



## TERMS-ONE OF LITERARY GENREES

Ro'Ziql Mustafokulov Boynazarovich

Ph.D. assistant of professor of TerSU

Article history:	Abstract:
<p><b>Received:</b> 8<sup>th</sup> April 2022 <b>Accepted:</b> 2<sup>th</sup> May 2022 <b>Published:</b> 10<sup>th</sup> June 2022</p>	<p>. This article is written about terms and literary genres. The team is called by its name. Usually, before reciting a story, the national anthem is performed in order to attract the attention of the people, to arouse a certain mood in them, so that the narrator himself can get on the road, get excited, concentrate and so on. The terms are varied in terms of subject matter. But many of them are didactic in nature, calling people to courage, patriotism, humanity, humanism, love, devotion and fidelity.</p>
<p><b>Keywords:</b> Terms, Literary Genres, Epic, Folk, Thought, Theme, Didactic Character.</p>	

Teams also play an important role in folklore. They are deep thoughts expressed by the singer in different ways. Scholar Muzayyana Alavi gives such a distortion about this. «Dostonchi poet, jirov, bakhshi, musician, sannovchilar sing excerpts from epics, poems on various topics from 10-12 lines to 320-350 lines at weddings, trips, festivals, in general, in public places . This is called a national team. "1

Thus, the terms are diverse in terms of subject matter. They may be related to the biography of the singer, to certain qualities of the heroes of the epic, to certain events, to certain conditions. For example, Hoshbok Bakhshi, who had been talking to Sadiq Bakhshi for twenty years, said, "He used to take me to weddings." Mamatrayim Bakhshi once told a story about "Pichcha Bakhshi" (from an interview on October 20, 1990).

He said that when Mamatrayim Bakhshi was singing at a wedding, a man came. Both ears were amputated, the nasal bone was broken, and water was left on his face. He asked, "Give me a drum, too." Naturally, everyone's interest increased. It's not easy to get a drum in the hands of a famous bakhshi! Interest in Mamatrayim Bakhshi has also increased! "Who could this be? If he is disabled and has a knife, does he have to play the drums and tell stories? " Pichcha Bakhshi started the team by introducing itself, as if taking into account the interest of the people.

Tog'larning boshi surindi,  
Oyday jamolim ko'rindi.  
Marazdan berdim burundi,  
Manqadan o'lgan bormikan?  
Tog'larning boshi buloqdir,  
Jigit chopadi uloqdi.  
Bosmachi kesdi quloqdi,  
Pichchadan o'lgan bormikan?  
Xo'shnazar deydi otimdi,  
CHEchaklar buzdi betimdi.  
Oppoq qorday jigit edim,

The oppression inflicted on him by the oppressors of Khoshnazar Bakhshi put the oppression in a world of pain and, most importantly, with great skill.

According to Mamatrayim Bakhshi, Khoshnazar Bakhshi attracted the attention of the audience and all the attention was focused on him. People looked at his fate with pity, and admired his skill. Hoshnazar Bakhshi was very fluent. After concentrating, he sang "Alpomish" and made those who did not cry cry and those who cried laughed. Unfortunately, such a genius was blown away by the bitter winds of destiny, disgraced by the wicked, and nothing was left of him.

Elda was known as Chorshabi Rakhmatullaev (1932-2002). Until the end of his life, he recited epics and epics from Alpomish, one of the legendary heroes of the people. Although he is not a giant, we can say that his heart and soul were alpine.

Chorsha Bakhshi was a poor poet. That strangeness was an inexhaustible treasure. Chorsha Bakhshi was a poor and humble poet. That poverty and humiliation was an inexhaustible wealth. Chorsha Bakhshi was famous in this world for his poor will, poverty and humiliation, as well as for his richness of words, epics and national team.

Rakhmatullaev did not have a house. The wealth he gained when he came into this world was a drum and a word. He did not recognize or ignore the rest of his wealth for the rest of his life.

Many grandparents were in the circle of bakhshis. Especially Mardonaqul baxshi, Normurod baxshi, Khudoyqul baxshi, Qiyom baxshi ... I must say that I have many teachers. Whichever bakhshi came to our village and told me that I had been "stolen" from the epic, I called those bakhshis my teacher. As I was speaking at a meeting, Omonniyaz came. Omonniyaz was one of the best. "Tell me, my son, your words are flooded, reach your goal, come on, add me to the song," he said. I had never seen him before, and I could hear people distorting him. I took the saz in my hand, put it on a tune, shook it without hesitation, and sang:

Oshib kebsiz qoratorovning belidan,  
Kuv yog'ochga til bitkazib qo'ldan,  
Bir boshlasa, so'z uzulmas tilidan,  
Buvday (bug'day) tugilganday termon do'ldan,  
Aytsa, ado bo'lmas doston mo'ldan,  
To'qqiz chashma mavj urganday dilidan,  
Ommoniyoz bulbul chiqqan lo'ldan,  
Yana og'ir olmang, yo'qdir illati,  
Baxshi aytgan so'zning bo'lmas uyati,  
Siz bilan quvonchli elning suvrati,  
Har elda bordir uruv, millati,  
Bizlar qo'ng'irotning farzandi.  
Har turlidir imkon zoti,  
Xafa bo'lmang aytgan so'zga.  
Navbat berib, ayt deb bizga,  
Endi navbat, bobo, sizga.  
Aytilgan gap qaytmas izga,  
Ikki og'iz terma aytdim,

People think that bakhshis can play the drums, reconcile words, reconcile rhyming words, No, it's not. The singing of a real bakhshi complies with all the rules of Uzbek poetry.

As an example of our proof, we will focus on the artistic analysis of the creative activity of Chorsha Bakhshi. Apparently, the above verse is composed of 19 verses, first 7 verses, then 6 verses in a row, recited at the request of the old bakhshi. Then came six more verses, five of which were rhymed.

The order of subordination of the team also follows certain rules of the finger city system, which came in some changes with the content and purpose, requirements of the bakhsh. It consists mainly of 11 joints, 4 + 4 + 3. However, the fourth line consists of 12 syllables, 6 + 6, according to the content requirements. The eleventh line consists of 10 syllables, 5 + 5. The twelfth stanza consists of 9 syllables, 4 + 5, the following stanzas consist of 8 syllables, 4 + 4, only the last stanza consists of 9 syllables, 5 + 4.

This term can be conditionally divided into two parts. In the first part, all the qualities of Omonniyaz Bakhshi are distorted by beautiful pictorial means. The second part is an apology. Suspiciously, "Didn't the teacher feel sorry for me when I said that he was a gypsy?" Here, too, the character traits of the distorted master bakhshi are clearly visible. The master's eloquent poetry is revealed through various analogies. He is such a poet that he has a wooden tongue in his hand. The story is so rich that it can't be told. His singing is like a smooth flow of wheat from a millstone, his heart is so sensitive that it is as if nine springs are rippling in it. The student did not forget that the teacher had come from afar to Karatag, and that he was a gypsy bakhshi.

The humility of the singing bakhshi, the incomparable respect for the teacher, the fact that he is captivating, that he is a descendant of the bell, and thus the courage to keep his word, are also well expressed in this team.

According to Rakhmatullayev, after the announcement of the national team, there was a lot of laughter. The face of the bakhshi of Omonniyaz was opened and he prayed, "Thank you, you have reached the age of death, you are the bakhshi yourself, be the beloved bakhshi of the people."

We can see that the teams are different in size in the four-line team, which is intertwined with the words about the teachers of Chorsha Bakhshi:

Dostonni boshlab boshidan,  
Ko'nglim orom olardi xonishidan.  
Tong otguncha odam ketmay qoshidan,  
Dillar yayrab malham olib aytishidan.

When Mardonakul Bakhshi came again, there was a big gathering and a crowd. Grandfather Bakhshi is reciting from the epic "Golden Pumpkin". In the meantime, he wants to rest, takes a sip and hands the drum to his student Chorsha, saying, he says. "What can I say, Master?" Asked the student. "Because you like it," said the teacher. Then Chorsha Bakhshi says the following term.

Sizi bilan baland bo'lsin parvozim,  
Mavjlanib oqsin tilimdan so'zim.  
Qalbim qaynayotir qo'limda sozim,  
Zavqu quvonchman o'tsin qishu yozim.  
Bilganimcha ikki shingil aytayin,  
Tahzim qilib sizga salom aytayin.  
So'zlarimni qabul qiling, ustozim,  
El-xalqim shahniga qo'shiq aytayin.  
So'z gavharin guldasta qilib tutayin,  
Adashmayman hamma so'zlarim tayin.  
Ruxsat bo'ldi, biron terma aytayin,  
Ustozlarim hurmatiga yetayin.  
Mayli, ustoz, endi aytmay netayin,  
Qisqaroq qilib do'mbiramni maqtayin.  
Davr, dunyo qolar bir kun barchadan,  
Besh kunlikdir, kiying shoyi, parchadan.  
Bulbul ayrilmaydi toza g'unchadan,  
Ustoz bobom jo'ngan seni archadan.  
Baxshilarga madad bo'lgan do'mbiram,  
Charchaganda rohat bo'lgan do'mbiram.  
Bir umr tushmagin qo'limdan,  
Oshib o'tib necha beldan.  
Olqish olgin ovul, eldan,  
Aytsam, so'z uzilmas tildan.  
O'zing suluv, qopqog'ing toldan,  
Qo'shig'imga qanot bo'lgan do'mbiram.  
Nonushtaga navbat bo'lgan do'mbiram,  
Seni bilan birga orzu-tilagim,  
Seni chertsam, kuchga to'lar bilagim,  
Har tomonga talpinadi yuragim,  
Kundan kunga yonar ravshan chirog'im,  
Ulug' kunda, to'y, suhbatda yarog'im.  
Har yig'inda g'uvullaysan qo'limda,  
Qo'sh bulbul qo'nganday ikki qulog'ing.  
Rizqu-davlat omad bo'lgan do'mbiram,  
Kecha-kunduz hamdard bo'lgan do'mbiram.  
Yaxshi so'zni kishi darhol angelaydi,  
Shul sababli to'ylarga ko'p chorlaydi.  
Tong otguncha aytasiz deb qo'ymaydi,  
Qulog'ida qorin yo'q, sira to'ymaydi.  
Sahardan narman bo'ynim terlaydi,  
Alpomish ham Oqsuv tomon o'rlaydi.  
Uy ortidan qiz, kelinlar tinglaydi,  
Bir nechasi qoshin qoqib imlaydi.  
Ishimizni xudo qachon o'nglaydi,  
El qalbiga inoq bo'lgan do'mbiram,  
Xush ohangu o'yg'oq bo'lgan do'mbiram.

When the student pauses to return to the drum, those in the circle rejoice, thank him, laugh, and listen to what the teacher has to say. Then Mardonaqul Bakhshi laughed and said: , god has given you, your service has been seen, the bird of fortune has healed. if the bridesmaids nodded, your words were like oil to them. Let me pray, "he said, raising his hand. The prayer consisted of the following good wishes: "Walk around the nation", "Be respectful, please the people", "Hold the inheritance firmly", "Your voice is high, now start the epic" (September 15). From a conversation in 2000). {4}

The drumming team is found in the repertoire of almost all bakhshis. Chorsha Bakhshi said this term based on this traditional method. The reason why this team is liked by the audience is that it has a responsiveness to the situation, the young bakhshi's eloquence, the ability to adapt the drum melody and the city to different tones.

This term can be divided into two parts according to their content. The first part consists of 14 verses, mainly referring to the teacher. This appeal is in the form of "What can I say" and expresses deep respect for the teacher. At the same time, in this part, the student informs the teacher that he is more mature. He can now hold the "Word in a Pearl Bouquet" and not err on the side of caution, as his words are "certain." The student then, thoughtfully, concludes by saying a short chorus in praise of the drum.

Interestingly, in this part, the student demonstrates his skill and, interestingly, uses only two different rhymes in 14 verses. The first type of rhyme is the one that matches the word "flight" at the end of the first verse. These rhyming words appear in verses 1, 2, 3, 4, and 7. The second type of rhyme is the word that corresponds to the word "say" in the fifth verse, and this rhyme covers all the remaining verses except the five specially rhymed verses above. The harmonious proliferation of rhymes in this way testifies to the poet's enthusiasm, the strength of his memory, which serves to predict the consistency, melody, and impact of the city's content. (There are many places in the epic "Alpomish" that use rhyme up to 14 lines).

In the national team, this first part takes the form of an introduction, while the second part is the main part, in which the singer's thoughts about the world, life, and himself are expressed under the pretext of praising the drum. According to the poet, the world is five days old, one should not think that it will remain "silk", "piece", this world will pass everyone. Just as a nightingale is not deprived of a pure bud, so it is necessary to value life, to be faithful in love. The love meant here is in a broad sense - a song of respect for life, teachers, people.

After that, the poet dwells more on himself. Because the teacher wants to see how far he has come! Initially, the drum was intended to be well-received and well-received. It is also mentioned that it is a master drum, which is made of "spruce".

Next, the student creates vivid verses in his own distortion. It is appropriate to tell the teacher that if the student says, his tongue will not stop speaking, and when he plays the drum, his hand will become stronger. People understand a good word, that is, eloquence in the city. That's why students are often invited to weddings, and because they say it well, people don't say it until the morning. Here he distorts the charm and thirst of the people with beautiful jokes, that is, "the ear has no stomach, it is never satisfied." The student was so generous that he did not tire of speaking, only sweating in the morning.

The student is young and has reached the age of love, so when he sings, there are brides who listen from behind the house, among them there are "eyebrow-raising".

Thus, this team is full of pride, rich in rhymes, word games, meaningful and playful tone. Usually, the clauses of the drum are in the form of a couplet (quartet), the rhyme is in the order a + a + a + b, and in every fourth verse the word "drum" is repeated in the form of a radif. will come. The novelty of this term of Chorsha Bakhshi is that the rhyme of the verses is different, that is, first four verses rhyme with each other, then in two verses, ie in the fifth and sixth verses, the radif "dombiram" is "helped", "thank you". »Comes with rhymes. Then the five-line rhyme is different. They consist of nine lines, rhyming a + a + a + a + a + b + a, followed by two lines with the radif "dombiram".

The last rhyme is more interesting, it contains 12 lines, the rhyme is a + a + a + a + a + a + a + a + a + a + a + a + a, then in three lines it is "united", "witness" The rhyme "dombiram" comes with the rhymes "lgan" and "awake". Rhyming verses are also unique. Conditionally, the radial rhymes in verses 4, 5, 11, 12, 20, and 21 of the second part are rhyming, and the rhyming rhymes in the last three verses are different. This team is in the finger system of Uzbek poetry, with 11 joints, the joints are in the order 4 + 4 + 3. However, there are also 8-syllable verses in the form of 4 + 4 and 9 verses in the form of 3 + 3 + 3.

The term "Bakhshi" [5], which is mentioned in the Bakhshi distortion of Chorsha Bakhshi, also attracts attention with its eloquence, richness, and high ideological and artistic skill. In the beginning, the heroism of the people of Bakhshi was emphasized, as well as the qualities of the Bakhshi, such as natural talent, upbringing from an early age, and the ability to speak correctly. That is why the well-educated bakhshis, who have such a natural talent, are like a flowing river, which is applauded by the people, inseparable from it, and it never ceases to sing.

"She was a good person, she would die, especially if she said a lot of wise words," he said. His son, Normurad Bakhshi, was also a prolific poet. In January 1946, I was at a wedding in the village of Loylik when Normurad Bakhshi was singing, "said Chorsha Bakhshi, reciting the epic" Malla Savdogar ". Before he recited the epic, he asked the people of the circle, "Which epic should I tell?" he would ask. so it was at that wedding. What I remember from what he said is:

Oy nechadan-nechadan,  
Oysiz qarga kechadan,  
Kaklik sayrar archadan,  
Keldi aylanib ko'chadan,  
So'rayapti barchadan,  
Aytay qaysi shoxchadan?  
Boshlayimma «Oyparcha»dan?  
Nafasi o'tkir quyoshdan,  
Ot solib tog'u toshdan,  
Oti o'zar uchar qushdan,  
So'radim hamma kishidan,  
o'tirgan keksa-yoshdan,  
Boshlayin qaysi dushdan?  
Aytayimma «Alpomish»dan?

Pay attention to the rhymes? What beautiful and resonant words. At that time, Normurod Bakhshi recited the epic "Malla Savdogar" to the delight of the audience.

In one of our conversations, Chorsha aka was asked, "Is it easy to be a benefactor?" we asked. In our next interview, I wrote down the following term [6]. The answer to this question is as follows. According to the poet, the flow of words of such a bakhshi will increase, it will not be interrupted, when he sings, the listeners will forget about their troubles, and even if he sings until dawn, his circle will not be disturbed.

The Bakhshi-poet focuses on the Bakhshi's nightingale mastery. His singing is able to melt the stones, his words are like a flood, and when he sings, the people of the district gather. The poet uses a number of occasional words in this regard. These are the words in the rhyme, such as "melted", "gathered", "poured", "bent":

Xonishidan tosh eriydi suyilib,  
Tumonat el qo'shiq tinglar jiyilib.  
Doston tinglab, ko'zin yoshlar iyilib,  
Mavjlanadi so'zi selday quyilib,  
Bulbuli go'yodir tili baxshining.[7]

The team also emphasizes the qualities of the bakhshi, such as his ability to cure ailments, to make friends happy, to make enemies happy, and to be honest. That is why he is a poet of the hand, a benefactor who loves the hand of the nightingale.

SHod aylaydi elu ulus, do'stini,  
Nokaslardan so'z bilan olar qastini.  
To'g'ri so'z bilan shilar uning po'stini,  
Hazari yo'q, aytar gapning rostini,  
Xalqiga mehrlil dila baxshining.

According to the national team, there will be no danger in the country. Bakhshi awakens the youth and sings his drums so freely that it is as if the sheep are roaming freely in the pasture. At every step, good poets create a national epic, a poem, and draw the people from the Chechens to their mouths. Its hair is like a rainbow. Most importantly, he doesn't lie, he doesn't back down.

Baxshilarning oti, taxallusi ko'p,  
G'animg'larga har bir so'zi to'p.  
Savr jalasiday hamisha sergap,  
Ikki kunda bir dostoni bo'lmas sop.  
Mahqul so'zlab, hech aytmaydi yolg'on gap,  
Qo'shiq bilan sog'lom tani baxshining.

"Bakhshis have different names in different countries. Hafiz, baxshi, poet, morning bird, musician, juyrik, centurion "[8] and others. Hearing such names, the bakhshi himself becomes proud and his heart blossoms. Bakhshi's rage is like "spring has come and the hills have blossomed." The vocabulary is endless, and "every time you return from a trip," an epic is ready. He doesn't need a word, he doesn't look for a word in someone's biceps. There is courage, there is healing.

Muhtoj bo'lib so'z izlamas birovdan,  
Mardona, qo'rqmaydi toshqindan, suvdan.  
Yuz o'girmas qoru yomg'ir, qirovdan,  
Dono so'zlab, g'olib sinov, garovdan,  
Tog'day bardoshli beli baxshining.

This collection of Bakhshi is rich in a wide range of images on the life, activity, memory, life and personal qualities of the bakhshis {11}. We see that this 130-line team is artistically well-developed. Although the verses are mostly 5 verses, there are also 6.7 verses due to the poet's inspiration and content requirements. In general, in the team 1-, 2-, 3-, 4-, 6-, 8-, 9-, 10-, bands five-line 5-, 7-, 11-, 13-, 14-, 15-, 16-, 17-, 18-, 18-, 20-, 21- bands are six lines 12-, 19-, 22 points are seven lines.

The term basically uses full rhymes, with the word "baxshi" appearing as a radif in the verse at the end of each verse, and only in verse 20 the word "ulshi" being rhyming in the radish of "baxshi". This content is in demand and it is a testament to the skill of the bakhsh. The team has interesting, analogies and exaggerated images.

There are a lot of teams in Chorsha Bakhshi. They focus on specific dates, historical events, seasonal and ceremonial events, labor, seasons, good or bad qualities, love, and other topics. Among them there are a lot of comics that expose some bad habits and flaws in social life.

Today's bakhshis are not illiterate either. Now they have the opportunity to collect the words of a real bakhshi in one hand, pen and paper in one hand, the national team, and write their epics in a notebook. El truly loves such bakhshis. It is known from long and recent history that our people have never despised the noble and pious, honest bakhshis.

So, we can say that Ergash Jumanbulbul, Fozil Yuldash, Bobo poet, Sherna Bakhshi, Qodir Bakhshi and Chorsha Bakhshi also sang all their national songs and epics "in accordance with all the rules of true Uzbek poetry."

**REFERENCES:**

1. Имомов К., Мирзаев Т., Саримсоқов Б., Сафаров О. Ўзбек халқ оғзаки поэтик ижоди, Т., "Ўқитувчи"-1990. 234-б.
2. 20-октябр 1992-йил суҳбатдан.
3. 10-август 1995-йилги суҳбатдан.
4. 15-сентябр 2000-йилги суҳбатдан.
5. Қўлёзма вариант 180-бет.
6. 6. 25-май 1996-йил қўлёзма вариант асосида таёрланди. Термалар тўплами 115-бет.
7. Мустафоқулов Р., Шаббазова Д., Шаймарданов. Тарбиянинг теран илдизлари."Сурхон-нашр" нашриёти-2018.
8. Имомов К., Мирзаев Т., Саримсоқов Б., Сафаров О. Ўзбек халқ оғзаки поэтик ижоди, Т., "Ўқитувчи"-1990. 236-бет.
9. Мустафоқулов Р. Халқ педагогикаси сарчашмаси, "Жайхун" нашриёти, -Термиз-1996., 65-бет
10. Турсунов С., Пардаев Т., Турсунова Н., Муртазов. Ўзбекистон бахшичилик санъатининг шаклланиши ва тараққиёти тарихи. Тошкент. "Тафаккур" нашриёти-2015.
11. Мустафоқулов Р. Халқ педагогикаси сарчашмаси, "Жайхун" нашриёти -Термиз-1996.