive children through an apple donated by a dervish or an abid (orthodox).

In the fairy tale "Shams-Kamar" the motif of naming also appears. On the advice of the vizier, the king distributes money, clothes and food to the poor for forty days and forty nights. The dervish comes on the fortieth day. He gives the apple to the king. He tells the king to eat half and his wife to eat the other half and discusses that you will have a son and name him Gamar (Azerbaijani fairy tales. Vol. IV, 2005, pp.5-37.) As in Azerbaijani fairy tales, in Kyrgyz fairy tales, childless parents eat an apple donated by a dervish, then they have children. Children born miraculously are distinguished by intelligence and courage. In the fairy tale "Zalim Shah" there is a motif of the birth of a child from eating an apple, as well as the birth of a child. This tale describes that after seven years of feeding the hungry and satisfying all the needs of the needy, the king meets a dervish. The dervish gives him an apple. Thanks to this, the king had twins. According to the terms with the dervish, one of the twins is taken by the dervish, and the other is called Shaaysmayil (Arslan & Arapov, 2017, pp. 244-253).

Dervish or abid helps to have children not only to kings, but also to ordinary villagers, giving them apples. He finds a solution to their problems. In the Azerbaijani fairy tales “Olyu (Dead) Muhammad”, “Ibrahim” and the Kyrgyz fairy tale “Karach Bahadir”, children are born to ordinary villagers thanks to an apple donated by a dervish.

**Character Kechals (Bald).** One of the heroes depicted in fairy tales is bald. Part of the people's wishes and desires is expressed by extraordinary heroes born in an unusual way, and part - by heroes who came out of the people. The Azerbaijani fairy tale "Kechal Muhammad" is one of such fairy tales. The hero of the story is Kechal Muhammad, who came out of the people. The tale describes that the grandmother Fati betrays her grandson Kechal Mohammad to the fugitives for theft. After that, Muhammad, who is always ridiculed and ignored, successfully overcomes unimaginable trials and amazes everyone. He marries the youngest of three fairy daughters. With the help of a magic ring given by a girl, he builds a forty-story palace with a garden. The Shah sends him on a difficult journey to kill him and capture his wife, but with the help of the fairy daughter, Muhammad defeats the Shah (Tales of Azerbaijan. Vol. I, pp.34-52).
In many fairy tales there is a conflict between the lower and the higher, the weak and the strong. In such fairy tales, the hero always gets what he wants with the help of magical means. This type of tale begins with a description of the hero's poor life and ends with his happiness. Examples of this type of fairy tale are "Kechal", "Stone Ring", "Magic Ring". The fairy tale "The Magic Ring" has plot similarities with the fairy tale "The Stone Ring". In the fairy tale "The Magic Ring", a poor grandmother and grandson made a living by spinning and selling them. One day, Kechal saves a dog from death by selling a rope, and the next day, a cat. Later, Quechal encounters the giants and tricks them into taking possession of the flying carpet and the ring. He builds a palace with a magic carpet and a ring, and brings the king's daughter to his palace. The king, with the help of Babiyaga, returns his daughter, takes the carpet and the ring from Kechal's hand. The second time, Quechal is looking for his wife with the help of his mother's purse, a pipe and a hat, but the king seizes him and throws him in a dungeon. The dog and the cat, the bald man's helpers, find the ring with the carpet and hand it over to Kechal. Again the king steals the carpet ring. After that, Kechal finds magical fruits and with their help again takes possession of the ring, carpet, hat, pipe and purse (Azerbaijani Tales. Vol. V, 2005, pp.24-42).

"In fairy tales whose hero was bald, poverty and the ugly appearance of the hero are first noticed, but in the course of events his true face is revealed. Quechal gets what he wants with his skills and abilities. Showing a hero of “low origin” reaching “height”, the creator of a fairy tale seeks to idealize his hero, because the main idea propagated in folk tales is that a person should be judged not by his appearance, but by his deeds and actions. (Aliyev, 2001, p.22).

In the fairy tale "The Magic Ring", no matter how rich the bald man may be, the king cannot agree to his daughter marrying him, because he comes from a lower class. The princess also does not like Kechal from the air. The reason for this is that the hero of the story is bald. After that, with the help of magical items, the bald man returns to where his baldness disappears, and he turns into a beautiful boy.

"In fairy tales with bald people, the hero always achieves his desire with the help of magical means. Magic items play a key role in the development of the plot, the fate of the hero depends on magical items. At the same time, it should be pointed out that in fairy tales with bald heroes, these fairy tales have a more democratic character. In these tales, social contradictions are rich and negative forces are exposed more sharply" (Aliyev, 2001, p.24).

There are also Kyrgyz fairy tales that are close to the plot of the fairy
tales "Stone Ring" and "Magic Ring" in Azerbaijani fairy tales. One of such fairy tales is the fairy tale "Golden Ring". There is a difference between these tales, which lies in the fact that the main character of the tales "The Stone Ring" and "The Magic Ring" is bald. In the Kyrgyz fairy tale "The Golden Ring", the main character is not bald, but an ordinary young man. The plot of the tale is that the old man kicks his son out of the house, who bought a rooster, a cat, a dog and a snake in the market. Wishing to help the boy, the serpent taught him 62 prayers of his father's golden ring and gave it to the boy. After that, the boy becomes a son in another family and makes them rich. To marry the Shah's daughter, he fulfills all the wishes of the Shah. He marries a girl. The witch tricks the girl into taking the boy's ring. The girl takes the ring from her husband and gives it to the Witch. Thanks to the ring, the Witch takes the girl to her son. To help the boy, the rooster, the dog and the cat take the ring from the Witch and the boy becomes the owner of the ring again. The young man kills the witch with his magic ring and reunites with his wife (Arslan&Arapova, 2017, pp.225-229).

In some fairy tales, the hero of the tale hides for a while in the form of a bald man. You can find similar motifs in the fairy tale “What did Gul do with Sanavar? What did Sanavar do with Gul?” The hero of the tale, Malik Jumshud, kills the dervish who deceived him in childhood, follows the instructions of the skull and turns into a handsome young man. Malik Jumshud goes through difficult trials and ends up in another city. On the way, he buys a sheep from a shepherd, slaughters it and puts a sheepskin on his head. Enters the form of a bald man. He becomes the king's gardener's assistant. He marries the shah's youngest daughter. When another shah attacked this country, the elder sons-in-law of the shah were defeated in battle with the enemy, and Malik Jumshud with the help of magical assistants defeated the enemy troops. The Shah becomes aware that his younger son-in-law, bald, that is, Malik Jumshud, is a real hero. After that, the king expels his older sons-in-law from the palace for haymaking and resettles Malik Jumshud and his daughter (Azerbaijani nagylars. Vol. II, 2005, pp.83-101).

**Three brothers / Three sisters.** Original tales about three brothers or three sisters appeared in Azerbaijani and Kyrgyz folk literature. In the tales of both peoples, this motif is divided into two groups.

In the first group of tales, the younger brother fights as a fighter against giants, dragons, tepagozes (cyclops) and other magical forces. The second group of tales reflects hereditary and property conflicts between brothers (sisters). In the first group of tales, the brothers are described as helpers and saviors of each other. In such an Azerbaijani fairy tale as “What did Gul do with Sanavar? What did Sanavar do with Gul?”, "Three Princes",
there is no conflict between the brothers, on the contrary, one can see friendship and love for each other. The brothers try to save each other from difficult situations, they never betray each other. In Kyrgyz fairy tales to The first type includes the tales “Two brothers” and “Asan and Usen.” In both stories, the brothers are kind and help each other.

In the second type of tales about three brothers, the main content of the tale is the conflict between older and younger brothers. In the conflict between the younger brother and the envious brothers, the superiority of the younger brother and his high moral qualities are revealed. The younger brother is the real hero and the older brothers are the fake hero. Here the older brothers are known for their courage, and the younger ones for kindness and courage. In fairy tales of this type, they usually look for a cure for a sick father or a magical object, medicine, etc. The brothers go on a difficult journey to get it. The younger brother always fulfills his father's task with honor, while the jealous and foolish older brothers throw the younger brother down the well, wound him, leave him helpless, and return to use his courage for their own sake. With the help of magical assistants, the younger brother escapes death, returns to his homeland and righteously takes revenge on his older brothers. We find this motif in the Azerbaijani fairy tale "The Nightingale of Khazarandastan". The tale describes that, at the request of their father, three brothers go for a nightingale and a rose to Khazarandstan, Mrs. Bili-Bilgeisa and the Arabian horse Suleymani. The younger brother is the first to bring the Arabian horse Soleimani. Later, he saves his older and middle brothers and brought Mrs. Bili-Bilgeisa, a nightingale and a rose from Khazarandstan. The older brothers are jealous of the younger. They threw the younger brother into the well to appropriate his bravery. He escapes with the help of the Arabian horse Suleimani and, returning to his homeland, righteously avenges his brothers and lives happily with Mrs. Bili-Bilgeis (Azerbaijani Tales. Vol. I, 2005, pp.275-282). This theme is also revealed in the fairy tales “Three Brothers”, “The Tale of Hatemina”, “Malikmammed”. The older brothers are jealous of the younger and want to kill him. Usually they try to kill the younger brother in the well by cutting his rope, sometimes gouging out his eyes and throwing him into the well. As an example of the second type of Kyrgyz fairy tales, one can cite the fairy tale "Asan". The older brothers are jealous of Asana, the younger brother, because he brought the nightingale that their father wanted. They gouge out his eyes and throw him into a well. But thanks to the nightingale, Asan is saved. The older brothers deserve their punishment (Arslan&Arapova, 2017, pp.199-202).

In many fairy tales, the role of the ideal hero is played by the youngest son of the king by the daughter of a subject. In these stories, the conflict is
between older brothers and a younger brother from poor families. The father also despises his son, he does not consider him the same as his older sons who were born from the daughters of the Shah or Khan. This is because the youngest son comes from a poor mother. We find this motif in the fairy tales "Khatemina's Tale", "Malik Dujar", "White Horse Boy". In The Tale of Khatemina, Ibrahim is the king's son by the daughter of a subject. The eyes of the king of this country are blinded, and his medicine is herbs untouched by the horse's feet. How many times the eldest son of the king from the daughter of the Shah and the middle son from the daughter of the Khan went on a campaign and returned with nothing. The Shah did not let go of his youngest son Ibrahim. He thought that if the boys from the daughter of the Shah and Khan could not do anything, then the son from the daughter of a subject could not do anything. However, with the help of the giants, Ibrahim goes to the Gulistani-Iram garden. He marries Melekakhatun, daughter of the Fairy King, and brings her father herbs to heal his eyes. After that, the father loves Ibrahim very much and does not let him out of his sight. Seeing this, the envious brothers try to kill him. Ibrahim takes revenge on his brothers with the help of Melakakhatun (Azerbaijani Tales. Vol. III, 2005, pp.24-61).

The mockery of a son from a poor family is also reflected in the fairy tale "The Boy on the White Horse". In this tale, the royal son Narbala, born from the daughter of a camel driver, is constantly mocked and mocked by the Shah and the courtiers. Narbala was smart and bold compared to his older brothers. At the end of the tale, we see that he shows courage and, with the help of magical powers, defeats his enemies and lives happily (Azerbaijani Tales. Vol. IV, 2005, pp.286-309).

Different inheritances and conflicts between older and younger brothers over property are also reflected in Kyrgyz fairy tales. In such stories, older brothers usually envy the younger and want to kill him. This motif is better preserved in the fairy tale Asan. The tale describes that the king falls in love with a nightingale seen in a dream. Three sons of the king follow this nightingale. These three brothers go their separate ways. The younger brother, that is, Asan, follows the most dangerous path, the one that does not return. With the help of the bird Zumrud (fairy bird), he takes the nightingale from the daughter of the king of the fairies. When he reaches the place where he left his brothers, he sees that his brothers have not returned yet. He goes after his brothers and rescues them from captivity. His brothers are jealous of Asan because they will be disgraced before their father. They gouge out his eyes and throw him into a well. And the nightingale holds Asan's eyes under his wings. Thanks to the nightingale, everything unfolds safely. He inserts these eyes into Asan and heals him. Asan becomes a khan and his envious
people are killed (Arslan & Arapova, 2017, pp. 199-202).

In the Kyrgyz fairy tales "The Smallest Child" and "The Golden Bird", a little boy overcomes all dangers and finds the bird his father wants. In stories of this type, older brothers are portrayed as weaker and less intelligent than younger brothers. The younger brother, on the other hand, bravely fulfills his father's wish and saves his brothers in a difficult situation. Instead, the older brothers are jealous of him and try to kill him.

The Kyrgyz fairy tale "Golden Bird" is similar to the Azerbaijani fairy tale "White Bird". In the fairy tale "Golden Bird" the white wolf helps the hero, and in the fairy tale "White Bird" - a white bird. In the fairy tale "The Golden Bird", the younger brother finds the golden bird with the help of a wolf. In this tale, we also encounter the envy of older brothers. They kill the younger brother and take the girl and the bird to their father. Through the water of immortality brought by the wolf, the boy is resurrected (Qaradavut, 2006, pp. 203-209).

In fairy tales about a younger sister, family conflict is similar to fairy tales about a younger brother. The older sisters marry the son of a minister and a lawyer. The younger sister marries the son of a poor man, a gardener or a bald man. Therefore, others laugh at the little girl and poison her. The king drives away the little daughter for the little son-in-law or gives them a place in the hayloft. It's like a fairy tale "What did Gul do to Sanavar? What did Sanavar do to Gul?" and as an example, we can cite the fairy tale "The Boy on the White Horse". In the tales of the Three Sisters, the younger sister is portrayed as well-mannered, intelligent, kind, and caring in comparison to her older sisters. Therefore, the sympathy of the people is always on the side of the younger sister, she gets happiness thanks to her kindness, simplicity and hard work.

In fairy tales such as "The Snake and the Girl" and "Sister", the older sisters are sad when they see the happiness of the younger sister. However, they do their best to spoil their younger sister. They manage to destroy the magic shell of the younger sister's husband and make him disappear.

**Female characters.** Female characters were often one of the main figures in epics, fairy tales and folklore in general. In the epic "Dede Gorgud", which is one of the oldest monuments of our literature, the masculine qualities of female characters are better expressed. The heroic images of women and mothers were described and praised in the image of Tall Burla Khatun, Banu Chichek, Selzhan Khatun.

In our fairy tales, there are enough images of female fighters fighting oppression and injustice. In The Tale of Lady Nushaperi, the king of Kandahar is described as very cruel and despotic. People are crying blood.
For this reason, the inhabitants of the city and the countryside were forced to leave their homes and flee. Nushaperi Khanum, the daughter of the mighty king of Kandahar, opposes such a cruel and evil king. Seeing these events, Nushapari Khanum, the daughter of the king of Kandahar, left her native city and fought against her father. She was well aware that there would be no end to oppression and injustice until the tyrant ruler was destroyed. Nushaperi Khanum calls himself Ahmed. She commands the country's troops against the attack of the Kandahar and Firang (French) armies. Having destroyed her own father, she liberates the people from the hands of the despotic Shah (Azerbaijani Tales. Vol. III, 2005, pp.3-23). In the fairy tale “The Black Vizier”, Malak Khanum saves the population from oppression by killing his despotic and cruel father (“Azerbaijani Tales”, Volume II, 2005, pp.230-245).

One of the main characters of Kyrgyz fairy tales is a smart and courageous woman. In the fairy tale "Zyifiryrm", the vizier's daughter Zyfyiryrm goes in search of her husband, disguised as a young man. She made the king's silent daughter speak three times in one night and saved her husband (Arslan&Arapova, 2017, pp.215-219).

Conclusions. According to the results of the study, the characters of Azerbaijani and Kyrgyz fairy tales are similar to each other due to their unique characteristics. Positive real heroes found in fairy tales are distinguished by heroism, kindness, intelligence and resourcefulness.

It is noted that fairy tales are as old as the human society that created them. Compared to other genres of oral folk literature, fairy tales describe events in a wider, more detailed, clearer and brighter way, which is why they have attracted people's attention for centuries.

It is noted that the unusual birth of these heroes is typical for the tales of the Turkic peoples. One of the similar features, the theme of the "younger brother", was reflected in the tales of both peoples. In some fairy tales, the younger brother, who is the hero of the tale, is sometimes indirectly, sometimes directly offended by the older brothers because of the authority or prestige in front of the father. But in the end, the younger brother or sister wins due to their ingenuity and abilities. Among the real positive images of both peoples against the background of the tales of the Turkic peoples, brave women who stand out for their heroism have been studied in detail.

References:

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