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THE IMAGE OF FLOWER AND NIGHTINGALE IN UZBEK FOLKLORE

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Kholboyeva Muslima

Doctoral student of the Institute of Uzbek language, literature and folklore of the Academy of Sciences of the Republic of Uzbekistan

ABSTRACT

Folklore is a mirror that shows the oral literature of a certain nation. In this mirror, folklore shows itself with different genres. Epics, fairy tales, songs, askiyas, proverbs, riddles and parables are among them. One of the most used images in these genres is a flower and a nightingale. In this article, we will analyze the fact that these images are used sufficiently in many genres of folklore. In particular, their role in folk epics (Alpomish and Kuntug'mish), songs, proverbs, riddles, askiya and fairy tales has been studied.

KEYWORDS

Folklore, songs, epics, flower and nightingale, proverb, riddle, Alpomish, Kuntugmish, prince, princess, lovers, nature, society.

INTRODUCTION

In the process of reviewing examples of folk art, some images attract a person's attention. This is the image of a flower and a nightingale. Because they participate in every genre. When it moves from genre to genre, it expresses different meanings. When they move to another genre, the meaning changes. "Folk oral

creativity has a special place in the rise of this or that word or phrase to the level of a perfect artistic image in written literature, because the initial expression of any word (even if it is not formed as a poetic image) found in folklore. With the passage of time, as a result of the widening and deepening of the general meaning



that the creators assigned to the word, its ideological and artistic value has increased [1]. When the historical roots of the image of flower and nightingale are studied, they are among the widely used images in world literature. For example, we can find the image of a flower from Persian literature to Arabic, Turkish, Indian, Chinese and Japanese literature. Folklore refers to many types of flowers. One of these is the rose. By flower, artists often mean a rose and compare it to a flower. In addition, the flower-faced combination is used for exemplary people. Because it has such characteristics as beauty, purity, delicacy, and sweetness, and such characteristics are also found in a lover. In relation to flowers, beauty, love and affection take the place of ugliness. Only in places associated with withered flowers, the state of sadness is expressed. In folk speech, "to throw flowers" (covering the windows with ice patterns in winter), "to flower" (to improve), "not one of the ten flowers has opened" (young, navqiran), hand flower (skilled) or words and phrases such as "bulbul" (sweet singer), "bulbuligo'yo" (eloquent or talkative), "bulbul" (pattern used in folk art), "bulbulnavo" (singing like a nightingale) [2] usage indicates that the words flower and nightingale are widely used in other topics. Even if we look at the traditions of courtship in our nation, when our mothers go to courtship, they start the tradition by saying: "You have a flower, and we have a nightingale." These images, which reached the roots of

people's life, represented the love of a nightingale and a lover of flowers in folk songs.

I saw a flower in your yard,

I saw a nightingale in the horn.

The one I've never seen before

I saw it in my sleep.

In folk epics, the flower and the nightingale take part together, mainly in the prose part. In the "Alpomish" epic, there are repeating lines, i.e. places where the flower and the nightingale appear together in epic patterns.

In one place, Barchin uses the same stanza, and in another, Kokaman.

If it's spring again, the flowers will open,

When they see a flower, nightingales wander drunk.

Or when the Kalmaks go to Barchin, Barchin is compared to a flower in a garden, a nightingale in a meadow. It is precisely this comparison that when Boybori was informed about the arrival of Alpomish, such a metaphor was used in relation to Alpomish:

Like a flower that bloomed in the garden,

In the garden like a nightingale,

He was sitting and talking



Kalmak went and became like a lion.

Your flower that bloomed in the garden came,

To the garden nightingale came

If you pay attention to the epics, the flower and the nightingale appear in the quatrains spoken in the language of the main characters. For example, when we pay attention to Kuntugmish's speech, he compares himself to a nightingale. The flower is the symbol of Holbeka in this place. Kuntugmish sets out for the land of Zangar in order to reach Holbeka's visa. Arriving at Zangar, Kuntugmish is compared to a flower by the goalkeeper:

You are a fresh flower, do not fade from the sun,

Do not overflow like a river.

Get off the horse, don't say anything, horse,

Don't die, my dear friend. [3]

During the events, there are places where Holbeka pretends to be a flower :

I became withered like a fresh flower.

I was full like a river, I drank

I'm about to break up with you

I was left in the desert without water.[3]

Flower is a symbol of youth, purity, purity and freshness. It is a special symbol, a special symbol for every creator in literature. It has different meanings, and each reader can classify it in his own way. In the "Ravshan" epic, there are places that can be classified in a completely different sense. Goroglibek wants to take Gulnor to Ravshan and goes as a suitor to Avazkhan. But Avazkhan says that he does not want to give his daughter to Ravshan. Then Gorogli gets angry and compares Avazkhan to an unopened flower:

Although you are an unopened flower in a garden,

You are a nightingale in a cage.[3]

In folklore, not only epic heroes, but also children are compared to flowers. For example, in Allah, a baby child is compared to a flower, or its smell is compared to the smell of a flower....

...In the garden there are many flowers,

Alla, my lamb, Alla.

Nightingales are singing,

Alla, my lamb, Alla.

Askiya is one of the creative examples of folklore, which is based on the ingenuity of the people, which "expresses the immediacy of human thinking, the sharpness of the mind, the wisdom of the mind, based on puns, jokes, jokes, sarcasm, exaggeration. lies down." Askias cover various topics. This brainteaser



word game also includes rhymes about flowers and nightingales. Among them, the most famous is "Without a flower, without a basil, without a jambilm", in which questions are answered on various topics through question-and-answer. Or in "Namangan flowers"[4]:

Ibrahimjon: Rasuljon teacher, it's good that we came, our hearts are opened, here are the red flowers.

Mirza Khan: The garden has become fragrant, this perfume is blooming!

In Uzbek folk proverbs, there are places where flower and nightingale are used together, but in them, flower and nightingale do not play the role of lover and lover. First of all, it is taken into account that proverbs have didactic art. Because the topic of love is almost never found in proverbs. The theme of love is mainly devoted to the Motherland, parents, or love between parents and children.

The butterfly says to the flower,

Nightingale - melody.

In some proverbs, a flower and a nightingale can be classified together in different ways:

A nightingale knows the value of a flower.

This proverb is synonymous with the proverb "The jeweler knows the value of gold" and is used to express the value of something. Or: In the proverb "A

nightingale without a flower is a nightingale without a bed", a flower can be compared to Motherland, mother, friend, and knowledge. In the proverb "Ask the essence of love from a nightingale, and the value of a flower garden is from a flower", the love quality of the nightingale is captured by the pen. In addition, Uzbek folk proverbs include "A son is a nightingale of the house, a girl is a flower of the house", "A nightingale loves a flower, a person loves the country", "A person without a country is a nightingale without a song", "From the flower of a foreign country, o It can be said that the images of flowers and nightingales in proverbs such as "The desert of your country is good", "A man's hand is a flower", "Leave no ashes, leave no flowers" inspired the use of various similes in fiction.

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