

# Ancient Roots Of The Art Of Baxshi And Favorite Epics Of The Uzbek People

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**Annotation.** The article deals with the Uzbek folk epic and its spiritual foundations, its place in our national values, historical significance, the relevance of the art of baxshi, spiritual and national achievements in the field of baxshi and epic poetry, favorite epics of the Uzbek people and devotion of the Uzbek people to the motherland in the epics, to keep the soil of the homeland sacred, to miss the homeland, to preserve it like the apple of an eye, to hate enemies, issues such as physical vigor, the idea of resolving everything on the basis of peace, on the basis of advice, are explained in a comprehensive way.

**Keywords:** Bakhshi, Classical poetry, Romantic epics, Hero, Miniature, folklore, plot, fine arts

Art originated in very ancient times, as a result of the development of the labor process. In the process of labor, human thinking has matured, the sense of beauty has increased, and the concepts of beauty, convenience, and usefulness in reality have expanded. With the emergence of class society, however, great changes took place in social development; mental labor began to separate from physical labor. This played an important role in the development of science and art. Professional art and artists emerged during this period. Art, on the other hand, has become a powerful ideological weapon that promotes the ideology of the ruling class, demonstrating its distinctive character and class. Nevertheless, the talented artists who grew up among the masses created works that expressed the aspirations of the working masses, their notions of beauty and selfishness, nobility and humanity.

The life, character and habits, achievements and defeats of the people were reflected in their works. Such art, which exists in every age, depicts the beauties of life, perfected high qualities and virtues in people, encouraged them to strive for equality, freedom, brotherhood, a bright future. Indeed, the cultural values created not only by humanity are no longer material riches but also a mirror that reflects the human intellect, its thoughts on life.

In the rise of the way of life of our people is the oral creativity of the people. It has been accumulating a rich spiritual faith for centuries and making a worthy contribution to the upbringing of the younger generation. Epics, which are an important aspect of folk oral art, have very deep historical roots, have been created for many centuries and have been sung in a variety of socio-economic contexts. In studying the history of the Uzbek people, it is important to first make an objective scientific analysis of spiritual values, it is based on the traditional art of epic poetry and baxshi. That is why the Uzbek folklore is extremely rich and always young.

Folklore is an invaluable treasure, and its inculcation in the minds of young people is of great importance in educating them in the spirit of boundless respect for their people, homeland and national traditions. Thanks to independence, along with our spiritual values, the centuries-old traditions of our people have been enriched due to the revival and wider development of folklore. When the words bakhshi and doston are essentially twin words, they are inseparable from each other, and these words complement each other in content. The word baxshi (bakhshi, baqsi) is a Turkish word in dictionaries, meaning coach and teacher, and in general, it includes such interpretations as educator, leader, guide. (1.82-p)

Most of the Uzbek folk epics are romantic. Their plots are very similar, usually the protagonist falls in love with a beautiful girl, goes on a journey, experiences amazing events, overcomes difficulties and achieves his goal. Such love stories and adventures as “Kuntugmish” are among such epics. The epics “Sahibqiron”, “Orzugul”, “Erali and Sherali” reflect the events related to the life of the people. Among the epics were biblical epics, which arose as a result of the processing of classical poetry in folklore, had a written literary source, that is, created under the influence of written literature.

Epics based on the works of Alisher Navoi, such as “Farhod and Shirin”, “Layli and Majnun”, “Bahrom and Gulandom”, “Yusuf and Zulaykho”, “Rustami Doston”, “Malikai Dilorom” were among them (2.36-p). Epics are the history of the people, the description of the past of the nation, the past of dreams and dreams, in a word, the song of the history of the people, the melody of their destiny, the sad music of their destiny, the joy of the future. Bakhshis, on the other hand, are the singers of the history of this nation, the incomparable memorizers, or rather, the golden chains between ancestors and generations, the masters of oral history, the masters of history, the masters of history. “Alpomish”, “Gorogly”, “Kuntugmish”, “Rustamkhan”, “Murodkhan”, “Misqol pari”, “Hasankhan”, “Avazkhan”, “Ravshan”, “Erali”, “Oysuluv” and many others performed by Bakhshis such epics have been praised (3.227-p). The epics are based on the devotion of the Uzbek people to the motherland, the sanctity of the homeland, longing for the homeland, its preservation as the apple of an eye, hatred of enemies, physical strength, peace, the idea of resolving everything on the basis of advice is embedded (4.43-b).

Uzbek epics are distinguished not only by the fictional plots typical of fairy tales, but also by the participation in the plot events of characters belonging to social strata directly related to the feudal society. They are attended by kings, princes and princesses of the countries, representatives of the feudal court - ministers, commanders, soldiers, servants, as well as ordinary craftsmen, gardeners, bakers, herdsman and other professionals.

It should be noted with special pride that the Uzbek people have always been creative, passionate about music and song, and have always considered goodness as their motto, these sentiments have been sung by the people in every genre of oral creation, and have always encouraged people to goodness, kindness, and goodness.

In conclusion, it should be noted that many works of fine art have been created on the basis of the Uzbek people's descriptions of romantic epics and their heroes. For example, Alisher Navoi's “Hamsa” contains five epics, many works in the field of miniature fine arts have been created for the epics “Hayratul abror”, “Farhod and Shirin”, “Layli and Majnun”, “Sabai Sayyar” and “Saadi Iskandariy”.

However, it is no secret that in folklore, epics sung, polished and passed down from generation to generation are rarely used by artists in the field of fine arts. Uzbek folk epics are sung by bakhshis in a unique and original melody.

It is expedient to sing in unique colors by artists based on the symbols of national spirituality, humanity, patriotism, courage, bravery, diligence, family, love, loyalty, honor and loyalty, which are propagated in the epics in the fine arts.

In the fine arts, too, there is a bright reflection of the qualities of patriotism, courage, diligence, family, dedicated to the heroes of the epic, set in the folklore and if storytelling compositions were created, we would have a positive impact on the upbringing and self-awareness of the younger generation through the visual clock.

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