

Interpretation of the Art of Bakhshi in the Works of Maksud Sheikhzade

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Annotation: The primordial history and culture of any nation is personified primarily by its oral creativity - folklore, folk epic and is an invaluable source in the preservation and development of national values and traditions. In this article, in the context of the analysis, the scientific views of the great Uzbek poet of the 20th century Maksud Sheikhzade on the essence of the national art of storytellers - bakhshi are considered. The reader develops a special broad thinking.

Key Words: The art of words, oral folk art, folklore, the art of bakhshi, bakhshi, akyn, poet, verse, singer, folk happiness, artist, talent, morality, education, UNESCO representative list "Intangible Cultural Heritage of Humanity".

Introduction

Spirituality and art are such a comprehensive area that they combine systems that do not repeat each other, do not resemble each other and require independent creativity.

Culture and art are an integral part of our life. When a baby is born, he learns the world and perceives life with the simplest and highest example of art - his mother. Music accompanies us both in our happy days and in our sorrows. After all, no evil comes from a person familiar with literature and art. Statues, epics, performances, museum exhibits, circus performances serve to educate each of us in the spirit of nobility, kindness, friendship, morality, patriotism, selflessness, courage and bravery. In this respect, the role of the art of giving is incomparable. In the words of the President of the Republic of Uzbekistan Sh. M. Mirziyoyev, "...folk art, so to speak, is the song of the childhood of mankind" [9, p.135].

The art of bakhshi, recognized as an integral part of human culture, embodying the national identity, ancient history and language of our people, its way of life, traditions and customs, was passed down from century to century by selfless work and creative thinking. our famous bakhshi poets and folklorists. Because, as the famous Kazakh poet, academician, diplomat Olzhas Sulaimanov stated: "The past of mankind, the history of the last hundred thousand years is not measured by the finds of dinosaurs, the reading of inscriptions in caves, the invention of archaeological excavations, the secrets of human history are not hidden in them. The history of mankind is written in words. All knowledge, thinking and life of mankind are embodied in words. The word, like a beacon, illuminates all the paths of mankind. As one drop of water can tell about the whole sea, so one word can tell about the whole nation. The word, whether it is Kazakh, Uzbek, Sumerian, Sanskrit, Paleolithic, Neolithic or millennium-old word left over from the system of the primitive community, they all live to this day, and the history, culture and in the core of each word lives the spirituality of the whole people. People think that the word is transient, changes, lives for a short time and dies, no, the word does not die, it is a beacon that speaks forever about the whole path of mankind" [22].

Results And Discussion

A favorite of two fraternal peoples - an Azerbaijani in body and an Uzbek in spirit, Maksud Shaikhzade, considered one of the great figures of Uzbek literature of the 20th century, is not only a unique, great poet, playwright, publicist, but also a very intelligent connoisseur of oriental classical literature, history and history of world literature, which is forever imprinted in the memory of his contemporaries. He was a great genius who combined poetry with science and science with poetry.

After all, as the poet Ghairat Majid described:

Express all the passion of the heart with a look,
Maqsud Shaikhzade told pure lessons.
Poems of the true beauty of the dew are purer,
Love for the country is greater than the sky. {23}.

“The inner spiritual world of our classical poetry,” said M. Shaikhzoda, “has been of interest to me for many years.” In gazelles and rubais, odes and sokhinams, which are the eternal masterpieces of the Basharov mind, the mixing of restrained thought with fiery passions required great skill and precision from the artist, along with true talent.

Thus, sciences arose that served as guidelines and programs for the creative and practical activities of oriental classical poetry, which were called "Ilmi bayan", "Ilmi bade", "Ilmi aruz" and "Ilmi kafiya" [18, p. page 5].

First of all, we should not forget that folk art, including the art of bakshiki, which in different countries is called by such names as: bakshi, fat, akyn, poet, manaschi, ashik, in his image and while a skillful poet, a talented singer, master musician and acting is a very complex art that requires not only innate abilities, but also high creativity and constant search.

The content and essence of this was classically expressed by M. Shaikhzoda in his special poem "Bakhshi" back in 1936 as follows:

The body of the soul is damaged like a voice,
The face licked by the burning hand is burning,
The love of poetry in the heart,
A new song is a gift every day.

A sparse white beard grew on his chin,
There is a dreamy concept in the eyes,
Memorize verses more than a star,
In the words that tell the story of the universe,
A treasure for rhyme, tashbih,
To the tasbih that he strung like pearls.

He sings about the conflict of lovers,
A sad sign from the unfortunate,
He thinks of the oppressed who have gone to the gallows,
He wrestles with the Alps like a wrestler.

From the time of the rulers:
"I'm surprised at what you did, executioner!"
Soylar is fed up with the treacherous trick:
"You added poison to my meal today!"

A hero of his own creation, a fairy,
It looks like a living creature.
Thousands of creatures wander in his mind,
Dragons draw giants to rest,
A joyful angel laughs from the mountain,
After all, the human mind is a dragon!

People cry for suffering, cry blue,
From the tyranny of the Khan, El Muhtalo Azo,
But in the end, tyranny will fall.
He will deliver Bakhshi Khan to punishment.

In his view, the essence of existence is work,
His anthem, his love, his sermon is work.

The story of the narrators:
"Those who have died like a flower in the garden"
The spear of those who ride on the road of love,
"Those who are full of death".

The exodus of those who became captives,
The reward of those thrown into the ravens,
Alpine boys, bright with charming faces
The loyalty of flowers, flowers...

He records everything in his epic,
A series of verses dedicated to all.

Bakhshi's poem is an endless flower garden,
What flower is not found in this garden?
Yesterday he created a new epic,
Ode to the heroes of the new world!

Beautiful scenery before your eyes:
A fantasy room full of paints,
Lapis lazuli, emerald chaman gorges,
Snow-capped Blue Mountain Chestnut-
Able to create all,
First, he is a poet by nature. [11].

We think that there is no better description of Bakhshi's work and skill than this, and there is no need to explain it.

So, giving is a child of the heart, mind, and breadth of thought. Bakhshi finds his melodies in the vastness of the country. Endless and boundless deserts, great mountains, great rivers, blue seas will make you happy. It gives strength, fantasy, wonder to Bakhshi. The thousand and one colors of Eru sky, rainbow glitters are embroidered in the heart of Bakhshi. Spring floods give rise to it. The heat of Cancer will find both its source and its source. Bakhshini is fascinated by the charms of nature. He urges you to know his secrets.

You will be involuntarily enchanted when you hear the magical voice of the Bakhshis who make a circle, from evening to morning, connecting day to night, connecting night to day, expressing the age-old and eternal pain and dreams, love, love and loyalty of mankind. Why did people listen to the epics of Bakhshi so much? The reason for this is that the heart of the gift matches their heart, the pains are similar, and the feelings are the same color.

Another term of Bakhshi is Jirov and Aqin. Those who are worthy of this great title are skillfully evaluated in the poem "Jambul" by M. Shaykhzoda:

Jambul is a sea, its embrace is endless,
A barrel without a jambul, supposedly without a bullet.
Jambul is a sea, the waves are dead,
The sound of the waters is with the flow of water.
Jambul is a sea, every word is a pearl,
Its shores are the very heart of the Motherland.
These are the islands seen in the sea-
Dreams from the depths of creativity.

Every boat that floats on these waters-

Grateful crowd enjoying the jirs.
Jambul means deep like the sea,
The light from the sun is reflected in the water.
Oh, Jambul poets' ransom, elder,
You gave a score to the languages, and a proverb to the people.
We are all gathered for you today,
It is as if our ship stopped in a bay.

Ambassadors who brought books from Egypt,
Wayfarers who brought answers from flowers --
Young-teenagers or elderly Bakhshis,
Those who have a good voice are the guardians of your poetry.
He knelt down at your grave as father,
Bowing at your grave, planting flowers on your stone,
At that time we heard a sound from your grave:
"I'm not dead, I'm gone - sleep for a while,
I'm alive with you, I'm alive, boys,
The time of my life is equal to the sea!"
This sound was true, Jambullar will not die ...[12].

Another name of Bakhshi is poet. M. Shaykhzoda's poem "The Poet" is instructive in this matter:

In your hand is the noble pen of nature,
The green world of existence in your heart.
The cries that the ages have hidden, you
You are the sounds brought by the winds
In the silent bosom of the night, you ended up in a notebook,
You gave a bouquet of wisdom to friends.

Sometimes you wander alone at night,
You can sense secrets by the waterfall,
You grow flowers from the garden of love.

What you wrote yesterday, hot lover,
The next day is a song about El Aytar Bamis.
When danger befalls the country,
That notebook walked with you on the front,
Speaking in your voice, you are the royal veil,

The commanders of the attack, wounded ohin ...
He clicked on everything.

Flags of the country fly high,
A bright thread in the book of nations.
Unwritten verses await you,
Glory to the sky!
Come, let's read the happy time together,
Come, let's write a great epic together ... [16].

M. Continuing the topic, Shaikhzoda said, "What is a poem?" poses the following problem in his poem:

What is a poem? - my brother asked me yesterday.
I said:--my friend, my dear, listen to me briefly
Poetry is the melody of the life we see,
Our mother earth is the unfading color.
It has a history as old as mankind.
Poetry is the sweetest dreams in hearts.
Poetry means: struggle, rise itself,
Poetry is the ears and eyes of pure hearts.

The poem is from the wavering passion of the poet,
People are inspired by sound and breath.
His word, his voice is coeval with life,
That's why the poet is always young even though he is getting old.

Do you know what clothes poets wear?
Know: the dress is the tone, the weight, the rhyme.
Without these, a song is like a dumb, insensitive black stone
Like a bare tree with fallen leaves. [15].

M. Shaykhzoda states in his philosophical poem "Poetry is the sister of true beauty...":

I pity the hearts without poetry,
In them the mornings do not begin the day,
And the stars open the horizon in the evening,
No birds fly in the spring.

Homes without songs don't like laughter,
The householders are frowning.
Even the sun doesn't shine through the window,
The clock itself is jammed.
Told cursed the street without poetry,
This is where the destination of love is...
The joy spread like this -
He is as tall as an old man...

Poor people, don't they know that they-
Poetry is the sister of true beauty.
If anyone makes love to her-
It is precisely those who add beauty to Husni.
Our poets of the land of poetry,
Let there be verses for every home and every heart!
Our poems, if available
So our life will not pass in vain! ... [17].

The word "Bakhshi" is called "lover" in some countries. M. Shaykhzoda's poems "Open letter to Fuzuli" and "Yakhshilik" are important in this regard. For example, in the poem "An open letter to Fuzuli" he writes:

O brother, believe me in our lands
There is no one who does not know love.
The arrows of your ghazal are on the blue shores,
In the spring, the soil will not wake up.
A song with a twin girl,

Have you seen the loveless song, lover?
Poems are recited in tongues by heart,
your place is visible!
Unfair time did not suit you,
Walk long in the wilderness of separation,
But what about us: the command of the heart
The rows of bytes are arranged in a row
Siyladin is on the avenue of love.
Don't lie that you are dead,
In Yorkent, in Darband honor your name,
In every love letter, I feel your letter,
Devo's dowry for girls.
Life is sweet and days are sweet
stand up! ...
Be a teacher of teachers in verse,
I heard about this in Khorezm
A jeweler said one day at a party:
"The statute of the epic
Mulla Ilyas Nizami,
The method of ghazal
Mulla Mammad Fuzuli!"

Lovers moan in the hijran garden,
When the sun goes to bed in the evening,
Love is in the vast land of love
happiness
the place is visible.

Poets gathered from seven climates,
Through beauty, kindness, compassion-
The knee that is not satisfied with love is not bent,
He did not bow before the oppressors.
To the gardener of everlasting love.
To the ageless love of love,
They brought a fiery greeting in their hearts
(Clap on the breast is respect in the East!)
They brought you the great Fuzuli.
Fuzuli is alive in Ozar's song! [14]

It should be said that bakhshi (lovers) are not only an echo of the nation's past, but also a resounding voice of today. M. Shaykhzoda writes in his poem "Goodness":

Margilan. summer The air is still and still. Evening.
My work was built with the love of Ermat brother.
Shashmaqoms, songs, games, singing
The music of the radio speaker ...
They, elegant voices, raspy sounds ...
Piano, rubob, flute, gizjak and tanbur,
As if invisible aerial birds
Stick to the heads of the grapes and brown.
These sounds find a place in the bosom of a leaf,
A garden, a stream, a person, a moon listens to them.
All of a sudden, a very nice brave voice! ...
Who is he talking about from Fuzuli?

Dutor's composure, this proud breath!
Mulla Toychi, he is a great hafiz, long live!
"After the death of the patient with the healing process,
The pleasure of the noise, the thirst, the desire to see and hear.
Come and talk to me in secret, don't ask me
Ask this hidden point to be a mystery."
His velvety voice fell into a whisper
A ghazal made by a velvet dress.
The subtlety, how beautiful the original art!
A ghazal created by an Azerbaijani poet,
And the immortal voice of the Uzbek poet.
A lover's word of love, a weaver's voice,
This is the power and strength of two great wrestlers
Together to live the sophistication.
The word and the sound are in sync with each other
An example of those who walk in time is the gatekeeper.
One is a four-century-old love pain,
A wanderer in the valley of separation:
The second is happy to be lovers
The singer of weddings, nicknamed Toychi.
Who knows, Mulla Tu'ychi Fuzuli is a pain
He who sings bitterly and weeps:
"The modern poet's value is that he did not know.
Now I praise his love,
I would deliver it to my lover, of course,
I'm the best of luck at the wedding!"
That's why Hafiz's wife is on fire,
Therefore, status has a thousand and one meanings.
We used to listen to the sound of the immortal Hafiz.
Well done to eternal purity in art,
Let whoever hears Toychi's happy cry,
Attang, says in the past to dishonesty.
Thus the parable of woven lands:
Even if life is iron, it melts once,
Song and ghazal while alive forever. [13].

Conclusion

Bakhshchilik is not only a musical art that calms the hearts, but a whole philosophy. Therefore, its importance in enriching the people's spirituality and raising their culture is small.

In 1941, the epic poem "Shirin bilan Shakar" by the son of the famous poet-poet Fazil Yoldosh was published. The 23-page foreword of the epic entitled "About Shirin and Sugar" was written by M. Shaykhzoda. The work is perfectly analyzed in it. M. According to Sheikhzadeh, it is a natural event that the epic "Shirin bilan Shakar" gave great pleasure to the listeners. But why does it interest not only the masses of peasants even now, but also intellectuals and people with a much developed literary taste? So, his artistic level is quite high. It is not surprising that an environment with low means of production can produce high artistic treasures. Because this epic reflects the primitive era of the Uzbek people. When reading them, today's grown-up young man - the Uzbek people - remembers the long childhood of his biography.

In addition, simplicity in the language of the epic, direct and sincere expression, smooth tone, etc. also present the epic "Shirin bilan Shakar" as an elegant work for today's listeners and readers.

One of the important aspects that endears the epic to us is that many of its problems are directly related to the life of our time, and are in harmony with the spirit of our time.

Boundless maternal love, friendship, pure and steadfast love, cheerfulness, bravery and heroism, creativity and inventiveness--- these qualities have been the mentality of our people throughout history. Real and free human life, rich and blossoming deep emotions, which past generations imagined only in mythical images, have fully arisen in us.

This liveliness and vitality will teach the epic to our growing generations as a useful book.

In 1949, under the editorship of Hadi Zarif, "Selected works" of Fazil Yoldosh's son were published. Regarding this book, M. Shaykhzoda publishes a large article entitled "Bakhshi's creative path". As stated in the article; "The elder of Uzbek folk poetry, in the words of the Bakhshis, the teacher-poet of this day, Fazil Yoldosh son, is one of the famous artists known among the Uzbek people and in the East in general.

The role and importance of Father Fazil's work in our literary history, who was a diligent and hard-working gardener of the poetry garden, who kept the wonderful and indelible gems of folk poetry in his memory for several years. Ata Fazil, while preserving and enriching the old literary heritage, folklore materials, created new epics and epics on the most pressing issues of our current life.

The creative heroes of Fazil ata's works, both epic and lyrical, are patriots, loyal to their people, brave people. According to M. Shaykhzoda, the merit of Fazil Bakhshi is that his drum became a translator for the sentiments of the masses of the oppressed and hardworking Uzbek people. He does not take the abstract "Fairy of Hurriyat" as his theme, but the most real issues of the people's livelihood.

In October 1956, a regional council dedicated to the discussion of the epic "Alpomish" was held. M. Shaykhzoda participated in this council with a literally scientific lecture called "About some poetic features of the epic Alpomish".

Based on the demand of the dialectic of historicity and logic, the poetic features of the epic were analyzed, and at the same time, a unique scientific program was put forward. It should be said that the great idea put on the agenda by the great scholar of Uzbek literature of the 20th century, M. Shaykhzoda, is being realized step by step.

Certain works are being carried out in our country to preserve and develop this unique art created by the high artistic genius of our people. In this regard, the 1000th anniversary of the epic "Alpomish" was widely celebrated in our country in 1999 under the auspices of UNESCO, in the city of Termiz, in honor of this great artistic monument, and in the city of Samarkand, in the city of Samarkand, the memorial complexes dedicated to the memory of our famous bakhshis were created, "People's gift of Uzbekistan", "People's gift of Karakalpakstan" by our country. " honorary title was established.

Many "Korakalpok Folklore" collections have been published in our country. 100 volumes of the "Monuments of Uzbek folk art" complex are being published. Recording of works performed by Bakhshi-poets and their scientific study are ongoing.

By the decision of the President of the Republic of Uzbekistan No. PQ-4038 dated November 28, 2018, the "Concept of further development of national culture in the Republic of Uzbekistan and the "road map" for its implementation was approved.

On January 20, 2021, the Law of the Republic of Uzbekistan "On Cultural Activities and Cultural Organizations" was adopted.

On February 2, 2022, the President of the Republic of Uzbekistan "Further develop the sphere of culture and art "On additional measures for living" was published.

The special decision of the President of the Republic of Uzbekistan "On measures for the further development of the art of donation" adopted on May 14, 2019 was of great importance in the development of the art of donation.

On May 26, 2020, the historic decree of the President of the Republic of Uzbekistan "On measures to further increase the role and influence of culture and art in the life of society" was announced. In particular, on the basis of this decree, the Uzbek national music named after academician Yunus Rajabi, a base higher educational institution that prepares personnel in the fields of mako performance, gift giving and senior singing on the basis of the relevant educational directions and specialties of the "Uzbek status art" faculty of the State Conservatory of Uzbekistan and the State

Institute of Arts and Culture of Uzbekistan an art institute was established. Also, the Cultural Heritage Research Institute was established as a state institution. In our country every year April 15th is celebrated as the "Day of Culture and Art Employees of the Republic of Uzbekistan" as a professional holiday.

Today, there is a bacchanal school in the city of Termiz, folklore classes in children's music and art schools in our republic. In cooperation with the Ministry of Culture of the Republic of Uzbekistan, the Academy of Sciences, the Union of Writers and the Surkhandarya regional government, the Republic of Bakhshi Art Center and the Fund for the Development of Bakhshi Art, which has the status of a legal entity, are operating in the city of Termiz in the form of a state institution. Also, international contests are regularly held in Uzbekistan among bakhshi-poets and poets, great work is being done in educational institutions to teach the secrets of bakhshi art and convey it to the future generations. Most importantly, such large-scale measures are paying off. For example, the number of Bakhshi classes in the republic has reached 115, the total number of students studying in them is more than 1500, and the number of teachers is more than 245, which indicates the scale of the work done in this direction.

The first International Festival of Giving Art, which was held for the first time in Termiz on April 5-10, 2019, is widely recognized as a major international cultural event. Taking this into account, according to the decision of the President of the Republic of Uzbekistan dated April 10, 2021 "On additional measures to prepare for the II International Festival of the Art of Giving and to create favorable conditions for the development of the art of giving", under the auspices of UNESCO, the International Art of Giving is held in Uzbekistan every two years holding the festival has become a good tradition. The first festival held in Termiz in April 2019 and the second in Nukus in September 2021 aroused great interest in the cultural circles of the region and the international community.

The most important and relevant issue is that on December 16, 2021, the Intergovernmental Committee for the Protection of the Intangible Cultural Heritage of UNESCO included the art of giving in the Representative List of the Intangible Cultural Heritage of Humanity.

In connection with this historical event, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev sent a fireworks greeting to all the people of Uzbekistan entitled "To the representatives and fans of the art of giving." {10}.

As stated in it: "This high recognition is a clear expression of the great respect of the world community to the ancient history and culture of Uzbekistan, to the unique art of giving, which has a series of colorful creative schools and a consistently developed series" {10}.

In fact, this beautiful and unique example of folk art has developed in our country for thousands of years and has risen to great heights. The art of Bakhshchik has served to further strengthen the environment of mutual respect, mutual understanding and harmony between different nationalities and peoples in our country, and it is still fulfilling this honorable task. Bringing up young people in the spirit of loyalty to our motherland, national and cultural values, calling them to justice and humanity, the role and influence of bakhshi, aqin and jirov, ambassadors of virtue, is incomparable.

Already, today humanity is experiencing a period of extremely complex globalization. The negative influence of "mass culture" show business, which has become a commercial tool for ideas and ideologies, various information in political struggles in the world, is getting stronger. As a result, an effort is being made to completely destroy the long-standing culture of the people by taking over the worldview of the people, thereby subjecting them to spiritual dependence.

The only way to defend against such modern manifestations of colonialism is to raise the culture of our people.

This is the goal of further development of the art of bakhshi, which is a life-giving source of culture of our people, increasing its place and importance in our national culture and art, educating the younger generation in the spirit of national identity and loyalty to the Motherland.

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