

National values characteristic of the folk epic as a component of the general national culture

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Abstract: The article explores the rich and comprehensive oral tradition of our people, in particular, the epic, in order to identify the roots of spiritual maturity, such as the courage and honesty of our ancestors, the spirit of courage, to educate them from true heroes who do not spare their lives for the country, the study of its nature and principles of its survival. In particular, the work is based on migology, animism and fetishism, the first examples of folk epics associated with the past life of the peoples of Central Asia, such as Avesto, Kitabi Dada Korkut, Irk bitig, Bundaksishn, are in the specifics of the plot systems of such sources.

Keywords: Myth, mythology, "sav", myth, "Avesto", "The Book of Dada Korkut", "Oguznoma", totemism, fetishism, animism, "Bitig Race", "Bundaksion".

Introduction: The initial stage of folk poetic creativity is inextricably linked with various forms of primitive human activity and is characterized by the fact that it reflects the religious and mythological views of ancient people, their primary scientific knowledge, and their ideas about nature and society. In the system of national values, which is inherent in the most ancient layer of the created spiritual heritage, customs and traditions associated with the spiritual development of man occupy a special place. They are an integral part of the national culture and have been of great importance for centuries in the formation, development, and satisfaction of the spiritual needs of the people and nation.

In ancient times, people who did not understand the origin of the universe, the changes in the seasons, and the essence of earthquakes on the earth tried to find their own explanations. As a result, initially the concepts that something must be holding the earth up were invented, and later gods were invented to express the interpretation of each event. Such views are still found today. However, the "reflection of rituals in the epic, that is, the role of rituals in the epic plot" is unparalleled. In particular, a traveler who sets out on a journey considers himself lucky if he sees a wolf or an eagle. If he sees a fox, he becomes suspicious and begins to expect an unpleasant event. If a young man

rides a saddled horse in a dream, he feels as if he has received news of positive changes in his life. Our young men still circle around the fire at weddings, scattering ashes over them. Our elders are happy if a swallow builds a nest in the ceiling. When they see a horse, they stroke its head. Until recently, in some districts of the Kashkadarya region, the custom was preserved of putting a wolf skin under the cradle of a newborn baby and decorating it with a tooth. From time to time, even now, the man in the family buys fish for his home. And this is considered a good quality, a habit. We can count many such customs. True, it is difficult to even count them. So, how did they arise? Why do our people respect water, bread, and salt? They try to keep them clean. A person always tries to find beneficial aspects in every event. He mentally searches for reasons to justify these benefits. Over time, life experience creates the need to divide these events into types, to separate the beneficial from the harmful. As a result, judgments such as "this is good, that is bad" emerge in the public imagination. For example, it has become customary to assume that if a nightingale sings in someone's yard, it is good; if an owl sings, it is bad. What at first glance seems insignificant has been formed in the consciousness of our nation for centuries as the basis for various customs and traditions.

Ancient simple stories about the origin of the world,

humanity, and man are called "myths" in science. The word myth (Greek myphos – word, legend, narrative) is explained in the dictionary as "a set of primitive ideas of ancient people about the world, including beliefs about the creation of the universe, the emergence of man, plants and animals, the appearance of celestial bodies, the causes and essence of natural phenomena, mythical heroes, gods and goddesses." "Mythology" is the science that studies myths. "Folklore works primarily reflect the process of transition from mythological to poetic thinking." If the word "sav" in Mahmud Kashgari's "Dictionary of the Turks" means "remembering the words of the fathers," it can be said to be a word that represents "myth" in our Turkic language. The Arabic word "asotir" also has the same meaning. However, since scholars all over the world call ancient stories "myth," it was found appropriate to use this term in Uzbek folklore.

The first examples of myths related to the past life of the peoples living in Central Asia are given in the book "Avesta". "Avesta" is a product of the creativity of our ancestors who lived in ancient Khorezm. The work, which first appeared orally, was written in gold letters on 12,000 pieces of leather after the formation of a writing culture at the initiative of Zoroaster. The books called "Kitobi Dada Korkut", which records legends from the 11th century, and "Oguznoma" about the Oguz Khagan who lived in the 13th century (although the events and texts of the legends in them indicate that they were created much earlier, scientific works date back to the 11th and 13th centuries) contain expressions of mythical imagination about the history of Turkic tribes and clans. We will provide information about these books a little later. First, we will dwell on the theoretical and practical details of the myth.

The aim is to scientifically study the similarities in the plots and motifs of the epics of Central Asia and the peoples of the world. Despite the fact that the issue of epic plot in epics has been studied both in Uzbek folklore and in world folklore, its complex structure has not been fully revealed. Accordingly, the main goal of this study was to study the plots and motifs in the epics of Central Asia and the peoples of the world from a comparative-typological, linguistic-cultural and thematic perspective.

The concept of myth is made up of the words totemism, fetishism, and animism. The word "totemism" is derived from "his seed," as noted in dictionaries and encyclopedias. One of the tribes living in North America believed that there was a blood relationship between people and certain types of animals and plants. These animals were not hunted, killed, or eaten. Plants were revered. This custom is present in the beliefs of all peoples of the world and has

been preserved to this day. In general, the slaughter of animals, that is, the drawing of blood, was not approved among the Indians. Cows were especially revered. In Australia, the kangaroo is considered an animal of special respect. Among Uzbeks, animals and birds such as wolves, camels, bears, horses, sheep, snakes, fish, swallows, eagles, roosters, and songbirds were treated with respect.

It is no coincidence that the coat of arms of independent Uzbekistan features the image of a humo bird. Our people also have special faith in fruit and non-fruit trees such as plane trees, quince trees, pomegranate trees, and willow trees. It is true that the animals, birds, and trees listed above are revered as totems. However, if we think a little, we will understand that the roots of the faith in them also have a special, special meaning. For example, it is known that the wolf is addicted to independent life and is brave; the camel is able to withstand drought; the horse is loyal to man and is smart; the eagle is a strong and warlike bird; the plane tree is long-lived; the pomegranate has many seeds (as a sign of a child), and the willow is cool and can be used to make cradles and drums.

Our ancestors, who lived in ancient times, considered things such as knives, bread, ovens, tandoors, skulls, books, swords, and especially arrows and bows to be sacred. "... folklore works mostly reflect the most ancient ideas of our people about celestial bodies, the world of plants and animals. These ideas have created the basis for the entry of many words into our language, the formation of a figurative artistic way of thinking. The word "wolf" in the Uzbek language is sometimes used as a word with a negative meaning, in a figurative sense. However, the verses "like a wolf when running" that constantly appear in our epics, the expression "wolf, fox" in the living language emphasize that the roots of the emergence of the word "wolf" are connected with ancient, totemistic ideas"

The green, white, blue, red between them, the moon in the corners and 12 stars on the flag of Uzbekistan all embody symbolic meanings. Usually, green represented youth, red, on the one hand, blood spilled, on the other, virginal pride, white life, black, on the one hand, tragedy, on the other, greatness, majesty, red maturity, adulthood. If you look at the ancient miniature paintings of Babur's works, you will see a servant carrying a white towel-like cloth above the kings. This custom served the purpose of emphasizing that the future of the king was full of victories, the peace of his country, and his independence.

A person's belief in the phenomena of totemism and fetishism is harmoniously manifested in animism. Using the magical and miraculous power of words to

influence the human psyche, to relieve it of illness, and to give spiritual freshness to its nature are the qualities of animism. Therefore, when people say "bakhshi", the meaning of "bakhshi", that is, to give healing, has been preserved.

The heroic deeds described in myths have been preserved in traditions. As a result, as artistic thinking developed, perfection in oral creativity took priority, and written copies of such works as "Avesta", "Kitobi Dada Korkut", "Oguznoma" appeared.

Thus, the Uzbek mythical world can be compared to a separate mysterious world.

In it, our people, our country, and our history reveal their perfect symbolic image. Animistic and totemistic views, various mythological beliefs played an important role in the creation of the oldest folklore works, and they have come down to us only through ancient historical monuments, scientific works, and memoirs. At the same time, it proves that the Uzbek people are a rich people with a rich oral tradition and mythical works since ancient times.

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