



SPECIFIC ASPECTS OF FOLK ART IN UZBEK AND TURKISH LANGUAGES

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Abstract

This article talks about the unique aspects of the folk art in the Uzbek and Turkish languages. Genres of folklore, their composition, first of all, confirm that they are a whole heritage, apart from their division into gender, species, genres.

Keywords: Uzbek language, Turkish languages, folk art, speech art, literature.

During the past period, sharp quality changes occurred in all spheres of the national economy, including literary studies. The attitude towards culture, art, literature, folk art has been raised to the level of state status. Uzbek radio and television, newspapers, magazines regularly cover examples of our nation's oral creativity and information about them.

This article emphasizes that the oral creativity of our people is a component of our national values and artistic creativity is a spiritual heritage left to the next generation from our ancestors. Since ancient times, man has expressed his reaction to the events taking place in the environment. This relationship was realized primarily through various actions, voices and passions. Later, feelings were expressed by words, phrases and dances. Later, people invent their own woven stories explaining the creation of the world, nature, animals, plants, mountains and waters.

Boys and girls sing love songs. There are legends and stories about the brave and brave young men of the tribe, about their extraordinary heroism. All these are popular among the people who live in communities before the writing culture. Today, we are used to calling them "folk art".

The advice of our forefathers, the requirements of being a respected person, the bravery of great children of the country such as Alp Ertonga, Tomaris, Shiroq, Jalaluddin Manguberdi, Temur Malik, the traditions of our people and the proverbs that have raised our national qualities to the level of art, it finds its expression in songs, fairy tales, epics, children's works and examples of other genres.

That's why it was customary to call folklore as national values. Folk art is called folklore in science. This term was proposed by the English scientist William Thoms in 1846 and its meaning consists of the concept of "folk wisdom". Basically, folklore means all the art examples created by the people.

Examples of architecture, painting, jewelry, goldsmithing, music, dance, oral literature - all are considered to be folklore. Each specialist working in the field of art calls his chosen genre



"folklore". For example, a musician considers folk tunes, a choreographer folk dances, an architect folk architecture, a folklorist scientist folk epics, fairy tales as works of folklore. Since we work in the field of studying the secrets of the art of words, we record and analyze proverbs, riddles, lofs, askia, anecdotes, songs, fairy tales, epics as examples of folklore.

When we pronounce the term "folklore", we understand the oral creation of the people. A scientist who studies folklore is a folklorist. Folklore is now a part of literary studies. Fiction begins with folklore.

Therefore, the first part of the history of literature is folklore. Therefore, students of the Faculty of Philology begin the process of formation as specialists by studying folklore.

Folklore is the basis of speech art. At this time, folklore works are always in contact with live performances. Therefore, fairy tales, songs, epics and a number of other works of oral creativity are examples of syncretic art during performance.

The word syncretic means to unite, to mix, to mix. When the epic is sung, music, words and performing arts mix and harmonize. In other words, he sings a story in a pleasant voice as a singer playing a musical instrument. And the epic consists of text - words, because it is performed on a musical instrument, it becomes a song and a musician. At the same time, he narrates the events of the saga with sound recording - stage art - acting skills.

As a result, a syncretic art model is created. Also, dancing and stage movements are performed in the performance of songs or works related to folk drama. Therefore, as the basis of the work being performed is the word, we cannot imagine its presentation to the audience without connection with other forms of art.

Folk art is the art of words. Before understanding that folklore is an art of words, it is necessary to know what art itself is. In the 5-volume "Annotated Dictionary of the Uzbek Language" (volume 3): "Art" - work, labor; skill; indicated as a profession. If we pay attention to the words in the explanation, the word art is understood to understand the work done with skill. It is impossible to imagine art without skill.

That is why our teachers never tired of saying "Art is a great discovery of human intelligence." At the same time, they often repeated the saying, "Art is created at the highest level of skill." Indeed, we should know that understanding art is as complicated as creating art. In particular, it is a special quality that people in fields such as philology, journalism, history and philosophy have the ability to understand, or rather, to feel art. There are dozens of types of art, such as pattern, music, sculpture, engraving, carving, dance, fiction.

Each sample of verbal art, including folk songs, fairy tales, epics and other works, should be intellectually innovative. This innovation is determined by the assessment of complex social situations, starting from a small life event. A person encounters countless innovations throughout his life. Simple truths from the experience of the older generation are still news for young people. That's why when we listen to works of folklore, when we get acquainted with them through the text in a book, we come across a lot of new ideas.

For example, the main idea of the proverb "If you approach the pot, the blackness is high, if you approach the bad - disaster" is a warning that unpleasant events will increase in the fate of the person who comes close to the bad. But in fact, the sign of caution is clearly visible in the first part of the proverb. That is, the people advise a young and inexperienced child to be careful



not to touch the black body when approaching the pot. In addition, it can be said that everyone should not forget about precautionary measures while acting and making a decision in a certain situation. At the same time, when we get acquainted with the works of our oral creativity, we witness the expression of important news related to the fate of the nation and social situations. For example, the intellectual discovery in the epic "Alpomish" is to teach that every child should respect the unity of the country. A person who wants to explain to you his opinion about dividing the country is dangerous not only for you, but also for the nation, the people, the homeland. If you think about the future of your motherland, the truth is put forward that it is a struggle to unify and consolidate it. Hakimbek brings back his compatriots who moved to Kalmyk land to Kungiro-Boysun. Also, life problems such as protecting human dignity, honoring parents, and ensuring that every child grows up to be brave, brave and true to his word like Alpomish are expressed in the epic.

The work should be proportionate in terms of form and content. Fiction has the concept of gender (in some theoretical books - literary genre) and genre. Genre means lyric, epic, drama. Emotions, inner experiences in lyrics; the description of the event in the epic, the description of the fate of the heroes of the work; in drama, the development of events in the stage conditions, the depiction of life scenes through the dialogues of the characters is understood. Genre has a narrower meaning than gender. In written literature, novels, short stories, stories, etc.; there are genres of epics, fairy tales, songs, proverbs, riddles and stories in oral creativity. The works belonging to each genre are united by form (poetic or prose), content, volume and the intended purpose of their creation. Works created in a genre are required to have a certain form and content. This requirement always requires that form be proportional to content. Usually, the more compact the form and the more extensive the content, the more valuable the work. In the oral creativity of our people, this quality is often manifested in proverbs. The content of a one-sentence proverb can be analyzed for hours with real evidence and examples. But it is not possible to approach works of all genres with this measure. In particular, epics consist of poetic and voluminous prose fragments consisting of thousands of verses. Their content consists of pictures depicting the lives of representatives of our nation.

The lives of the people's children are illuminated based on the fate of the people and the country. Thus, riddles, askiya, songs and other genres of works should be proportionate in form to the content they reflect. We want to say that we do not come across an epic of this size, just as there are no proverbs and riddles with the size of one or two pages. The volume of proverbs and riddles is extremely compact, and epics have been serving the people for centuries. Every nation has its own national characteristics, national nature, that is, national mentality. But this nationality does not have a negative effect on the reflection of universal human problems in fiction. Because there are many common points in the life relationships of peoples living in different regions of the world and believing in different religions. Every nation has concepts such as Motherland, people, parents, brothers, sisters, stepfather, stepmother, teacher, student. The basis of relations between people is determined by concepts such as justice, opinion, and truth. That is why Uzbek proverbs contain proverbs found in many nations of the world. The events of our fairy tale "Zumrad and Qimmat" are repeated almost unchanged in



many nations. Courage, bravery, humanity in the epic "Alpomish" are compatible with the themes and ideological direction of the epic of the peoples of the world.

As for the words that make up the proverbs created by our people, in general, the language remains silent. Just imagine, Mahmud Koshgari's work "Devonu lug'oti-t-turk" contains about 300 proverbs, some of which are repeated exactly in the speech of our nation to this day. So, a thousand years ago, our grandfathers and grandmothers pronounced a proverb in the same way and for what purpose, you are using it in the same situation. So, when you come across verses like "The oven heats up to my heart, the duck swims to the tears of my eyes", you will be convinced of how vast and inexhaustible wealth our language has. Figurative thinking is widely used in many genres of folklore.

Especially in proverbs, this method is the leader. Hundreds of proverbs such as "A mouse cannot fit in a nest, a thorn in a garden's tail", "A horse's hooves stay in a tree", "If a camel needs a saddle, it stretches its neck" are essentially proverbs that express figurative meaning. Therefore, when we get to know the works of art, if we do not understand what the author meant by expressing an idea, we cannot give a true assessment of the work.

When we say "Folk oral creativity is the art of words", we should also not forget the spiritual pleasure that the performers of storytellers, bakhshi, singers, jokers, jokers give to the listeners. Emotions, inner experiences reflected in folk songs; strange events in fairy tales; the beautiful images in the epics, first of all, consisting of carefully chosen words and secondly, their skillful execution, have given pleasure to our people for centuries. That is why these works have always been honored as the priceless values of the spiritual treasure of the Uzbek people.

"Kitobi Dada Korqut" is one of the historical-literary books reflecting the mythical world of Turkic peoples. Dada Korqut, who is also known as Father Korqut, helped people in doing good and easing their problems. He was respected as a predictor of the future life, one of the blessed people whom God has looked upon. Hazrat Alisher Navoi says about this breed in the book "Nasayimu-l-Muhabbat": "Korqut ata r.a.

Andin's fame among the Turkic people is greater than ever, and he has a need for fame. It is a well-known proverb that they say how many years have passed since their last days. "Many of our topics contain Magazlik words." If we pay attention to the last sentence of Navoi's opinion, it becomes clear that Dada Korqut is famous in the country for his deeds and meaningful words. Indeed, the book seems to contain the final thoughts of an elderly person with a great deal of life experience. "The work will not be done until Allah, Allah, and the land will not be rich until the Almighty God gives it," he said. "God does not like arrogance. Even if it snows little by little, it won't be summer. "An old enemy does not become a friend," he says. Dada Korqut also expresses interesting thoughts about language.

Genres of folklore, their composition, first of all, confirm that they are a whole heritage, apart from their division into gender, species, genres. Inter-genre affinity can be evaluated as a result of the talent of creators who are close in terms of worldview of oral creativity over the centuries. Regardless of the genre of the spoken word, it has served the people in the pursuit of the goal of ensuring that the young generation grows up to be well-rounded children.



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