

Formation of uzbek folklor and their scientific-theoretical and practical directions of uzbek folklore

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Abstract: The article deals with the formation of Uzbek folklore studies of the twentieth century as a science, about the leading principles of its development, about source study (about folklore textology), as a branch of folklore science.

Key words: folk, folk study, source study, text study.

Among the stages of development of Uzbek folklore, the period of 20-30 years of the XX century was the most difficult and important stage in the history of our national folklore. Despite the difficulties of the time and the complexities of the social system, Uzbek folklore managed to form as a separate field of research, and a branch of science. The science of folklore appeared in the Uzbek scientific and cultural life. At the same time, in the 20s and 30s of the XX century, Uzbek folklore became the first stage of this branch of science. It appeared as a stage of research of Uzbek folklore only. In the subsequent stages, the groundwork was laid for the further development and expansion of scientific and practical areas of science.

At the beginning of the twentieth century, the development of Uzbek folklore took place in two stages: first, practical, then scientific and theoretical. At the practical stage, people who knew and were able to perform folklore were identified, recorded what they knew, prepared and published recorded folklore works were published. The work on giving theoretical conclusions about the properties of

The guiding principles of the development of Uzbek folklore in the early twentieth century stemmed from its main theoretical directions. They appear as follows:

1. Determining the epic repertoire of folk singers by observing folk epics.
2. To study the system and composition of genres related to folk singing.
3. Examination of folk tales, its development, sources of development, thematic types.
4. Research on genres such as proverbs, riddles related to folk pareemics.
5. Study of folk theater, and others.

In Uzbekistan, which became part of the former Soviet Union in 1924, folklore among other areas began to be controlled from the top. As a result, on the one hand, the Uzbek folklorists are well-known as orientalists. Folklorist-academics S.F. Oldenburg, A.N. Samoylovich, professors E.E. Bertels, S.E. Malov, S.P. Tolstov managed to establish contact with M.K. Azadovsky. They were very interested in the work of Uzbek folklorists. They were able to make a positive impact on the theoretical development of Uzbek folklore, expressing their scientific advice.

In general, the 20-30s of the XX century was one of the most important stages of historical development of Uzbek folklore, during which it was formed as a science, developed in a number of specific scientific, theoretical and practical areas. It has its own characteristics as a research stage of Uzbek folklore.

Such intellectuals as Abdurauf Fitrat, Abdurahmon Sa'di, Vadud Mahmud, Ghazi Olim Yunusov, Elbek, Gulom Zafari, Hasan Polat, Otajon Hashim, Olim Sharafiddinov, Bekjon Rakhmonov, who lived in the early twentieth century, expressed their first scientific views on the nature, genre system and composition of Uzbek folklore. They made an effective contribution to the collection and publication of examples of folklore and their dissemination among the public. Thus, it can be said that they laid the foundation for the formation of Uzbek folklore as a science in the 1920s. After all, due to their efforts, not only the collection and publication of folk art on a scientific basis, but also the scientific study of it was established. Through their direct initiative and aspiration, work has been done to preserve the endangered folklore masterpieces. Of course, those at the top of the regime that ruled at the time did not like it. This was a tremendous moral courage, especially at a time when the dictatorial Soviet regime was trampling on our national values and traditions and viewing them as obsolete. Therefore, the devotees of the nation, such as Abdurauf Fitrat, Ghazi Olim Yunusov, Elbek, Gulom Zafari and others, who were devoted to the study of Uzbek folklore, were repressed. Until the years of independence, the current generation did not even hear or know their names. He was also unaware of their services in folklore. Now, through the creative freedom bestowed by independence, there is an opportunity to objectively study their services in this area and highlight their theoretical and practical significance and place in folklore. Even this is one of the necessary issues.

As the First President of our country I.A. Karimov noted: "As each nation seeks to develop its national values on the basis of its goals and achievements, as well as the achievements of universal development, the issue of historical memory is of particular importance. That is, a true history will be true only if the sense of historical memory is fully restored, the path traversed by the people is studied objectively and truthfully with all its successes and victories, losses and sacrifices, joys and sorrows".¹

At the end of 1931, the Research Institute of Cultural Construction was established in our country, and its cabinet of ethnography, folklore and archeology was transformed into the ethnographic sector, and H.T. Zarifov was appointed its director (1931-1933). In addition to ethnographic materials collected in 1925-1930, this sector organized the import of folklore materials from Samarkand to Tashkent.

As the folklorist Tura Mirzayev noted: "Various changes, instability, and occasional repressions typical of the Soviet era also had a negative impact on the collection and study of folk art. This process, which began in the 1930s and lasted until the early 1950s, slowed the development of science. For example, in 1932, when folklore expeditions were organized to the Ahangaron and Chirchik valleys and the Fergana Valley, in those years, unwarranted interference in the collection of folklore, political demands began to be made to the expeditions. Therefore, in these expeditions, which were attended by E.D. Polivanov, G.O.

¹Karimov I. High spirituality is an invincible force. - T.: "Ma'naviyat" publishing, 2008. – P.97.

Yunusov, H.T. Zarifov, Q. Ramazanov were recorded tissue samples, fake poems of amateurs unrelated to folklore. As a result, in the archives there were collected samples of songs that were not distributed among the people, woven by someone, and even "works" of folklore, which were not even originals, as if translated into Russian. "It's unfortunate that less of these 'samples' were published".

In the early twentieth century, one of the scholars known as a folklorist was Ghulam Zafari who was later repressed. In 1921-22, he paid special attention to the collection of folklore of the Fergana Valley, samples of oral drama typical of the region, information about puppets and hobbyists. On the basis of these collected materials he published an article "Chigatay-Uzbek People's Theater" ("Furnace of Knowledge", 1923, № 2-3) and presented its initial description to readers.

Apparently, research on folklore at the beginning of the last century was mostly done in the form of articles, folklore collections, or methodological recommendations and manuals. Bekjon Rakhmonov collected 564 proverbs and sayings from the Khorezm oasis and published the collection "O'zbekcha otalar so'zi" (1933). "Some comments on oral literature", "Materials for the history of Uzbek theater" was written by Miyonbuzruk Salihov on the essence, character and types of Uzbek folk theater, as well as examples of traditional folklore, including a version of "Alpomish" was written by Berdy Bakhshi can be cited as examples. Nevertheless, all this has a special place and value in the history of Uzbek folklore.

In the second half of the 1930s, new researchers such as Mansur Afzalov, Sharifa Abdullaeva, Yusuf Sultanov entered to Uzbek folklore field. Well-known poets and academicians Ghafur Ghulam and Hamid Olimjon, as well as poets and scholars Maqsud Shaykhzoda, Shakir Sulaymon, Sharif Rizo also dealt with folklore issues, in particular, the preparation and publication of folk epics, the branch of folklore studies that contributed to the development of the field. Moreover, in the late 30s of the twentieth century, more attention was paid to the study of folk epics. As a result, 13 epics prepared by Hodi Zarif, Hamid Olimjon, Maqsud Shaykhzoda, Mansur Afzalov, Buyuk Karimov, Shokir Sulaymon, Zafar Diyor, Yusuf Sultanov, Umarjon Ismoilov were published in 1939-1942.

Due to the annual increase in the number of folklorists, the ethnographic sector was transformed into a folklore section (later a sector) with the establishment of the Research Institute of Language and Literature on the basis of philological structures of the Cultural Construction Research Institute. In different years it was headed by such scientists as H.T. Zarifov (1934-1938), M. Afzalov (1938-1940), B. Karimov (1940-1941). At the same time, the re-registration and systematization of folklore materials began. As a result, the Folklore Archive was established under the Alisher Navoi Institute of Language, Literature and Folklore of the Academy of Sciences of Uzbekistan (1934). This archive, which has been constantly enriched since then, is a very rich with priceless treasure.

In 1935 and 1937, under the leadership H.T. Zarifov's two folklore expeditions were organized to the Fergana Valley. The work on sending scientists on scientific trips to different districts of the country has been started. During these years, unknown poets and storytellers such as the Islamic poet Nazar o'g'lu, Saidmurad Panoh ugli, Bori Sodiq ugli, Usmon Mamatkul ugli, Melash Irmatov, Hasan Khudoyberdiev, Husanboy Rasulov, Kazakhoji were identified. There have also been some achievements in the scientific study and publication of samples of folk art. Important scientific articles of H.Zarifov, M.Afzalov, B.Karimov, H.Olimjon, M.Shaykhzoda were published. M.Salihov's "Uzbek

oral literature till October" (1935), "Samples of Uzbek Soviet folklore" prepared by H.Zarifov and Sh.Rajabov (1935), "Uzbek folk tales" composed by B.Karimov (1939), M. Afzalov and The collections "Samples of Uzbek Soviet Folklore" (1938) and "Songs" composed by Elbek (1933, 1934, 1935) were published. In particular, the chrestomathy "Uzbek folklore" (1939, 1941), prepared by Hodi Zarif consisted of two books for higher education institutions, and played an important role in the chronology and systematization of works of folk art.²

Scholar Sharafiddinov is one of the most versatile literary critics who lived and worked in the first half of the last century (1903-1943), and his scientific and critical heritage in the field of literature and folklore has a special significance. As the well-known literary critic Homil Yakubov noted: "But the hard-working, inquisitive and demanding scientist devoted most of his work to the study of the life and work of the great poet and thinker Alisher Navoi".³

In this regard, he paid special attention to Navoi's skill in the use of folklore, recognizing that folklore is a unique way and means for the deep inculcation of universal ideas in the content of the poet's works, and the core of his images.

Unfortunately, the policy of repression lasted a long time and made an impact on H.T. Zarifov too. He was recognized in our country as the founder of folklore. After all, he sincerely continued the work of such well-known scholars of folklore as Fitrat, Ghazi Olim Yunusov, Gulom Zafari, and Elbek. He even developed a transcript based on a Latin script created by academician V.V.Radlov in the second half of the 19th century to record examples of Turkish folklore, and in the second half of the 1920s to translate Uzbek folklore based on Arabic script.⁴

The policy of repression has attracted not only scholars of folklore, but also famous works that have become an invaluable asset of our people and passed down by word of mouth, from generation to generation. For example, in the early 50s of the last century, the head of the folklore sector H.T. Zarifov was accused of cosmopolitanism. As a result, in April 1952, the Folklore sector was unjustifiably annexed to the Classical Literature sector. However, a small group of Hodi Zarifov, Mansur Afzalov, Muzayyana Alaviya, Zubayda Husainova, Hojiya Shokirova, Zaytuna Karimova continued to study and collect folk art.⁵

In short, most of the repressed Uzbek intellectuals were also involved in folklore studies. Their activity and scientific views in this area opened the door for the further development of Uzbek folklore. It laid the foundation for its theoretical and methodological foundations. Most importantly, their agility, dedication, contribution for the development of our national science and culture, including Uzbek folklore, spiritual courage, multifaceted activities will always be a model for young folklorists.

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² Here was joined in 1998 by the Folklore Foundation of the former Institute of Manuscripts. This further expanded its weight and capabilities.

³ Yoqubov H. Great pioneer of our literary criticism / O.Sharafiddinov. Selected works. - T.: "Fan" publishing, 1978. - P.9

⁴ Mirzayev T. Abdurauf Fitrat, Hodi Zarif conversations, Masters, collaborators, colleague. - T.: "SHAMS - ASA" LLC. - P.51.

⁵ Mirzayev T. Branch of Folklore. "Uzbek language and literature" Journal № 1. -T.: 2003.

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