



International Journal for Innovative Engineering and Management Research

A Peer Reviewed Open Access International Journal

www.ijiemr.org

COPY RIGHT



ELSEVIER
SSRN

2021 IJIEMR. Personal use of this material is permitted. Permission from IJIEMR must be obtained for all other uses, in any current or future media, including reprinting/republishing this material for advertising or promotional purposes, creating new collective works, for resale or redistribution to servers or lists, or reuse of any copyrighted component of this work in other works. No Reprint should be done to this paper, all copy right is authenticated to Paper Authors

IJIEMR Transactions, online available on 28th Feb 2021. Link :
<https://ijiemr.org/downloads/Volume-10/Special>

DOI: 10.48047/IJIEMR/V10/I03/85

Title: **LATIFA IS THE SIGN OF NATIONAL CULTURE**

Volume 10, Issue 03, Pages: 361-362.

Paper Authors

Xolbo'tayev G'ayratbek Oybek o'g'li



USE THIS BARCODE TO ACCESS YOUR ONLINE PAPER

To Secure Your Paper As Per **UGC Guidelines** We Are Providing A Electronic Bar Code

LATIFA IS THE SIGN OF NATIONAL CULTURE

Xolbo'tayev G'ayratbek Oybek o'g'li

Doctorant of ADU

Abstract. The thesis gives information about the peculiarities of latifa which is one of the most important genres of folklore, its place in the national culture and the characteristics of the genre.

Keywords. folklore, askiya, anecdote, lof (exaggeration), aytim, proverb, saying, national culture, Nasriddin Afandi

I. Introduction.

Folklore is considered as a type of literature which includes all aspects of life. It reflects various aspects of human life, lifestyle, customs, outlook and spiritual intellect.

As we know that folklore involves in different directions which is divided in several types. These include folk tales, fairy tales, riddles, proverbs, aytims, askiyas, sayings, latifa and lofs. They reflect the national identity, spiritual life, in short, the national culture of the people with their distinctive features.

Latifa and lof are one of the genres of folklore which express the national culture, the daily life of the people, their traditions and their spiritual outlook.

The history, spirituality and national identity of our people are reflected on latifa and lof. It should be emphasized that Uzbeks, like all people of the world, love jokes, imitation, humor and laughter. They give the person, who hears such things, a positive feeling, such as health, good mood, self-satisfaction, and high spirits.

The masters of anecdotes, including Yusuf Qiziq and others, who grew up in our country, gave our people vigor, confidence, hope, spiritual strength and peace, even in difficult times with their pure and sincere, impeccable anecdotes.

As a result, latifa and lof masters were honored and deserved the love of the people in the world. They managed to eradicate the anxiety of human and the illness in the body with their unique funny jokes.

The word latifa is derived from the Arabic word "lutf", which means humility, humor, gentle thinking, doing well, respect. The word "latifa" is also defined in the "Explanatory Dictionary of the Uzbek language":

LATIFA (a. - nice, thin; wise word; anecdote) is a briefly short story about a humorous event.

Biroz charchagandan so'ng o'tirib, turli latifalar, qiziq-qiziq hikoyalarni esladik. We remembered funny stories and different latifa sitting after being tired. O.Yoqubov "Yangi yil kechasida".

The latifas of Afandi. Short humorous stories created by the people which are connected with the adventures of Khoja Nasriddin Afandi who is a legendary national hero.

Nasriddin afandi latifalaridan g'oyat qiziqclarini ketma-ket aytdi. One told the funniest latifa of Afandi one by one. Oybek. "Tanlangan asarlar".

2. Latifa. (The name of women)

Latiyfaboz (a+f) – the person who likes telling latifa; latifachi

Latifabozlik, latifa aytish (telling latifa), kulgi-oyunlar (funny games), qiziqchilik (humourist). Askia also, like latifa, which expresses the cheerful, optimistic spirit of the working people.

M.Qodirov. "Xalq raqsalari haqida"¹.

¹ "O'zbektiliningizohlilug'ati". 2-jild, – T.: "O'zbekistonmilliyensiklopediyasi"

Davlatilmiynash. 2006.

Latifa has the properties of genre like all genres. They are the following:

1. Latifa treat an epic type of fiction and represent the only genre, in which all national wisdoms embodied in one personality.
2. Latifa is created in a prosaic form.
3. They are limited on volume, represent the short story
4. In the description of an event dialogues are often used.
5. The unexpected outcome causes laughter. Also such moment is interesting that practically all samples of a genre of "latifa" have the name reflecting the maintenance of a joke or anticipating a situation which will occur.

According to the scientific literature, the development of latifa was in the IX-XI centuries.

Another national and cultural feature of the latifa is that each nation has its own latifachi like Nasriddin Afandi, such as, Indians have Birbol, Arabs have Jokha, Turkmens have Mirali, Karakalpaks have Umrbay who were famous in each nation. They could show the national identity of their people with latifa. All in all, latifa is not only an example of folklore and a genre, but also it reflects on the national culture, peculiarities, spiritual intellect, outlook and history of the nation.

REFERENCES

1. "O'zbek tilining izohli lug'ati". 2-jild, – T.: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nash. 2006.
2. <http://fayllar.org/omonulla-madayev-ozbek-xalq-ogzaki-ijodi.html?page=9>