



THE ROLE OF ORAL ART IN THE DEVELOPMENT OF THE SPIRITUAL OUTLOOK OF THE YOUNG GENERATION

Feruz JURAEV

Termiz State Pedagogical Institute

Article history:

Abstract:

Received: 11th September 2023

Accepted: 11th October 2023

Published: 17th November 2023

In this article, the role and importance of examples of Uzbek folk art, especially the epic art in the further development of our national spiritual values, is highlighted, analyzed and appropriate conclusions are given.

Keywords: folklore, epic writing, art of bakhshi, UNESCO, intangible heritage, Boysun open folklore festival, school of bakhshi, Almomish, Gorogli, Avazkhan epics

To support the passion and aspirations of young people for folk art, to scientifically analyze epics, to study folk traditions reflected in epics. It is important to scientifically study the role and importance of young generations in their spiritual life.

Folk art such as narratives, legends, epics, folktales, and the art of singing have been glorified as the intangible spiritual heritage of the Uzbek people, and this heritage has not lost its importance over the generations. Our state is paying special attention to the restoration of such unique masterpieces of our spiritual heritage[1].

Emergence of epic schools and the bravery of the heroes sung in them, patriotic feelings become important in the spiritual outlook and education of the young generation. Also, there are different opinions about this direction of folk art. A group of scientists: "Epos - it is the living past of the scale of the nation's heroic idealization. Its scientific-historical value, at the same time, has a great social, cultural and educational value." "It is necessary for the singer to master the art of harmonizing and know how to tap the music"[2]. Therefore, the epic art, which is considered the ancient values of our people, is recognized as a world cultural heritage today.

On December 16, 2021, as part of the XVI session of UNESCO's Intergovernmental Committee for the Protection of Intangible Cultural Heritage, the art of Bakhshchilik, considered one of the most unique masterpieces of folk art, was added to the Representative List of the Intangible Cultural Heritage of Humanity as an element of the intangible cultural heritage of Uzbekistan. its introduction was one of the most important historical events[3].

At this point, it should be emphasized that the achievement of such high levels of world-recognized bakhshi art is certainly an example of the attention paid to this field in our country and attention to great values. In particular, the conference on the topic "The role of the art of giving in the world civilization" held in Termiz in April 2019, the efforts to support the giving, as well as this number It is not an exaggeration to say

that the result of such important work as the establishment of specialized breeding schools[4] in order to adequately convey the horse breed to the next generation. Now special attention is being paid to preparations in every region of the country for the organization of the international festival "The Art of Giving" held every two years in Uzbekistan. Thus, the number of objects of our intangible cultural heritage included in this list of UNESCO has reached 10. "Boysun district cultural space", "Shashmaqom" classical music, "Katta ashula", "Askiya art", "Navroz", "Palov culture and traditions", Margilan craft development center: (address- atlas), Khorezm dance - "Lazgi", "Bakhshichilik art" took place among "Miniature art"[5].

The epic "Alpomish", which is considered a unique masterpiece of folklore, is the son of Ergash Jumanbulbul, who lived and sang in the vastness of Uzbekistan's Boysun, Karakalpakstan's Kunghirat, Jizzakh's Zomini, and Kashkadarya's Dekhonabad. Polkan Poet is an art that has been resounding for thousands of years in the voice of the larynx and drum strings of hundreds of bakshe like Shoberdi bakshe[6].

Karakalpak, Kazakh, Altai versions of "Alpomish", which are widespread among Turkic peoples, have reached us in the form of epics, Tatar and Bashkir versions in the form of fairy tales and narratives. The Uzbeks called it "Alpomish", the Karakalpaks called it "Alpamis", the Kazakhs called it "Alpamis batir", the Altai people called it "Alip-Manash", the Kazakh Tatars called it "Alpamsha", the Bashkirs called it "Alpamisha and Barsin, hiluu"[7].

It is important to dwell on the history of folk art, which is recognized as the intangible heritage of the Uzbek people, and to study it in depth. Folk oral creativity, i.e. "folklore" - (English)-folklore "folk-folk, lore-knowledge, science", i.e. folk creativity, works created by the people and widespread among the people (tales, epics, song, lapar, parable, proverb,



riddle, riddle, etc.), which embodies the unique lifestyle customs and traditions of our people[8].

"Folklore" was first used in the 19th century by the English scientist William Thoms in 1846. It consists of two words: "folk" (folk) - people, "lore" (lore) - knowledge, wisdom, that is "people's knowledge", "people's wisdom", "people's wisdom" means. The history of folk art has been formed in the Uzbek people since ancient times. People's epics such as Shiroq, Tomaris, Devkala, Alpomish, Gorogli have testified to the unique social and cultural lifestyle and rich spirituality of our people[9].

Samples of folk art are considered a priceless heritage of the Uzbek people that has been preserved for centuries. In this place, the terms bakhshi and dostan complement each other and are important genres in terms of their educational importance. "The word Bakhshi (Bakhsi, Bakhsi) is a Turkish word in the dictionaries, it means coach and teacher, and in general, it contains interpretations such as educator, leader and guide. Also, the term "epic", which has a special place in the hearts of our people, is a large-scale work consisting of extensive verse and prose, an epic of heroes, and a chain of events, which is important because of its coherence and harmonious connection.

From the 2nd quarter of the 20th century, attention began to be paid to the further development of scientific research on collecting samples of folk art. In this place, one of the folkloristic scientists X. It is important to recognize Zaripov's services. According to the scientist, epics, which are a major genre of folk art, are written by the son of Fazil Yoldosh, son of Ergash Jumanbulbul, "Alpomish", "Shaybanikhan", "Rustamkhan" from the language of the Polkan poet. He wrote epics such as "Birth of Gorogli", "Hasan Khan", "Avaz Khan", "Yunus Pari", "Misqal Pari" and put them on paper. Here is one of the folklorist poets Fazil Yoldosh son's repertoire is also rich and colorful, he memorized more than 40 folk epics and sang them with high skill. From him "Alpomish", "Yodgor", "[Yusuf](#) bilan Ahmad", "Murod Khan", "Rustam Khan", "Shirin [b](#)ilan Shakar", "Birth of Goro' Gli", "Avaz Khan's Death". About 30 [epics](#) were recorded, such as "Malika Aayor", "Mashriqa", "[Zulfizar](#)", "[Farhad](#) and Shirin", "Layli and Majnun", "Bahram and Gulandom", "Ashiq [Gharib](#)"[10].

In order to further enrich the examples of folk art, folklorists such as M.Saidov, M.Murodov, B.Sarimsakov conducted regular research on folk

epics. At this point, it should be noted that in studying the works of the great poets of our time, Ergash Jumanbulbul, Fazil Yoldash, Islam, Polkan, etc. is being increased[11].

Today, the study of the spiritual heritage of our people literally acquires a special splendor and a new meaning. The attitude towards culture, art, literature, folk art has been raised to the level of state status. Examples of oral creativity of the Uzbek people and information about them are regularly covered in mass media, newspapers and magazines. The thousand-year anniversary of the epic "Alpomish" was widely celebrated internationally, and the introduction of the title "Uzbekistan's People's Gift" is one of the great things being done in our country to further develop our spiritual values and is one of the foundations of our national spirituality. serves the rise of national creativity. In this regard, the first President of the Republic of Uzbekistan, IAKarimov, said: "Alpomish" epic is a heroic song that shows the identity of our nation, passed down from generation to generation. although __ If the ancient and glorious history of our nation is an endless epic, then it would be correct to say that "Alpomish" is the royal stanza of this epic" - it is true[12].

In conclusion, it should be noted that folk art and its place in the spiritual life of young generations are considered invaluable. Also, great attention is being paid by the world community to further study of this spiritual heritage of ours. After all, folk art traditions of "educating a well-rounded person - a perfect person, who has an independent worldview, lives based on the priceless heritage of our ancestors and modern thinking" serves noble purposes.

REFERENCES:

1. Ўзбекистон Республикаси Вазиirlар Маҳкамасининг «Алпомиш» достони яратилганлигининг 1000 йиллигини нишонлаш тўғрисида» ги 1998 йил 13 январдаги 17-сонли қарори / www.lex.uz
2. Саидов М. Ўзбек халқ достончилигида бадий маҳорат. -Тошкент, 1969, - Б. 21.
3. Ачилов, Н. А., & Джураев, Ф. Р. (2022). РОЛЬ И ЗНАЧЕНИЕ ПРЕДМЕТА "ВОСПИТАНИЕ" В ОБРАЗОВАТЕЛЬНЫХ УЧРЕЖДЕНИЯХ. *Бюллетень науки и практики*, 8(5), 697-699.
4. Бахшичилик мактаби Сурхондарёда . Термиз оқшоми . 2019 йил 24 май



5. Т. Қузиёв. Бахшичилик санъати умуминсоний қадрият. ЎЗА 2021 йил 21 декабрь.
6. Имомов К "Алпомиш" достонининг айрим хусусиятлари ("Алпомиш" – ўзбек халқ қаҳрамонлик эпоси) – Т.: «Фан», 1999. – Б. 96-114.
7. Жуманазаров У. Ўзбек фольклори ва тарихий воқелик. – Т.: "Фан", 1991. – Б. 231.
8. Аҳмедова.Г "Ўзбекистоннинг жанубий ҳудудларида бахшичилик анъаналарининг этномаданий жараёнларга таъсири (XIX аср иккинчи ярми XXI аср бошлари)" мавзусидаги тарих фанлари бўйича фалсафа доктори (PhD) илмий даражасини олиш учун тайёрлаган диссертация автореферати. Б 11
9. FOLKLORE, T. U. ФОРМИРОВАНИЕ У ПОДРОСТКОВ ЧУВСТВА ВОСТОЧНЫХ ОТНОШЕНИЙ ПОСРЕДСТВОМ УЗБЕКСКОГО ФОЛЬКЛОРА.
10. Эргашев А. Қашқадарё-Сурхондарё достончилиги. – Т.: «Фан», 2008. – Б. 53
11. Имомов К "Алпомиш" достонининг айрим хусусиятлари ("Алпомиш" – ўзбек халқ қаҳрамонлик эпоси) – Т.: «Фан», 1999. – Б. 96.
12. Жабборов И. «Алпомиш» достонининг тарихий-этнографик аҳамияти // «Алпомиш» достони ва жаҳон халқлари эпик ижодиёти» мавзуидаги халқаро конференция материаллари. – Тошкент: Фан, 1999. – Б. 42-
13. Каримов И.А. Юксак маънавият енгилмас куч. –Т.: Маънавият, 2008, 22-бет.