



Art Of Folklore, This Is Humanity's Childhood Song

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ABSTRACT

The article describes the search for folklore, the hard work of folklorists, the technology of recording epics and preparing them for publication

Keywords:

Folklore, epic, "Alpomish", "Badash", writer, poet, dramatist

Introduction.

The President of the Republic of Uzbekistan, Sh.M. Mirziyoev, said in his lectures: "Music as a cultural phenomenon has unlimited opportunities to educate and mature the new generation. Young people who are familiar with art have a higher attitude towards life, respect for national traditions and universal values. And I believe that they will emerge as a generation that will be able to save the world from spiritual decay and glorify mutual harmony and solidarity. In this sense, if we say that music has an incomparable divine influence that cannot be measured or compared with anything, we will be telling the truth.

How difficult, responsible and honorable is the work of you, the respected people of creativity, who consider it the meaning of their lives to glorify the human heart, its pains and concerns, the people's dreams and aspirations, the feeling of love and loyalty to the Motherland in unique words, tones and colors.

Materials and Methods.

According to Academician Yu.M. Sokolov, "Folklore is an echo of the past and a loud voice of today." Yes, folklore is an echo of the past. He appeared together with the people, lives in harmony with the people, calls them to live and fight.

A wise linguist of the Middle Ages, Mahmud Kashgari, who traveled all over Central Asia, China, and several eastern countries, in his work "Devonu Lugatit Turk" cites many folk songs and proverbs, which go back to the ancient history of the Turkic peoples.

According to the books of folklore experts Cho'kan Valikhonov, A. Divaev, Fitrat, G. Potanin, V. Zhirmunsky, Hodi Zarif, Muzayyana Alaviya and many other authors, the saying "epic is the eye of the poet" has come down to us from very ancient times.

Results and discussion.

Folklore is the beginning, root of all art, therefore it has harmony with many other types of art, and therefore, it is a special type of art that is unique. This field includes imagination

related to music, dance, crafts, visual, artistic and other arts. In other words, oral creativity is a creative process that expresses the past, present and future of the nation and is closely related to its destiny. That is why our scholars called it folk literature. In order to know what kind of people a nation is, it is necessary to look at its national traditions and customs. In the current era of globalization, the negative influence of "mass culture" and show business, which has become a commercial tool, is becoming more and more complex, attention and interest in folklore art, which is the source of any national culture, is waning.

"Folklore art is the childhood song of humanity. People's lifestyle, social and domestic life, work, views on nature and society, beliefs and religious ideas, feelings towards man and the world, artistic world, level of knowledge, thoughts about a happy and just time are expressed in the examples of folk art. .

Folk art (folklore). With the formation of human speech, folk art is ancient. types and genres began to appear in a mixed manner. These syncretic creations, which include various forms of human artistic thought, are closely connected with all aspects of primitive human life and activity, and reflect the religious beliefs and mythological views of ancient people, basic scientific (empirical) knowledge, and perceptions of nature and society. But tall. Such samples of folklore have not reached us, but their traces and some parts are in various ideas and views related to people's living and lifestyle, in the composition of folk traditions, customs, ceremonies, holidays, in some written sources, in folklore works recorded in later periods. preserved only as a remnant. As a result of the emergence of writing, a literature historically related to folk art also appeared. The connection of the artistic text with some creative (writer, poet, dramatist) activity, the strengthening of writing as a specific creative activity is the main feature of literature and is a unique turning point in the development of human artistic thinking. Despite the fact that literature received all aesthetic concepts and artistic forms from folklore during its development, it

continued to develop independently based on its own artistic laws.

As an independent type of speech art, folklore lived side by side with it. Because the general aesthetic demand and need of human society has been firmly connected not only with literature, but also with folklore for many years. The independent development of these 2 types of speech art, the differences in the social environment in which literature and folklore works were created, and the diversity of the creative process strengthened their specific features. As a result, literature and folklore continued to develop as two independent types of speech art with their own specific aesthetic system, composition of genres, and artistic features - oral and written.

Folklore examples are created orally, spread orally in connection with ancestors and descendants, and take a wide range of mass repertoire, which is facilitated by the stability (stagnation) of artistic forms, the determination of common places that pass from text to text, and the abundance of similar itinerant plots. With each creator (re-creation) and performance, something in the traditional work is changed, something is interpreted differently from the previous one, something is added or omitted. Such variability depends on the social environment, household conditions, listeners' demands and performer's (creator's) potential. But any change, re-creation during the performance takes place within the framework of elaborate traditions that have hardened over the centuries. So, badihagoy within a living oral tradition leads to the spread of folklore works in many variants. Almost all genres of folk art are related to the activities of performers and creators of different districts. Talented artists preserve and popularize folklore examples, improve them within the framework of oral traditions, and sometimes create new ones. However, it is led by the traditions of stabilized and solidified collectivism.

This ancient art form has been studied for many years by a cultural worker, connoisseur of folk songs, initiative and selfless person Adolat Kon'irotova and a group of ethnographers and historians. It must be said that Adolat

Kun'irotova contributes to the further development of Uzbek national music and the art of singing, which has been perfected for centuries, and also makes a worthy contribution to the revival of the forgotten national music and singing art. A.Kong'irotova is a talented, tireless person who has made a worthy contribution to the revival of Badash national music and the art of singing, characteristic of the Surkhan oasis, and its more attractive development.

Conclusion.

It is worth noting that for many years "Badash" was considered a musical art. Concepts of national heritage, culture and spirituality are represented by the word badash, as well as the word fathers. This unique musical culture, which has existed since time immemorial, reflected all spheres of the local people's life, that is, it developed in close connection with the daily lifestyle of the population.

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