
About the Study of Nurota Folklore

Fakhriddin Tashpulotovich Rajabov

Doctoral student, Navoi State Pedagogical Institute

Abstract: In this article we will talk about the folklore of Nurota and the nurotalik gifts about its study, about the works of Nurotalik scientist, Rahim Qadir, about this.

Keywords: Nurota, folklore, literature, terminology, sayings, happiness, repertoire, Ashur happiness, Kurban happiness, Esirgap happiness, Jiyanbay happiness, Kurgan, Butakuz..

"True literature teaches the spirit Alphabet; it is wounded by the game of mind and feelings. In any creativity it is necessary to write sincerely, think and play, write, slaughter, write off, write off, write off, most importantly, believe and honestly write the truth objectively. There is a difference between the taste of poignant creativity, creativity by making a book from the stylistic side of someone's essays, by copying from what they see"[1, 4 page].

Nurotalik creator Rahim Qadir was inspired by artistic and scientific creativity, embodying these qualities. Rahim Qadir was born on March 14, 1950 in the District of Nurota of Navoi region. In 1957-1959 in the 2nd school in the district, 1959-1965 in the 7th boarding school, 1965-67 a.S. He studied at a school named after Pushkin. After graduating from school, he served in the district post office. In the same period, the author's attitude to speech and interest in the ancient rich cultural heritage of Nurota formed a thorough study of Gazeta and magazines, which came to the post office. In 1968 he was a student of the Faculty of journalism of Tashkent State University. The student period of the future scientist demanded additional work for living in the Tashkent environment. First in construction, then in the publishing house "teacher" korrektor, worked as a worker in the printing house. In 1976 he worked in the Nurota district broadcasting department, 1978 he was the secretary in charge of the district advanced rancher(now "Nuremberg"), 1982 he was the secretary in charge of the Navoi region Gazetesi friendship flag, 1983 he was the employee of the regional broadcasting department, 1989 he was the chairman of the Navoi region Writers ' Union, 1999 he was the correspondent of the

It was recognized by writers and scholars that Rahim Kadir was a folklorist [3, 21p], writer [4, 8 p.] and cultural worker[5, 38 p.]. Rahim Qadir devoted the main part of his activity to the study of the cultural heritage and history of Nurota. He studied nurotalik Bakhs, introduced them to readers. The scientist admits that the formation of the scientific-creative aspect is mainly the motivation for reading books and more research on its own. "The works of folklore itself can also show what the people who created it are capable of, to what extent the culture of the past is. Works of folk art are distinguished by their perfection, depth of content, historicity. Because its creator is universal, many. Folklore is a set of thoughts, thoughts, tastes, feelings of many people. Over the centuries, the views of a new era in itself, reflecting the aspirations of people of that era, become bleached over time, perfectifying in terms of content and form, representing various changes, and genres of people's creativity will pass from generation to generation as an eternal, stable monument, spiritual treasure of the people who created it"[24, 6 p] Rahim Qadir these

Over the years, the scientist learned nurotelik about the study of oral creativity of the people, which is part of the cultural heritage, and their creativity. The uniqueness of each genre is that

they are aimed at highlighting the social issues of a person with a single goal. "Poetic forms express certain content only within their capabilities. Consequently, only when the lyrical experience of one subject is expressed at the same time in the form of both gazelles and Rubai, the impression that was born in them, the degree of broad or narrow expression of the idea is different. Hence the vital content of each genre-not indifferent poetic forms, like the subject, the idea. This thing is clearly visible in folklore. Because not only the level of poetics and vital coverage of oral poetic genres, but also their place of execution, form of performance and functions are clearly taken into account in folklore. For example, alla or the bride at the wedding can not say hello in mourning, as the cry-noose is not said. As it turns out, each poetic form has its own set of vital functions, the possibilities of an image or expression, and the content is covered by these requirements of the form"[23, 95 p].

Effective in the formation of the nurota friendship, he dedicated himself to the creativity of the village of Bekmurod (Zhirav) Zhuraboev, Kurban zhirov, Chankot zhirov "Бахши изидан"[8, 3 p], "Бекмурод жиров"[9, 3 p], "Қўтиркишлоқ достончилиги" [10,4 p], "Халқ куйчилари" [11,4 p], "Чанкўт жиров" [12, 4 p], "Қурбон жиров" [13, 4 p], "Бекмурод жиров" [14, 4 p], "Эл севган киши" [15, 3 p], "Халқ шоирига эҳтиром" [6, 1-2 p], "Қалбларда қолган из" [16, 3 p], "Улуғ шоир ўтган" [17, 3 p], "Сўз дурининг соҳиби" [18, 3 p], "Чанкўт жиров" [19, 4 p], "Чанкўт жиров" [20, 4 p] published articles like.

"In the sheep, Zulmsaroy, Dhu'l-Qarnayn, Jadir and other villages of the Nurata district, a number of folk remedies were also created in the second half of the XIX century. Zulmsaroyda Ashur Bakhshi, Kurban Bakhshi, Yadir Esirgap Bakhshi, Gian Bax Bakhshi in the cold and so on."[7, 3B]

In the above articles, The Scientist will dwell in detail on the history of the Nurata friendship, the coverage of the bakhshidar repertoire, the methods of telling bixshid and its role in Uzbek folklore. In the case of those who learned to form a high level of scientific knowledge and sing in the rhythm of the epics, the teacher unfortunately also passes short information or just names.

The scientist continued his work in this direction more consistently. Mature bakhshisi Ergash Jumanbul wrote a work called "bakhshiler Sarvari"[21, 320 p] about Uzbek folklore. The author reflected in the work such events as the long-standing historical strata of Uzbek friendship, the Korgan dostany poetic school, its representatives –Bakhshi-the hard life of poets, the difficulties of the early years of the Uzbek folklore science, the socio-political landscape of the environment of that period, directly related to the fate of the great poet.

Rahim studied the friendship of Nurota by writing sources about Qadr bahshi from different professions [21, 313 p]. The son of abdimurod Berdikhol (1891-1982)is a poet. He was born in the village of akchob and died in the village of Temirkovuk in the District of Nurota. Representative of the school of the stronghold friendship. Ergash was shocked by the son of Jumanbulbul, the son of Muhammadkul Johnmurod, the son of Bakhlikan, the master Khaligul Shavqiy bakhi. He knew how to memorize fifteen such epics as" Alpomish"," the birth of the Ghurair"," Avazhon"," Balogardon". Ergash Jumanbulbul sang with interest, remembering from the book that his son had put infinite love on his "Essen" friend. The epic "cornflower", the terms of which were published in 1998 year. He lived a modest life, being a doctor, without ethics. Norkhol Kadirova (1906-1987) is a housewife. People were interested in oral creativity, sang in women's circles. The son of achil Eshmurod (1910-2002) was born in the village of Khonqa in the Khatirchi district. Made a mirage. He knew neither to write nor to read. From the way of oral creativity of the people created dialects, poems. Ergash Jumanbulbul and the victim knew his happiness as a "teacher" to himself. Samples of his work are given in the Republican Press. Two sets of poems have been published. The son of

mercy Yusuf (1917-1987) is a poet, narrator. Representative of the school of the stronghold friendship. Follow the son of Jumanbulbul and Shogird of Plucca. As a great scholar of the Uzbek people's art of dostany, the poet who followed his teacher gave valuable information about the history of dostany, the life and work of Bakhshi-poets, national customs, folk traditions. The epics "Tahir and Zuhra", "Sumanbar", "Zevarchon", "Varga and Gulshah", "Rustamkhon" were published. Toshtemir Farmonov (1927-2016)-Bakhshi. He was born in kushtamgali. His father was shocked by the decree bahshi Vahid son Ergash Jumanbul. Toshtemir, who went in the footsteps of his father, also sang epic. The joke told the terms in a specific way. Follow appreciated the poet as "my great teacher". The pet is tamed with farming. Umarmul Po'ltkanov (1927-2000)-a member of the Writers' Union of Uzbekistan, the child of the outstanding people's poet Muhammadkul Johnmurod Oglu Po'ltkan, the poet's poetic books "sing", "no one knows", "the friend of one spring" have been published. The son of Joseph lighted (1893-1971)-Bakshi. He was born in a poor family in the village of Darius of the khatirchi district. Representative of the school of the stronghold friendship. Follow Jumanbulbul son, plucked the poet's roar, knew about a dozen friends memorized, said the terminology, sang the epic among the El. Sometimes even verbal or narrations without Drum told in terminology. Joseph is the son of garlic (1909-1992) - Bakshi. Born in karakissa. Representative of the Kurgan School of friendship. His father took a lesson from garlic bread. The following Poet, The Poet of the coat of arms, put e'tiqod on the hooligans and recognized them as "my teacher". He knew more than a dozen traditional dostons and thermals to memorize. Abduhat Hotamov (1924-2000)-servant of the savkhoz, Abduvahid Jumanazarov (1909-1994)-temirchi, Abdurazzak Muslumov (1913-1985)-specialist in the field of livestock, Abdusami Turdimov (1909-1997)-servant in the national economy, Abduvani Turdimov (1919-1993)-accountant, Abida Otamurodova (1902-1993)-housewife, as well as various employees of the farm he worked in the fields of Ahmad Turdimov (1904-1987), Ernazar Nurmonov (1905-1998), Sarman Vahidov (1897-1983), Rahimkul Burkxonov(1900-1988), Kejagul Vahidova (191999999), Mamarasul Pulatov (1909-1997), Mustafa Yuldashev (1906-19087), Nasir Ergashev (1919-1961), Ram Ostonov (1913-1989), Gazi Khaligulov (1892-1985), Aydin Sindorov (1936-2013)-a teacher with higher education born in Kurgan, a local Native, Sa'dulla Otamurodov (1889-1974)-Mulla, well aware of the science of religion, Sori Yusupov (1913-1992)-a shepherd, Tashpulat Ahadov –a teacher. He was born in 1927 year in Karakissa. Totliboy Uzakov-was born in 1920 year in a peasant family. Participant of the Second World War, Umarjon Sadigov (1912-1978)-teacher, Fazilat Jassakova (1921-2014)-housewife. Famous Bakhshi-poet teacher Jassak the bride of the poet, Urol Sindorov (1924-2010)-teacher, Qayum Karaev (1918-1995)- participant of the Second World War, Korgan Shodiev (1919-1996) - participants of the Second World War Ergash Jumanbul collected materials about life and work.

"The son of Muhammad (Peace be upon him) is famous all over Uzbekistan for his works. They asked him to keep in mind the fifty-year-old friend until recently." [25, 165 p] the work "Po'ltkan shair ibрати" [22, 244 p] about the happiness of the scientist is also devoted to the hard life of the Po'ltkan poets of the namayondas of the Uzbek art of friendship, the incomparable power of Po'shi, the knowledge of the secrets of words and words and the complicated life of the Po'ltkan poet.

These data were collected on the basis of the memories of persons who knew the poet closely [22, 238 p]. The son of abdimurod Berdikhon(1891-1982)is a poet. Hamid Mavlonov-teacher, local native land. He was born in 1934-th year in the village of Khanako of the Khatirchi district. Having formed the circle of "young folklorists", representatives of the School of Kourgon friendship collected valuable materials on life and work. Umarmul Pohlkanov (1927-2000) is a child of the Pohlkan poet. The son of Joseph lighted (1893-

1971)-Bakshi. Mamareyim Jumaev(1903-1986) - the prototype of the hero of the dostani poet Hasan batrak. He worked in various fields of the national economy. Rustam Ta'lakov(1903-2002) - Bakhshi. He was born in the village of Bagijot in the district of nurota. Follow Jumanbulbul's son, Palkan the poet was shocked. Epic, said in terms. Hasan Khudoyberdiev(1989-1977) is one of the prototypes of the poet "Hasan batrak". Son of mercy Yusuf (1917-1987) -poet. Harvest daughter of Orol (1905-1978)- in the circle of women, at weddings said Sweepstakes, excerpts from the epics. Abdurahim Bobokulov(1919-1991)-disabled person of the Second World War, Ahmad Yorlaqabov(1909-1975)-one of the district-scale activists, Abduhakim Karimov (1903-1979)-rider, Normamat Mirzayev (1932-2010)-teacher, Pardabay Mamasodikov (1911-1984)-rancher, Abdurahim Niyazov (1922-1995)-active participant of the district cultural bleach works, Yahyo Niyozov (1908-2005)-Agricultural Officer, Jurabek Norbekov (1911-1997)-breeder, rider, handshake agbotaev (1921-2009)-participant of the Second World War, Kadir Pirnazarov (1900-1968)-livestock, tamed with farming, Abdurahman Polatov(1905-1994) - Agricultural Officer, Bahrom Ravshanov(1922-1988)-participant of the Second World War, Aligul Sanaqulov(born in 1930)-veteran of Labor, Adalat Sanaqulova (1916-2007)-worked in the Gazetesi and other departments of the Khatirchi district, Karimberdi Toshev(1918-1991)-worked in the field of Agriculture, Comrade Turdiev(1902-1986)-agricultural worker, Heydar Turdiev(1909-2002)-teacher,Safar Tamishev(1910-1990)-agricultural Gazi Khalikulov(1892-1985)-worked for many years in the field of livestock, Ibragim chembarisov(1906-1990)-worked in the national economy and education system of the Khatirchi District, Davron Shoniyozov(1908-1994)-teacher, Karshiboy Shukurov(1921-2008) - teacher. Those who served in various spheres of the national economy: Duraniyoz Torraev(1913-2002), Rayimberdi Ernazarov (1911-1989), Ergash Kurbanov (1912-1979), Abdulla Mirzayorov (1908-1989), Shodman Rahimov(1900-1982).

1891 year was born in the village of Oqchop of Kushrabot District of the present Samarkand region. Father wrote a poem "porridge" [2, 96 p] from the son of Bakhshi Abdimurod Berdikhol, who was brought up in the hands of ammasi, who is now an orphan from mother to mother, a Chechen, a wedding-Ma'raka, a woman's surrogate, a joke-mutoiba. "As is known, the sets of the series of the" Horned" category epics are colorful, the scale is wide, the artistic expression in the images of past events, heroes and incomparable romance. Each performer gives it a gloss through specific color-paints, kengaytiradi in the power memory. "Cornflower "is dedicated to the life of Avaz, which is expressed in many in the traditional" Georgian" category, is interpreted as his love, heroism. In fact: the narrative of events, the goal is clear from the end of the provision that the Avaz will go to the Beaver and The Star, marry... However, a collision with The Cornucopia to the meeting of the pronoun-described the events of [2, 90 p] "to be" the key" in changing the development of the whole work.

So the collection and study of folk oral creativity and folk materials created by its performers takes a tremendous effort. Because its performers are known among the people as Bakhshi, telling the epics. All this is a process that is carried out orally to the AML. Rahim Qadir consistently collected the sources about the samples of oral creativity of the people and their performers of this work. As a result, Nurata made a huge contribution to the development of friendship. It is worthy of special attention that the large-scale work carried out on the scientific research of the nurota friendship paves the way for further research. A more extensive study of our scientific feedback on the friendship of nurota is one of our next tasks.

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