

Safarboy Rozimboyev is an active researcher of Khorezm folklore

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Annotation: The article discusses the study of Uzbek folklore in the 20th century, in particular, the study of the epics of Khorezm, the publication of the epics of the Khorezm series "Ashiqnoma". effective research on Uzbek epics by professor Safarboy Rozimboyev, a folklorist scientist, is analyzed. It is stated that folklore samples should be preserved as unique intangible cultural heritage

Keywords: The scientist's first folklore expedition, "Khirmondali" epic, Khorezm epics, "Ashiqnoma" series, scientific researches of professor Safarboy Rozimboyev

One of the most ancient life-giving national values of our people is folklore art. This art, as a system of artistic traditions, improves the advanced universal ideas of our people and serves to form national and spiritual values related to hope for the future, goodness, kindness, humanity, and patriotism.

Folkloric researchers are tasked with analyzing materials related to all genres of the oral artistic creativity of the Uzbek people, who made a great contribution to the civilization of the world nations, from the point of view of restoring the national independence ideology, traditional, cultural, literary and spiritual values is one of the important issues. The human heart is extremely complex, and artistic creativity, which is its mirror, is even more complex. To do something visible in this field, a research scientist devotes his whole life to this work. With his tireless scientific research, he strives for the spiritual upliftment of the society. The people respect such a seeker. The arduous experience of a scientist who serves the people's spiritual upliftment is an invaluable lesson for the next generation.

One of the complex aspects of scientific and creative research is that in some other spheres of life it becomes clear that the chosen path is not the right one, while in scientific and literary creation, a scientist works for months and years. The result of his work will be known only after it reaches the public.

Literary and scientific works created with inspiration and responsibility reflect the spirit of the generation and rise to the level of a mirror of the time in which they live.

A learning experience can only be found in a scientist who works diligently and tirelessly in his field. In this sense, the work of one scientist will be a lesson for another researcher.

Russian writer I. Turgenev about V. Belinsky: "...first of all, he was an inventor and a critic, while inventing, he opened the way to new, good works, and in this way, he was the cause of the birth of new and new works," he writes. lessons". - T., 1973]. I considered this opinion worthy to be applied to the work of professor Safarboy Rozimboyev, a scientist, accomplished folklorist, whose scientific views and work he devoted himself to studying. because this scientist is a selfless and hardworking intellectual who made new inventions in the Khorezm School of Folklore with his research and organized extensive research.

In the masterpieces of folk art, there are images summarizing the experiences of thousands of people in the past. As a skilled researcher of folk art, Professor Safarboy Rozimboyev's scientific research aims to search for, collect, research and analyze the masterpieces of our people's folk art, which are not only long thousands of years old, but have even deeper roots. as big and we will witness the painstaking process and the accumulation of a fruitful scientific treasure. this legacy

- Collection, analysis, preparation and publication of Khorezm epics;
- In the research and analysis of ideological and artistic features of Uzbek folk songs of the Khorezm oasis;
- a special phenomenon with its own direction and characteristics in the folklore - Khorezm khalfas, study of their work, collection of khalfa songs;
- Khorezm folk songs, in the study of poetic symbols in them;

- We can see the results of comprehensive scientific and creative researches in the folkloristic direction, such as specification, typology and poetics of Khorezm epics, that these works are not only a unique scientific heritage of a mature scientist, but also a great achievement in the creation and development of Khorezm folklore. It is also a unique research source for Uzbek folklore studies. Systematization, classification, creation of an electronic database and catalog of such priceless intangible wealth samples is one of the important tasks before us.

Poet, writer, dramatist and scholar of literature, the first Uzbek professor Abdurauf Fitrat divides literature into written literature and folk literature in his work "Rules of Literature". (The concept of "El literature" refers to examples of folk oral creativity.) V. Mahmud comments on this distinction, writes: "...but it is difficult, even impossible, to separate written and oral literature and define them. One characteristic of written literature is its writing, and the other characteristic is the known authorship of the work. to beThe characteristics of folk literature are the absence of this condition and its transmission from mouth to mouth. Nevertheless, it is known as a literature that has preserved its sincerity, simplicity and existence against our artistic literature (written literature). but the difference is not in the fact that it is not written, or that the owner is not known, but in his own spirit," [Abdurauf Fitrat. "Rules of literature". A guide for literature teachers and lovers of literature. Tashkent, "Teacher - 1995 Page 82. candidate of philological sciences Hamidulla Boltaboyev, who prepared the publication, author of the foreword and comments].

One of the most important types of El literature is *lapar*. In this regard, the poet Elbek wrote: "This sample of local literature, which was copied by our grandfathers to weddings and recited with great enthusiasm (that is, the sample of folklore) is fading today." [Abdurauf Fitrat. "Rules of Literature". literature teachers are also a guide for literature lovers. Tashkent, "Teacher, 1995. Page 89. The author of the publication, foreword and annotations, candidate of philology Hamidulla Boltaboyev].

The Khorezm oasis is one of the most developed regions of the Bakhshi and Khalfa traditions, which are engaged in the performance of epics. recitation of epics in Khorezm, reading them separately in men's and women's circles by storytellers and halfas has existed since ancient times, and its roots go back to the holy "Avesta". Finding manuscripts and stone-printed books written by folklorists and khalfas and transferring them to the current alphabet is a very good thing, giving a second life to our priceless spiritual heritage. Khorezm versions of epics such as "Ashiq Gharib", "Ashiq Alband", "Ashiq Miskin" were recorded under the guidance of folklorist scientist, professor Safarboy Rozimboyev.

In the Khorezm region, fans of these epics are no less than fans of "Gorogli" epics. it should be noted that it is difficult to meet representatives of the older generation in the Khorezm oasis who have not memorized or sung one or two of the songs of the "Ashiq Garib" epic. unfortunately, in the next century, due to ideological pressure, handwritten books in the Arabic alphabet were banned as old fashioned. such books were read and propagated by literate halfas only in narrow circles. because of this, the next generation was deprived of our epics written on the pages of such priceless bookspreparing these epics for publication means restoring our spiritual values and turning them into the spiritual property of our people. In this way, the priceless spiritual heritage will be revived and the treasury of our national folklore will be enriched.

"..it should be emphasized that the Uzbek, Turkmen, Karakalpak Bakshis and storytellers of the oasis used these manuscript books together and brought spiritual food from them. Even representatives of three nationalities could easily read one copy written in the Arabic alphabet. this situation greatly helped to further develop friendly relations between peoples. So, not being afraid of the difficulty of preparing these epics for publication, restoring the texts and presenting them to today's readers is another honor of the opportunity given by our national independence."

[A. Sadullayev, rector of UrSU, professor, academician of the Faculty of Arts of the Republic of Uzbekistan. "Ashiqnoma".

Book 2.- Urganch: "Khorazm".-2006.-B.452.]

Folklorist scientist Safarboy Rozimboyev remembers his first research work: "One becomes careless during student years. Laziness and laziness spread quicklyin this period, if a good coach leads, it is no question that talented students will grow into great people. I cannot forget one thing when I talk about my student years. In the fall of 1962, our teacher Erka Orozov invited me to his place: find two educated and capable young men with you, and let one of them be a driver. He said that we will go on a dialectological expedition to Beruniy and Tortkol districts. I brought Rajab Matkarimov and Azod Batirov to the teacher. As a

professional driver, Azod Botirov drove the teacher's Volga. Thus, we set off on our first scientific expedition with great enthusiasm. First, we visited the city of Beruni and its surrounding villages. Many students of the teacher greeted us with respect. They welcomed and helped. And we enthusiastically recorded the works of folklore. In this way, many songs, proverbs, fairy tales, riddles were collected. We met many good people and made friends. most importantly, we started the preliminary exercises of the scientific work. In the fall of 1963, we visited the city of Tortkol and its surrounding villages. This time, our work was more efficient due to our increased experience.

I still don't forget that I recorded the epic "Khimondali" from Abdulla Bakhshi, who lives in the village called "Kirqqiz". This epic was included in the epic "Goroguli" published in 2004. Bakhshi's name has gone down in history. the fact that our teacher involved us in a small expedition became an incentive for us to do scientific research in the future. The teacher himself became a candidate of science. as a result of our interest and aspirations, those students - Azod Botirov - associate professor, Rajab Matkarimov worked as a department head in "Tashauzkaya Pravda" newspaper for many years. And I reached the rank of professor."

[S.R. Rozimboyev "Shalola" Urganch State University Philological Research Center – Urganch – 2022]

As a result of Professor Safarboy Rozimboyev's tireless work and serious approach to folklore studies, the Khorezm Folklore School rose to the top. Although the collection and recording of folklore samples began in the 20s and 30s of the last century, Khorezm epics were rarely studied at that time. The works carried out under the leadership and direct participation of the famous folklorist, professor Safarboy Rozimboyev, on Khorezm epics, stand out for their importance. as a result of the research and research of the scientist Safarboy Rozimboyev and his colleagues, twenty-two epics (four of them are variants) and twenty-nine romantic epics (six of them are variants) of the "Goroguli" series were collected and published in seven books. a large part of these epics was recorded by Safarboy Rozimboyev himself from bakhsh and khalfas.

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