



## SYNTHESIS OF EPOS AND POETRY IN UZBEK LITERATURE OF THE INDEPENDENCE PERIOD

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Article history:	Abstract:
<b>Received:</b> 20 <sup>th</sup> October 2023	The article is based on the strengthening of the principle of resorting to folklore synthesis in the Uzbek poetry of the independence period, and the fact that the poets who created during this period were able to illuminate the problems of the time through the synthesis of folklore traditions, genres, images, and mythological views. Also, in the article, it is proven through the analysis of poems of Usman Azim and Yuldash Eshbek, that the synthesis of epic and poetry, the synthesis of the image of Bakhshi is a tool in the expression of the ideological concept.
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### INTRODUCTION

The relationship between folklore and written literature, the fact that folklore traditions are the leading principle in the development of literature of all times, and the synthesis of literature and folklore are being researched as a scientific problem in world folklore studies and literary studies. In Uzbek literary studies, scientific-theoretical concepts were formed based on issues such as the strengthening of the principle of turning to the synthesis of literature and folklore, in particular, the cases of manifestation in Uzbek poetry, and how this situation occurs in the poetry of the independence period. made the clarification of the issue one of the urgent tasks of literary studies and folklore studies.

### MATERIALS AND METHODS

In various theoretical literature, "the term synthesis is derived from the Greek word - synthesis - which means joining, joining,[1] and it means that all things characteristic of thinking in the material state of real existence occur in a single integrity, completeness" it is used to mean the event of uniting, combining, uniting, generalizing concepts, objects and events.[2] There are natural and artistic types of synthesis, and if natural synthesis occurs as a biological process, artistic synthesis is formed in connection with the creative activity. "The main aspect of artistic synthesis that differs from natural synthesis is that it is first created in the mind of the creator-creator, and then it is realized in reality. In addition to the fact that the phenomenon of artistic synthesis in literature depends on the influence of social, spiritual, and ideological processes, the main factors are, first of all, the interest, intellectual level, experience gained, worldview, scope of thinking and imagination of the creator. serves as Artistic synthesis can occur at different levels, such as images, ideas, traditions, cultural, regional and folklore. [3]

There are different opinions about the nature of artistic synthesis in literary studies: "In literature, this concept has existed for several years and expresses two different meanings. The first one is about the conclusions of a general story about a work of art, and the second one is about the side-by-side application and fusion of two different foreign concepts [4]. From the above points, it can be seen that the artistic synthesis is an artistic creation formed on the basis of the mixing of events that have different forms and clearly have two different foundations.

The synthesis of literature and folklore is a process that has existed since ancient times and is manifested in different ways in different periods. N. Rahmonov about the relationship between the oldest literary monuments and epic synthesis [5]: "Epics serve as one of the components of a complex literary synthesis for memoirs. Literary synthesis is present in the entire composition of the monuments. The formation of the oldest Turkish literature on the ground of folklore, based on the synthesis of folklore means that the synthesis of folklore is important as a leading principle in the literature of different periods.

### RESULTS AND ANALYSIS

After the independence, evolutions and updates took place in literature, this situation laid the groundwork for the renewal of the aesthetic position of creators in the use of folklore traditions and folklorisms, the strengthening of the principle of turning to the synthesis of literature and folklore, and the creation of poems under the influence of folklore synthesis. In the Uzbek poetry of the period of independence, a synthesis of different tones, traditions, and

genres took place, which was evident in the works of poets who created during this period. In the Uzbek poetry of the period of independence, folklore synthesis is manifested in traditions, genres, images, and mythological views.

The processes of synthesizing folk epics and poetry took place in the poetry of the independence period. Poets like Usman Azim, Yoldosh Eshbek, who created during this period, by referring to epics, i.e. by synthesizing the past and present (new age), solved the problems of their time, the nation of their contemporaries, their they covered their experiences about the past and the future. As a result, the synthesis of epic and poetry took place, and the description of reality, the method of expression, and the synthesis of images typical of epic gave poets unlimited opportunities to express their ideological goal.

In Usman Azim's poem "What the monument said to the executioners of Ultontoz" through the reality of the plot of the "Alpomish" epic, the poet was able to present the problems of his time as a tragedy. The poem is an example of performance lyrics and is given in the Yadgor language:

My father is in prison, I'm young  
There is anger in my tender heart.  
The rain of whips has passed  
Hit, hit, it's your turn.[6]

Usman Azim summarizes the past and present reality through the episode of Yadgor's beating by Ultontoz in the epic "Alpomish", that is, the reality of the absolute distant past typical of the epic served as an expression of the problem in the reality of the new time, that is, the chronology of the epic and the poem are synthesized. In this six-stanza poem, the lyric plot is developed based on the reality of the epic. In the final stanza of the poem, which consists of four lines, it concludes by giving the news about Alpomish's exit from the pit:

I fly like a particle in the wind,  
Eras, times belong to many people!  
Alpomish came out of the dungeon - you don't know! –  
Hit, hit, it's your turn...

In the poem, Yadgor is the nation, the executioners of Ultontoz are the invaders, and Alpomish, as a symbol of the free country, served to express the poet's dreams of a free country. Usman Azim's poems from the "Bakhshiyona" series, Kuntug'mishbeka's story, Boybori's advice to his father, Oybarchin and Alpomish's conversation in absentia, are also poems created based on the epic plot, and they have an epic style of expression and poetic style. formed on the basis of context synthesis.

The first stanza of Yoldosh Eshbek's poem "Fear" consists of 14 stanzas with four lines, each stanza begins with the episode of the rush from Barchinoy to Alpomish in the epic "Alpomish":

A courier came from Barcelona,  
A message came from the fairy Mushfiq,  
The roads are winding down  
He has four eyes.[7]

The lyrical plot of the poem is developed based on the image of the episode from the epic "Alpomish":

"An offer to Barchinoy

It's an insult to my people," says Alpomish, who goes to the land of the Kalmyks to save Barchinoy, and is afraid that "if I'm late to Barchinoy, Musafir will drink these roads." By describing the episode of Alpomish's departure to save Barchin from the hands of the khalmaks, the poet indicates that the fear of losing the place in the hero's heart is disappearing in his time. The poet's ideological intention emerges in the final stanza, which serves as the conclusion of the poem:

Do not let such fear leave the heroes,  
Let such fear always fill the hearts,  
Don't let a fool like us interpret this fear.  
May the world honor this fear![8]

The artistic synthesis formed on the basis of the reality of the period, the creative intellect and artistic skills formed on the basis of the traditions of folk epics served to increase the influence of the poem.

As we know, folk epics are a syncretic genre created on the basis of the synthesis of speech and musical arts. Singers of folk epics were known by such names as Bakhshi, Khalfa, Oqin, and Poet. In ancient times, Bakhshi came in the meaning of a teacher, a shaman who communicates with the world of spirits, a poet who sings about the great services of national heroes for the country and instills in the heart of the reader the desire to be a hero like them. About this, folklore scholar Jabbor Eshanqul: "The word Bakhshi has many meanings, such as: an artist who sings terms and epics by heart, an artist who transmits from generation to generation, a teacher, a priest, a priest, an enlightener, a guide, a surgeon, a secretary. there is "In the image of an epic creator in artistic creation, many of the above features are mixed together," he says. Usman Azim and Yoldosh Eshbek managed to express their ideas of awakening the nation from its sleeplessness and realizing the national identity by synthesizing these mythological and folk views about the Eshbek Bakhshi. Usman Azim and Yoldosh Eshbek express their ideological visions of the country's destiny, the future of the nation, self-awareness, awakening the sleepy people through the synthesis of the image of Yoldosh Eshbek. [9] Usman Azim's images of Elbek Bakhshi, Elomon Bakhshi, Bovir Bakhshi, Yoldosh Eshbek's characters such as Gala Baba were created based on the synthesis of Bakhshi characters from folk epics.

The poems of Usman Azim's "Bakhshiyona" series are combined by Elbek and Elomon bakhshis. Also, in the songs written in the Bakhsh language of Elbek and Bovir, the poet seems to speak from the Bakhsh language. In the poems of this series, the tradition of giving the epic reality in prose, describing experiences in verse (with 7 syllables typical of epics) has been kept, and through the image of bakhshi, the poet aims to bring his nation and country to the light, to educate it spiritually :

Bakhshi Elbek sang this song in the group of young men who dream of Alpomish:

If you don't fly to Boychibor -

Alpomish is the rule?

If you don't get off track -

Alpomish is the rule?[10]

The poet concludes by answering his rhetorical questions in the second part of the poem:

Somewhere, there is a rule,

Do you have any questions?

My poet heart says this word,

My child, he will tell you.

The synthesis of Bakhshi's image served the poet to give his ideological concept to the reader on the basis of the reality that is believable and clear to him.

The image of Gala grandfather in Yoldosh Eshbek's poem "Boychibor" was created based on the synthesis of the image of Bakhshi. This eventful poem is built on the basis of a retrospective plot, and the poet mixes the image of the lyrical hero with the image of the reality of his time in the epic "Alpomish", which he heard from grandfather Gala:

I remember we were a bunch of squeamish kids,

We used to listen to Grandpa Gala.

When we are happy, we are suddenly moaning.

We would be happy if Bek Alpomish won.[11]

The poet gives his ideological goal under the pretext of describing the plot of a lyrical hero raised on the basis of the universal ideas in the epics of Boychibor, Alpomish's bravery, Barchin's tenacity, and Bardosh's singing epics, with Quvvatqul's wife:

Twenty years have passed since then,

Even among the adults, there are Quvatquls.

But still I cry out to them: There is everything!

Among the white clouds is Boychibor![12]

"Alpomish" is not an ordinary song for a poet and lyricist. It is a song that embodies the dreams and aspirations of the ancestors about the homeland and its destiny:

You fly like light, you sing, Boychibor!

What do the Nokas have to do with the song?

Alpomish, Barchin and Boychibor in the poem are the symbols of the country, and the lyrical hero, who was brought up on the basis of universal ideas in the epics, is a person whose mind is deepened based on the epics of grandfather Gala, and who fights against the Kuvvatkuls. Through the synthesis of the image of the poet Bakhshi, they managed to describe the experiences of the lyrical hero who awakens the country from the sleep of heedlessness, introduces the national identity, and educates them to be brave, brave and patriotic by telling epics

### CONCLUSION

In conclusion, the principle of resorting to folklore synthesis increased in Uzbek poetry of the period of independence, and as a result, through the synthesis of traditions, genres, images, and mythological views, poets were able to illuminate the problems of their time. Poets like Usman Azim and Yoldosh Eshbek, who created during the independence period, through the synthesis of epos and poetry, epos and alla, epos and song genre (music), synthesis of the image of bakhshi, told them about the past and future of the nation. have succeeded in instilling the ideas in the student.

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