

HISTORY OF UZBEK FOLKLORE

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Annotation: The art of rhetoric is one of the oldest and most ancient branches of culture. Its buds date back to the time of the primitive community system. The development of the labor process, the experience of people, and the development of consciousness have laid the groundwork for the development of oral literature. Gradually, people begin to develop the skills of figuratively describing life experiences, ideas about nature and society.

Key words: Literature, physical development, language skills, labor songs, traditions.

The growth of the experience of artistic expression, the improvement of artistic taste and pleasure give rise to a variety of artistic forms and literary genres. Thus, the art of rhetoric appeared long before written and written literature in the form of oral creation and paved the way for the emergence of written literature. It is passed from mouth to mouth, from generation to generation, from generation to generation. However, it does not always remain the same as it was originally created, but is creatively reworked, undergoes various changes, enriched with new information, adapts to new historical conditions, and coexists with subsequent works long life. He also makes creative use of the experiences of written literature. This type of oral literature is a major genre in modern literature called "Folklore".

The system of genres of Uzbek folklore based on word art is epic, fairy tale, short story, narration, legend, myth, loaf, anecdote, ceremonial folklore, children's folklore, oral drama, proverbs and wise sayings, magic, avrash, applause and curses. Folklore is the spiritual wealth and great value of every nation. When we talk about the role of folklore in raising the spirituality of a person, in fact, this process begins with the birth of a child. is important. And folk games, which are equally interesting for all ages, are one of the most important factors in the mental and physical development of a child. Also, the linguistic richness of each nation is first of all reflected in its folklore. To know what a nation is, it is necessary to study its folklore. Folklore reflects the language skills of the people, the style of observation, and the creative

power. Scholar Hodi Zarif once said, "The scientific and artistic value of folklore works is determined by their vocabulary." Linguists of all ages have been interested in the study of folk poetry. From the time of Mahmud Kashgari to the present day, everything that has been said about the oral tradition of the people has made a worthy contribution to the study of the great heritage.

While folklore is a national treasure, its study has always been a topical issue. The study of folklore is called folklore or folklore studies. In this sense, the foundations of folklore go back to the aesthetic thinking of the ancient world. The notes of ancient world travelers and historians on myths and legends, various customs and rituals, and the first ideas of writers and composers about folklore are important for folklore studies. Folklore has also grown steadily as a result of the formation of unique traditions and cultures of all times. The book "A Thousand and One Nights", a collection of fairy tales and legends of the peoples of the Arab Caliphate, is also a unique experience in collecting samples of folklore.

The term folklore was coined in 1846 by the English scholar William Thomas, meaning "folk wisdom." Originally called "folk literature", "folk literature", "oral literature", "folk oral art", the Uzbek folk oral poetic work began in 1935 with the work of Hodi Zarif. It is used under the name "Uzbek folklore". In particular, folk tales such as "Tomaris", "Shirak", epics such as "Alpomish", "Ravshan", "Kuntugmish", fairy tales such as "Malikai Husnabad", "Three brothers-in-arms", lyrical songs, ceremonial and labor songs, and other examples of oral creativity are an integral part of the values of the Uzbek people. "Folklore is the beginning and source of all art, and therefore many other arts are associated with it. It is a kind of art that has a flour, but at the same time is unique in its own way," said folklorist Jabbor Eshankulov. In fact, we have no choice but to admit it, because the earliest buds of our people's culture are seen through folklore.

It is well-known today that a person's upbringing cannot be effective without affecting his mental state. In folklore, the upbringing of the younger generation is carried out using this method. The image of the brave and courageous boys and girls of Barno and Iboli, who became the protagonists of our epics, will not leave any reader indifferent. Through their mistakes,

young people are taught to choose the right path. Not only in terms of the educational value of our epics, but also in proverbs in folklore, the importance of proverbs is significant.

Proverbs are one of the smallest forms of oral tradition. In folklore, it is also accepted to call small genres paremia. Proverbs are small in size, but late in thought and content. The proverb is one of the international souls by nature. There is no nation in the world that does not have its own article. Because every nation leaves the product of its views and life experiences in the form of proverbs for generations.

Another example of folklore that we should emphasize here is the riddles. Riddles are one of the smallest and most popular and international genres of folklore. This genre teaches the younger generation to know life, to remember the properties of things. The essence of riddles is mainly related to metaphors, which provide information about the properties of the object to be found. Riddles are, in Aristotle's words, "the best way to make a metaphor."

Folklore works as a word art differ from written literature and other types of art in their specific features. These features of folklore are, first of all, that it is a collective creation. That is why the author of such works is the public. Their exact creator is unknown, that is, anonymous, and is passed on orally from generation to generation among the people, performed orally. In this case, of course, the traditions will be followed, polished and will have variants and versions. Accordingly, the characteristics of folklore are collective, anonymous, oral, traditional, variable, and varied.

Collective - Uzbek folklore is created by the people. We know that from ancient times our people have been working as a team, that is, they have eased each other's burdens through hashar. During these processes, various songs and lapars were sung, and in some areas they are still sung collectively. In the process of improving the life of the people, socio-political relations, the growth of people's artistic thinking, the relationship of individual performers - singers, storytellers, bakhshis and amateurs, performing schools, teachers and students began to emerge. Among the people there were such representatives as Tilla kampir, Sultan kampir, Jolmon baxshi, Boron shoir, Ergash Jmanbulbul ogli, Yuldoshbulbul. Anonymity is the uncertainty of the author of a folklore work (Greek. Anonymis - unknown). There is no definite author in folklore. Whether it's a folk epic, a fairy tale, or a ritual song, it's not clear who

created them or when. As a work is passed down from generation to generation, it may change according to the requirements of time and epoch, but its basis and traditions remain the same. In folklore, a work may have been originally created by someone, but if the plot, imagery, and melody of the work are based on the traditions of folklore, it becomes a work of folklore. Over time, it is further developed by folk performers and becomes a true example of folklore. Verbalism is a way of life and creation of folk art. Folklore comes from the source of a nation's memory, from the oral transmission of memory from generation to generation, from word of mouth. General folklore knowledge and folklore traditions play a key role here. The source of memory and folklore knowledge is not limited to one or more individuals, but consists of the knowledge and traditions of an entire nation. These knowledge and traditions are passed from teacher to student, from generation to generation, from seed to seed, in the spirit of the new era, in the potential of new performers and creators. This kind of bleaching is a change in the form and content of a work of folklore - the addition or omission of something.

Tradition is one of the leading features of folklore, which provides a unique way of life, style, means of expression. Folklore is literally an art of tradition. Tradition in folk art means not only the relative stability of the text of a particular work, the methods of performance in the process of oral transmission, but also the relatively unchanged characteristics of the original performance of the work from generation to generation. means the rest. Tradition is a product of collective creativity and a way of life, but it is also a unique form and factor in the collective preservation of folklore. Verbal is a way of performing folklore and a way of life, which in turn requires the performer to have a great memory, to memorize, to remember, to use ready-made forms and means of expression appropriate to the situation. Here, tradition in folklore is the most convenient and reliable source of energy. The fact that there are many Uzbek poets and poetesses who know and sing many traditional epics, as well as weavers, is a product of this traditional need. Tradition is also a hallmark of folk music, dance and applied arts. Variation and variation - each performance of folklore samples is a unique option. The work of folklore is recreated during the performance process, enters a new state of life, and this situation creates a unique variant. That is, folklore lives in different ways in the process of performance. Variety is a way of life of folklore. Scholars recall that

about 100 variants of the epic "Alpomish" were known, of which more than 30 were recorded. Variety is a feature of the nature of folklore, its creation and the laws of living in a living oral creation, which fully covers the plot, imagery, poetics, genre features of folklore works. In particular, Uzbek folklore has a long history and is an integral part of our culture, which combines all the above features.

Some of the information about Uzbek folklore came from books written by foreign authors. Examples include the Greek historian Herodotus' History and Polyene's Military Tricks. In recent years, TV series such as Ramayana and Mahoborat, based on popular Indian epics, have shown that the noble ideas put forward in the ancient heroic epics of the Uzbek people are closely linked with the views of other peoples of the world. and common.

Folk poetry is very important in the study of language. Because before learning the language of a nation, we need to know its way of life and culture. And in the folklore of each nation, all this is combined. Take, for example, the English phrase "East or West home is best" and the Uzbek phrase "Ona yurtting - altyn beshiging." Both articles show how sacred the place of birth is for everyone, and that even the most beautiful corners of the world are more than a handful of blood shed from the umbilical cord. We can cite many such examples, but what is required of us is to understand what their essence is and to use them effectively where necessary. in continues.

References

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