

SCHOLAR M. JORAEV - FOLKLORE SCIENCE SCHOOL

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Abstract:In this article, folklorist M. Zhuraev's role in Turkish folklore studies and the importance of his research works in modern science are discussed.

Key words:folklore, folklore study, M. Zhuraev folklorist scholar

Our people are a people rich in tangible and intangible heritage. Just as the history of our people dates back to ancient times, the emergence of folk oral creativity has taken its roots from ancient times and has reached our present day. Thus, the study and research of our literary heritage is not only of great importance in science and technology, but also serves to further development of the national and spiritual outlook of the younger generation, to educate them in the spirit of nationalism, patriotism, friendship and devotion to goodness. Therefore, this issue is of great importance in contemporary world folklore and literary studies. Thanks to independence, the process of renewal in our cultural life has attracted great attention to science, literature, and art, and serious attention is being paid to the state level, which has led to the collection of samples of folk oral creativity and the issues of publishing, researching and promoting its national essence using advanced research methods available in literary studies and folklore studies have reached a new level. In the research of folklore works at the level of today's requirements, it is of scientific-theoretical importance to study the specific features of folk art, its ideological content, genres, formal updates in the context of Turkish peoples and world folklore and to analyze it comparatively and typologically. In the research and interpretation of these issues, the special role of Mamatkul Juraev, a folklore scholar, professor, Doctor of Philology, "Honored Worker of Culture of the Republic of Uzbekistan", and winner of the "Shukhrat" medal is incomparable. During his 65 years of life, the scientist worked tirelessly to collect the heritage of Uzbek folklore from among the people and pass it on to the younger generation of today and future generations. He has published more than 750 scientific and popular science articles on folk art, 58 books, including 16 monographs, 3 textbooks, 6 study guides and 4 books published in foreign countries, the anthology "20th Century Uzbek Folklore" under his leadership and direct participation, a 2-volume catalog of Uzbek folk magic tales published in Germany in 2017, as well as a magnificent collection of masterpieces of Uzbek folklore -the head of the project to prepare for publication 100 volumes of "Monuments of Uzbek Folk Creativity", he prepared more than 60 volumes of this hundred-volume collection, and managed to print 20 of them.

In Professor M. Juraev's scientific works, such as "The Secret of Magic Numbers", "Magic Numbers in Uzbek Folk Tales", "El desa Navoiyni", "Navruz", "Silk Road Legends", "Uzbek Folk Calendar and Mythological Legends", "Uzbek Folk Celestial Legends", "A Star Before the Moon", "Myth, Folklore and Literature" epic genres and traditions in folklore studies, issues such as their genesis, evolutionary development, history and aesthetic functions, plot structure and leading motifs, and mythological foundations were evaluated based on the criteria of the new era and we believe that it is worth emphasizing.

The scholar's scientific articles also attract readers by their focus on topical issues of folklore studies. For example, when we read his article "On the historical foundations of the plot of the epic "Shirin and Shakar" (Newspaper of the Karakalpak State University, 2017), we can see that the national uniqueness of our people, the poetic content of the epics, which are considered a mirror of the dreams, mentality and spiritual world of the centuries is studied from a new perspective. The scholar defines this epic as one of the most beautiful examples of the Uzbek romantic epic in terms of its genre characteristics and states that it depicts the loyalty and fidelity of Shirin bilan Shakar, love of their beloved and homeland, great attention is paid to depicting the courage and heroism shown in the battles and battles fought to destroy evil and punish traitors, which is why this epic plot has several unique interpretations among the Turkic peoples of Central Asia. He also states that it is especially noteworthy that the Uzbek folklore versions of epics based on this plot are distinguished by the high level of poetic skill of the bakhshis, the extensive description of the adventures of epic heroes based on imaginary fiction and fantastic interpretation, and the attractiveness and variety of artistic means used in the text of the work.

In his article, M. Juraev notes that this ancient epic, which discusses the irreconcilable struggle between good and evil, the eternal existence of honesty and truth, and the transformation of human destiny by loyalty and betrayal is known among Uzbek poets under the names "Shirin va Shakar " and "Shirin bilan Sugar", and compares them typologically stating that in Karakalpak folklore it is also called "Shirin-Shakar". It identifies and discusses the distinctive features and differences between the two versions of the epic, the repertoire of verses that shaped the epic, the way the epic was written, and the variants of manuscript copies. Although it has been established that the epic version of the epic poem in the Khorezm oasis was mainly in the repertoire of the Karakalpak folk poet Kurbonboy Jirov (Kurbanboy Tojiboev) and his student from the Khazarasp region, Matnazar Jabbor ugli, the scholar has a separate opinion that these versions were not published. The scholar also states that there is also a Kazakh version of the poem which is named after the story of Shakir, the children of Shakirat, the king of Hashim.

It is worth noting that M. Juraev's latest scientific and biobibliographic research work, "Uzbek Folklore Studies" (Tashkent, 2021), has made a significant contribution not only to the development of Uzbek folklore studies, but also to Turkic folklore studies and literary studies. This book by the author provides extensive information about the activities of hardworking scholars and devoted folklore collectors who have worked fruitfully in the scientific study of folk art. In this book, the scientist, speaking about Uzbek folklore and the principles of its development, first of all, emphasizes that Uzbek folk art is one of our invaluable national values, embodying the masterpieces of the centuries-old artistic thought of our ancestors. At the same time, when discussing the history of the collection and recording of Uzbek folklore, he mentions the work "History of Bukhara" by the famous historian Abu Bakr ibn Ja'far Narshahi, who lived and worked in the 10th century. After that, he provides information about the works of the great scholar Mahmud Kashgari, who lived in the 11th century. This research work has proven that it has become the basis for the study and investigation of folklore works, and that the current widespread scientific research has opened the door to the recognition of the masterpieces of Uzbek folklore in world science and technology. Because, according to the the scholar, changes have occurred in the research methods, methodology and theoretical concepts of folklore studies in the present era, when the processes of globalization are rapidly intensifying. Modern folklore is an integrative

scientific field in the social and humanitarian field, the main object of its study being verbal traditions that were recorded in live performance conditions and have retained their oral popularization status. The specific features of the verbal components of folk art, the performance status of post-folklore, its vital and everyday function, and its artistic and aesthetic nature prove that it is the subject of contemporary folklore studies. The emergence of new scientific directions and concepts in contemporary Uzbek folklore studies, the scientist says, is directly related to the current state of folk oral creativity, especially in a situation where information processes are intensifying and digital technologies have penetrated all spheres of our lives, which has led to serious changes in the role and essence of artistic traditions in oral performance. The the scholar also did not forget that the emergence or strengthening of one or another direction in folkloristic research depends on the attitude of society to folkloric creativity. At the same time, the scientist also speaks in his book about the need to conduct a comparative study of Uzbek folklore studies with the leading scientific schools of world folklore studies and their theories. In particular, the 21st century draws attention to integrative folkloristics as one of the newest scientific directions in world folklore studies and recognizes the need for comparative study of them with Uzbek folklore. Professor M. Joraev has been giving scientific advice to his students in the school of folklore studies in order to apply these research methods of folklore studies. Considering that 4 Doctors of Science (DSc), 9 Candidates of Science, and 11 Doctors of Philosophy (PhD) in philological disciplines were trained under his scientific supervision, it is clear that the scholar created a large school in Uzbek folklore studies, and the students who studied there continue the scientific work that the Master emphasized as still to be studied in Uzbek folklore studies. In this regard, the scholar trained and invited students to the world of science, studying not only Uzbek folklore, but also the folklore of the Turkic peoples, including the Karakalpak, Turkmen, and Kazakh peoples. Therefore, we consider Professor M. Joraev as a leader not only of Uzbek folklore, but also of Turkish folklore. His scientific research work in the folklore of the Turkic peoples, including the study, collection, and promotion of Uzbek, Karakalpak, and Turkmen folklore, and the identification of typological similarities and differences, literary influence, and harmony between them provides new scientific and theoretical conclusions for modern folklore.

In conclusion, Professor M. Joraev's research on folklore contains the beliefs of our ancestors, the history of our people, today and the future. The masterpieces of our nation are depicted in them. Therefore, we, researchers, educators, and folklorists, who work for the development of science, deeply study the oral creativity of our people, and convey them to future generations, deeply promote our cultural and literary heritage, reflected in our books, to our youth and instilling loyalty to the homeland, education in the spirit of patriotism is one of our main tasks. Because we currently serve as a bridge between the older generation and the younger generation. Therefore, if we can carefully preserve and pass on to future generations the priceless intangible cultural heritage of our people, our national values, which the scientist brought to light in his research, the future generation will be pleased with us!