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"LITERARY-THE ART"

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Abstract: The article analyzes the concepts and ideas on the topic of "Literature - the art of speech" and focuses on some issues.

Keywords: folklore, literature, proverbs, legends, epics, poems, laments

Literature is also a unique expression of the life of the people and society. It depicts significant changes in the history of society in a variety of artistic forms through a variety of images. Accordingly, the works created before the VIII century AD reflect the traditions and beliefs of our ancient ancestors, and in recent times, the harmony with the teachings of Islam has increased. In particular, the appearance of mysticism in the literature developed in connection with the dramatic changes in the life of society.

The heroic struggle of our ancestors against foreign invaders is well known from historical sources. This is very vividly reflected in the legends of "Tomaris" and "Shirak". The struggle of the Turkic peoples against the Tabgachs is very impressive in the monuments of Orkhon-Enasay. In Mahmud Kashgari's *Devon-u lug'otit-turk*, it is not difficult to see the expression of the various occupations, customs, lifestyles, beliefs and interests of the ancient ancestors. Our people have always dreamed and strived for their children to be healthy, intelligent, wise, hardworking and patriotic. This is the case in ancient songs, proverbs, legends, epics, poems and even mourning, as well as in the works of Yusuf Khas Hajib, Ahmad Yugnaki, Ahmad Yassavi, Rabguzi, Sayfi Sarayi, Khorezmi, Haydar Khorezmi, Atoi, Sakkoki, Gadoi, Lutfi and others. cases are reflected.

Uzbek literature, like the Uzbek people themselves, has a very rich, ancient history. It has its own way of formation and development, the laws of development. In order to feel, understand and generalize this, it is necessary to study its history carefully. The history of literature provides information about the development processes of the art of speech, the representatives of the classics. Uzbeks are one of the many generations of the ancient Turkic peoples. In other words, our ancient ancestors were called Turks. Accordingly, the literature created in the period from the earliest times to the XI-XII centuries is called in science the ancient Turkic literature. Our ancient ancestors lived in Bactria, Sogdiana, Khorezm, Parthia, Margiyana, Chach, Parkana (Fergana) and other places. According to Greek and Iranian sources, the inhabitants were called Sogdians,

Khorezmians, Parthians, Margians, Chachs, Massagets, Sak (Shak) and Parkans. Around Altai, present-day Siberia was also a major settlement for the Turks. The peoples mentioned in the sources as the Huns are also the ancient ancestors of the Turks.

Our ancestors at various times believed in fire worship, Christianity (Christianity), Buddhism, Manichaeism (Monism) and Islam. They created universal nanos of art, especially artistic creation. It is known that the basis of literature begins with the oral tradition of the people. "Tomaris" and "Shirak" are masterpieces of oral creation created by the Turkic peoples who lived in the prehistoric times. Other examples of oral art that appeared in the V-VIII centuries AD: fairy tales, songs, laments, legends, myths, proverbs through the work of Mahmud Kashgari "Devon-u lug'otit-turk" (1072). arrived and are still revered as rare specimens. Through them one can observe the emergence and perfection of many literary genres.

The first examples of Turkish written literature that have come down to us are related to the Orkhon-Enasay inscriptions. These monuments were created in the VI-VIII centuries AD. They are valuable as the first historical-artistic works. In the following centuries, our literature gained a rich experience. During this period, the first major written epic in the Turkic language - Yusuf Khos Hajib's "Kutadgu bilig" ("Knowledge leading to happiness") (1069-1070) appeared. It was started by Yusuf Khas Hajib. The tradition of epic poetry was later continued in the works of poets and writers such as Ahmad Yugnaki, Sayfi Sarayi, Qutb Khorezmi, Haydar Khorezmi, Navoi. The history of such genres in Uzbek literature as quartet, rubai, tuyuk, murabba, ghazal, qasida, masnavi, noma is also formed in ancient times. Yusuf Khas Hajib, Ahmad Yassavi, Ahmad Yugnakiy, Khorezmi. Our poets such as Sayfi Sarayi, Atoi, Gadoi, Sakkoki, Lutfi have made a great contribution to the development of these genres.

The history of Uzbek prose dates back to ancient times. The original text of such narrations as "Shirak" and "Tomaris" has not been preserved. They have come down to us through the works of Greek historians. There are traces of prose in the monuments of Orkhon-Enasay. Taijima works such as "Golden Light" are also written in prose. Undoubtedly, Nosiruddin Rabguzi (XIII-XIV centuries) has a special place in this field. It can be said that he brought Uzbek prose to its peak in his time with Qissas ul-Anbiya (History of the Prophets). While heroism played a major role in the works of the most ancient times, in the literature of the 11th century it was dominated by teaching, that is, educational features. This is why the literature of this period is called didactic literature.

What is the impact of the literature? What does it depend on? It is worth remembering that many masterpieces created by great artists have gained special respect and attention among the people. Yusuf Khas Hajib finished

the epic "Qutadg'u bilig" in the XI century - 1069-70 and presented it to Abu Ali Hasan bin Arslankhan, one of the Karakhanid rulers Tabgach Bughra Karakhan. The ruler gives the writer one of the highest positions in the country - Khas Hajiblik. Khas Hajib means "brother of the door." In our modern language, it corresponds to 'business manager'.

Another example. When Alisher Navoi finished the epic "Khamisa", he presented it to Hussein Boykaro as a gift. In front of all his courtiers, Hussein Boykaro declared Navoi his "pir" and rode the poet on horseback, bowing to him in front of the people. It was a symbol of respect and recognition of the great talent of the king of the country, the artist of words.

The special respect and esteem of the Uzbek people for artists is well known. In Mahmud Kashgari's *Devon-u lug'atit-turk* there is a proverb "Ardam bashi - til" ("The beginning of all virtues is language"). This means that the power of language and artistic expression has been given special attention by our ancestors since ancient times.

In the eleventh century, Yusuf Khas Hajib described poets as "word-collectors." In the 14th century, Sayfi Sarayi called poets "word bulbuls." Navoi likened poets to the pleasant nightingales of the spirit chaman. The word has a special place in the eyes of writers. Yusuf Khas Hajib gives great value to language and speech. He calls language a translator of knowledge and understanding. Here are some thoughts of the author:

-The man was speechless, he was a princess, he read the word and laughed. (Man is exalted by the word, he becomes king, Many words bow his head to the ground.)

-Kishidin kisika gambling word ul, Gambling word tutsa asgi yuz ul. (Inheritance is a word that is passed from person to person. If you take the word inheritance, the benefit is one hundred.)

We see such ideas in the work of the writer Ahmad Yugnaki. He echoes Mahmud Kashgari's proverb in *Devon-u lug'atit-turk*, saying that "the beginning of etiquette is to keep the language." When the writer Ahmad says that the word heals sick souls and hearts, there is no doubt that he has taken the word art into account. Page Palace connects the power of artistic expression to the talent of poets.

Therefore he:

Poets of the world, O garden of flowers, Some say nightingale, some goose, - divides the poets into two. He praises the "sweet theme" of those who are "so-called nightingales."

According to Khorezmi (XIV century), a book written in his native language is a legacy of ancestors. The poet can capture "the world with a shakarteg language". Alisher Navoi values the word immensely. SHE IS:

My word is a beast that has lost man,

I know that there is no more honorable than guhari, - he emphasizes.

According to the author:

It is a word for a tree in the garden of the body,

It is a fruitful word for the soul.

Alisher Navoi, in particular, clearly demonstrated the power of artistic expression:

Nizami alsa Barda 'birla Ganja,

It would be an insult to the Greek people.

Smoking Khusrav spot blade tongue,

Yurub conquered Hindustan.

If it hits Jami Ajam again,

In Arabic, the spot is cholsa kosi shavkat.

If a people is a hundred, if not a thousand,

A certain Turkish nation is mine.

It is easy for me to take the throne,

From Chitodin to Khorasan without smoking.

The Turkish soul, too,

What a lone Turk, maybe even a Turkmen.

What property did I send an internal order,

I sent a devon to his conquest.

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