



Issues Of Patriotic Education In Uzbek Folk Tales

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ABSTRACT

This article discusses the meaning and essence of the formation of patriotism in our youth through Uzbek folk tales.

Keywords:

Fairy tale, folk tale, folklore, education, sense of homeland, patriotism

The upbringing of folk art has played an important role in the moral, educational development, and maturation of ancestors who have been formed for many centuries. The importance of folk art in a person's destiny is that it always serves to strengthen God and unite the people with his vitality, influence, and kindness. Educating students in a spirit of love for God always demonstrates their effectiveness in solving life and human problems materially and spiritually. It serves as the basis for solving the current issues of Tarbia.

Folk art is the oldest art equivalent of humanity. The oral artifacts of our national treasure, which the Uzbek people have created for thousands of years, always serve as a spiritual food for human perfection, the well-being of the land, and the maturity of the community. Over the years, folklore, inherited from generations and ancestors, serves as a guide in the fields of socio-political, educational, and educational fields in schools and spiritualities. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

Everyone grows up enjoying folk art throughout their lives. A person who was not older when he heard a fairy tale as a child must have been absent from this world. Because when everyone is born, they hear fairy tales, stories, and myths of varying degrees and learn the world through them. They hide the finest fruit of folk thinking. Understanding this and reinventing them will help a person to understand life and learn the relationship between man and the world.

Folk art and vocabulary. Before you understand this sentence, you need to understand what art itself is. The 5-fold Dictionary of the Uzbek Language (Volume 3, page 442) shows "Art" as work, labor, skill, and vocational training. If we pay attention to the words in the commentary, when it comes to art, it is understood that skillful work is done.

Each example of vocabulary, including songs, fairy tales, poems, and other works of folk art, should contain thoughtful innovation. This innovation is determined by an assessment of complex social situations, from a small life event. Throughout a person's life, he faces countless innovations. Simple truths in the experience of the older generation will

continue to be considered novelty for young people. Therefore, when we hear the works of folk art, we encounter many new ideas.

Each subject of each textbook taught at school contributes to the enrichment of the student's spirituality. In particular, folk artifacts have the opportunity to have a strong spiritual effect on children. Folk art is also referred to as folklore. Folk art includes the following genres: quick words, articles, Uzbek folklore, myths, stories, Latin, fairy tales, alla, yor-yor, bride greetings, folk songs, and folk songs. Their occurrence also begins in the past and continues to this day.

A general understanding of folklore. The term "folklore" is derived from the English words folk and (lore)-wisdom, which means "wisdom of the people" and "wisdom of the people." It was first put forward by William Toms in 1846. Since then, the term has been used internationally in scientific principles. Nevertheless, in England and the United States, this abstract broadly refers to all aspects of folk art—folk poetry, prose, music, dance, painting, engraving, religious beliefs and traditions—and in Uzbek folk art, it represents the concept of vocabulary and folk poetic creativity.

In Uzbek folklore, the term "folklore" later became a scientific consumer. It was originally used in the form of "literature", "folk literature", "oral literature", "oral creativity". After the publication of the book "Examples of Uzbek Folk Folklore" by H. Zarif and Sh.Rajabiyah in 1935, the term became widely used, and gradually at the time of the concept of Uzbek folklore, Uzbek folk poetry was understood. When the publication of the two-fold xrestomatia "Uzbek Folklore" (1939,1941), compiled by H. Zarif for higher education, it was further stabilized.

Each subject will have important theoretical issues of the industry. The science of literary literature is called literature. Folklore is the field of studying folk poetry. Although folklore is considered an independent fan of literature, there are a number of common and common features because the object of study is literature. In particular, the issue of genres is important both for literature and for folklore. Only in literature are the rage, ruby,

poetry, and name of the pen of the representatives of written literature (mummified literature); The genre characteristics of lions, stories, novels, dramas (modern literature) are studied. Folklore, on the other hand, explores the unique aspects of folk literature, such as articles, songs, fairy tales, and poems. But regardless of which form of literature was created, achievements and discoveries in each direction will continue to be viewed as a contribution to the development of literature science.

Well-known folklore scholars V.M. Jirmunsky and H.T. Zarifov called the poems of Uzbek folk art "Heroic e-mail." Published in Moscow in 1942 by Jehovah's Witnesses but now out of print. Romantic novels such as Romance have been analyzed. Ancient and contemporary literature has shown that folklore, with its important points, is sensitive and valuable to the artist in all respects.

As Uzbek writers thoroughly studied and used folklore, the relationship between folklore and written literature began to improve and bear fruit. It should also be noted that the principle of feeding on folklore of each writer is varied and unique. If Hamid Olympiad's literary fairy tales tend to preserve the shape, images, methods of describing blessings, and the interpretation of images, he will thus process folklore in his artistic laboratory, resulting in the preservation of the content and spirit of folklore materials (poems "Vengeance", "Bakhtigul and Sog'indiq") [1].

The decision of fairy tales as an independent genre began with real events and events, as well as the primitive concepts of the universe, expressed in imaginary form. Because during this time, specific events, myths related to the lives of tribes and tribes, traditional traditions, lost their power and maintenance and began to be understood as something extraordinary in people's minds. The artistic interpretation of these real events and events has created epic motives for the fairy tale.

In fairy tales, the desires of the people about their well-being and noble qualities are usually based on imaginary and life-style fiction. "Tomorrow" is one of the main forms of folk poetry; an epic masterpiece of magical

adventure and household character based on fabrication and fiction[2]. The English dictionary also explains the words "fairy tale" and "fairy tale": fairy tales are one of the main forms of folk poetry; an epic masterpiece based on fabrication and fiction, magical, adventure, and household content; a pig. The fairy tale is a skilled man, a fairy tale speaker.

In the formation of the term fairy tales, there are different views at different times, including:

1. The term fairy tale is used in mahmoud Koshgari's "Devonu Dictionary-Turkish" in the form of "mature." Mature is a story, a fairy tale; this word is also used to tell the king a purpose and to tell a story. It is originally derived from the story of something." [3].

2. The word "fairy tale" is composed of the addition of a "tak" supplement that actually means likening the word "er", actually "ir" ("yir", "jir"), which means similar to a song. Because the sad beginning of fairy tales is like a song. Some fairy tales are also found in poetic parts. In this context, it is enough to remember the fairy tales "Musicha" and "Yoriltosh". But it's a common hole to meet poetic fragments in a fairy tale. That is why it is an example of fairy tales." In the days of Neb·u·chad·nez'zar, He also meant an oral story or a poem, in which he wrote down the information:

O yirov, you too will see your work,

Salt a great irrigation [4]. It should be noted that the combination of "great ir" that Nebuchadnezzar speaks actually means a poem and performed it in the direction of his bed (now a friend). Yirov or Jirov still refers to the performer of folk traditional poems. On the other hand, the ottoman Turks still represent that historical layer, which is based on the ancient equivalent of the "great ir" poem by Nebuchadnezzar's fortress.

3. In his writings, Nebuchadnezzar uses the invasion of "the slave," which, unlike the term "ir," matches the characteristics of the term fairy tale:

Let my habibim husni vasphin know the meaning of the house,

Joseph falls asleep in my womb[5]. Significantly, the invasion of the "slave" used by Nebuchadnezzar is now being consumed in the

Tashkent Museum, experiencing a phonetic change in the forms of "pigs" and "pigs" in the Uighurs.

4. In the language of the living people, this term differs from the provinces and is referred to as "tomorrow" in the southern part of the province of Badakhshan, which has long been referred to as "tomorrow," in the form of a mattress, in Samarkand, Fargo, and Surxondary, as well as in Khmer Rouge, ushuk-Bukhara, pig-Tashkent, and a number of other residences.

(Matthew 24:14; 28:19, 20) Therefore, fairy tales are one of the main forms of folk poetry; an epic masterpiece of magical adventure and craftsmanship based on fabrication and fiction, and based on the above sources, the epic unity that guides a person for good and reflects his aspirations has been called for centuries on similar terms and has been adopted and treated as a "fairy tale" scientific invasion of folklore today[6]. The fairy tale is divided into two groups: (1) fairy tales based on imaginary fiction; 2) Can be divided into fairy tales based on life-style fiction. Fairy tales based on imaginary fiction are miraculous, magical. A system of fairy tales based on life fiction, on the other hand, is life-style, depicting real events.

According to the interpretation, superstition and conflict, system and composition, role and function of fiction, language and style, conditionally:

1. Stories about animals.
2. Magic fairy tales.
3. Household fairy tales.
4. They are divided into supplementary fairy tales.

A kind of fairy tale about animals is major fairy tales. Based on the system of major fairy tales ("Susambil", "Wolf and Fox", "Distribution of Fox", "Two Riches", and so on), there are moving meanings and allegoric images. For example, lacquer and bloodshed are expressed through wolves, cunning and begging foxes. Elementary school textbooks tell stories about animals, for example, 3rd grade Language and Reading Literacy (Part 1) "Fox and Laylak" morning (66-bet), Part 2 of the same textbook provides the likes of "Qarg'avoy" Uzbek folk

tale (pages 69-70), "Fox and Lion" Tajik folk tale (pages 101-102).

In magical fairy tales, events will be built on the basis of magic, fantasy fiction. These praise giants and heroics ("Yalmog'iz", "Semurg", "Devbachcha", "Kenyan bottle", and others). "Earboy", "Handalak Colonel", "Forty lies from three lies" and other fairy tales are comic, some even have extra character. The textbooks of our elementary schools did not contain magical fairy tales.

More tyranny and injustice are condemned in fairy tales ("Three mouths are bottled up", "Oygun and Bakhtiyor", "Tohir and Zuhra", "Phar'aoh and Shirin", "The Tyrant Tyrant", and so on). For example, the morning begins with the father's advice. At the same time, the father is poor, but he is rich in life experiences, and in other variants he becomes king, and his sons are princes. When the image of the bottles shows high examples of morality and decency, such qualities as humanity, wisdom, and courage, the image of liars and ignorant people who do not give up on any evil intentions is portrayed in the form of princes. Household fairy tales are also given in the 3rd grade Language and Reading Lesson. For example, the morning of "Two Rivers" (pages 55-57), the folklore of the people "Why Man Is Stronger than anyone Else" (pages 79-81), "The Story of the Thief" (pages 119-120), and the 4th grade "Reading" contains fairy tales such as "The State" morning and "Three Young Men."

Hajvia is one of the types of literature; satire and humor. Additional writings will be in a critical spirit. In the past, Oriental peoples, including Uzbek literature, were developed as independent genres, mainly in poetry and folklore. Hajvia can be written in different genres. For example, "The Dead Souls" (N.V. Gogol) in the form of an additional novel, "The Work of Maysara" (Hamza), "The Last Copies" (A.Qahhor), and so on. Additional works are characterized by exaggerating the story, using blessings and fantasy extensively. Hajvia serves to eliminate some ills in society, correct shortcomings, and prevent them. We did not meet Hajvia in elementary school textbooks from fairy tales.

There were storytellers who told these fairy tales. Professional fairy tales have great service to reach the level of fiction and to pass from generation to generation. Fairy tales: the performer and the creative are divided into fairy tales. The performer repeats exactly the fairy tale he heard. The creative fairy tale, on the other hand, is talented, does not perform the fairy tales he has heard, learned, innovates them, approaches the fairy tale as an artist, adds new motivations and episodes to the fairy tale without breaking the tradition, increasing the power of influence; it changes them in accordance with their tastes, abilities, worldviews, audience skills and requirements. Among the fairy tales, the daughter of Hamrobibi Umarali is more heroic, the magic son of Hassan Godoyberdi, the son of Haider Boycha about animals, the son of Nurali Nurmat (Nurali is interested), Rasulov Hassanboy performed magical adventures, Shukurov Abdug'afur performed fairy tales of courage and heroism, and their work is widespread among the people[7].

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