

Specifications Of Gatherings In The School Of Bakhshi

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Abstract. This article gives information about ancient Bakhshi schools, representatives of Bakhshi schools, their contribution to the development of art of Bakhshi, their traditional works and gathering philanthropy.

Key words: Bakhshi schools, gathering philanthropy, folklore, Abdunazarbakhshi, Bakhshi repertoire, Egamberdiyuzbashi – bakhshi, Chorshabakhshi, Shoberdibakhshi.

As it is said in the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoev dated November 1, 2018 "On carrying out the International Festival of Bakhshi" - "The ancient history and culture of each nation is primarily reflected in folklore, epic and epic folklore, they are an invaluable resource for the preservation and development of its unique national values and traditions. ”

The resolution “Preserving and developing unique samples of Uzbek national philanthropy and poetry, promoting it in the hearts of the younger generation, strengthening the sense of respect and interest in this type of art, strengthening friendship and brotherhood among various peoples, creative cooperation, cultural and spiritual relations internationally ” was a state-wide policy document and guide to the development and popularization of Uzbek art.

Indeed, most of the rich spiritual heritage of our people that has been created and delivered to us for centuries is the work of artistic oral art. Poems play a special role among many genres of folklore. Hundreds of poems, which combine thousands of years of history of people's life, people's labor, struggle, dreams, national and universal values, mental, physical and spiritual aesthetic education, have been invaluable.

The reason for that the epic arts continue to live up to today in the Surkhandarya and Kashkadarya regions is that there is auditory of listeners who are continuing the tradition of being master-student.

The complexity of the art of philanthropy, including poetry, is that the artist demands skill and talent from the poets. Bakhshi's performance and creativity are shaped by the "patient" time that results in their own creative direction, style and character. Through the tradition of mentorship, discipleship groups formed around a particular area create a unique school. In Uzbekistan, such school centers have been established in the Narpay, Kurgan, Sherabad, Khorezm, and Shakhrisabz areas where the performance and creativity of the group's creators has been enriched for centuries, creating a common epiphany. Schools differed in the way they play, the style, the features and the tradition. The students of this school continue to perform in our own time, and each of them continues to practice the style, style, repertoire, and tradition of their school.

Observing the unique creative process of today's bouquet, we can see the shift of our bakhshi to the inner voice, to the outside, that is to the singing. Representatives of Surkhandarya-based folk artist Shoberdi Bakhshi Boltaev's creative direction are based on artistic aesthetic needs and not only in traditional "inner voice", but also in the "external voice" of modern music.

Bakhshi's "gathering" is an independent genre of Uzbek folklore and plays a huge role in its creation. Lyrical, lyric, from 10-12 lines up to 150-200, sometimes even more, with verses devoted to the influence, imitation or criticism of various events in the public life, created by discipline, morality, and vocabulary. Epic poems are called national. The meaning of the term is to pick and choose. The Bakhshies themselves say, "This is the set, you can tell it." Sometimes they call the word "what to say" with another name - "Gathering philanthropy". Some excerpts from the poems are also called national. From the point of view of their creation, the traditional and modern, ideological and thematic features are further subdivided

into a number of sub-species. The most common term is the poems "What I Say". The creative people of the world, who saw the good, the bad, the good, and the bad have created a number of positive and negative aspects of these situations. In all these terms, goodness, justice, courage, and sincerity are all glorified, and shame, impotence, cowardice, blindness and evil are condemned.

Abdunazarbakhshi

Surkhandarya is the birthplace of the Alpomish epic poem, the first Surkhon bakers who sang the poem of this country for the first time. Bakhtiyar Poyonov, one of the best-known bakers of this kind, began his bakhshi career in the 1980s. She grew up with her mentors Mushonakulov and Chorsha Bakhshi Rahmatullaev. Bakhshi poets have been performing in contests, festivals, gatherings, radio and television for many years.

Taking 2nd place in 1994 international contest "1000th anniversary of the epic Manas" in Bishkek, Kyrgyzstan He won the first place in the competition in 2000, presented the art of nursing in France, Switzerland, Belgium and participated in the "Turkish World Love Review" held in Ankara, Turkey.

People's loving artist of Uzbekistan Abdunazar Bakhshi Poyonov rightfully took the first place at the International Festival of Happiness in Termez on April 5-10, 2019.

The Bakhshi repertoire includes more than 40 traditional poems and hundreds of folklore. He has created more than fifty well-known songs and templates, which are well-known to the people with their rich, traditional folklore. Eight poems, written in the golden legacy of our people, are written in bakhshi. It is particularly noteworthy that Professor Malik Murodov and Abdualim Ergashev wrote the full version of the Alpomish poem.

Egamberdiyuzbashi–bakhshi

Egamberdi'syuzbashi was born in 1869 in the village of Hayrabad in the village of Khisorsoy and grew up in the pastures. There is a hill known as the

Earpiece. Bakhshi's Home Territory is located near this hill, where he and his village children played games at a very young age. It is said that at the age of twelve and thirteen, Egamberdi spent his days grazing the flocks alone, grazing on the grass and staring at the sky. At that moment, his eyes go to sleep. In a moment he had a dream. In his dream, an old man with a pearl-colored chocolate meets him and asks. - "Shall I give it to you or to the brim?" At this point the young Egamberdi's stomach is hungry. Soon he began to train bytes and bytes. In the squabbles between the peers, he began to be known among the people, expressing himself by the name of the bytes, and the names he shed. Egamberdi did not know how to play. Wherever he went, the guards and drummers of the area mistreated him. During his career, Denovian drummer Otamurod drummers, KurbonMurad from Okkapchig, and fighters from Vakhshivor and Khojaoat villages used to play tricks. Egamberdi's centurion memorized and recited thirty-two poems such as "Alpomish", "Gorgogli", "ZulaikhoPari", "Avazkhon", "Nurali" and "Maly trader".

Egamberdi's yuzbashi was illiterate, did not attend school and did not read letters. But with his God-given talent, he could always remember what he heard. At the same time, he sang a poem ten times, recited it ten times and recited it with words and polish. They witnessed the "Alpomish" poem six nights, the "Mall Merchant" epic three nights, and the "ZuleikhaPari" and "Zulfizar" songs one night.

Story 1: Egamberdi yuzbashi will soon become known and popular among other peoples of the district. One day a rich wedding was held in Boysun and he offered Egamberdi a gift. Bakhshi Mirza goes with the drummer. In the ravine between Shurchi and Baysun, Kurbonmurod was surrounded by a bandit boy. The pirate guys tell their boss that they have gone to Baysun with the drummer. Kurbanmurod orders his robber guys: "Whenever Egamberdi returns to the centurion's track, take him and bring him to me." If he can't cry, I'll just cut off his head here. A couple of days later, Egamberdi returned with his bouncy drummer.

When they arrived at the horseback, they were caught by pirates and taken to the camp. They feast and feast. After the banquet will be served. He recounts poems and nationals from late evening until dawn. Everyone was in tears. Kurbonmurod, at the end of his life, cannot hold back tears and stops giving. Then he kept his word and handed over all his possessions to Egamberdi.

Story 2: There were two very wealthy people in the village of Durman in Babatag. They both wanted to get married. Some argued over inviting Shernabakhshi to wedding and another to Egamberdi. When the issue was not resolved, the couple arranged a date for the wedding, and they both offered the wedding they wanted. Between the two gardens, there was a little extra mile. Weddings were attended by many guests. Baha'is were in the service of wedding parties. After half past midnight, the two crowds approached Egamberdi's dress. No one was there before ShernaBakhshi. Then Shernabakhshi bumped her drum. Egamberdi looked at the centurion, and there was Sherna standing in front of her in her pocket. He stopped speaking against her. She came to him and said, "I have been known as a bakhshi in Sherabad. My generation has been successful too. He said, "I'm sorry for you," and he wrapped his richly embroidered coat over his shoulder.

Egamberdi sang in a melancholy voice, not in open tone. In 1919 he served a wedding in Boysun. Whether he is ill or sick, the saccharine is often exhausted by his birth and soon dies. One of the only ones that has come down from Egamberdi's gift to us is the "Dumbbiram". This team is still loved and loved by Surkhandarya bakers.

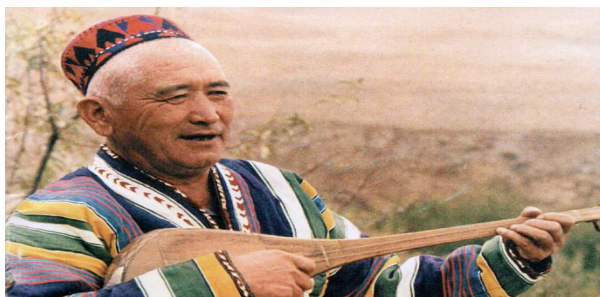


Chorshabakhshi

Another well-known recipient of Surkhandarya School of Nursing is ChorshanbiRakhmatullaev - ChorshaBakhshi. He was born in 1930 in

Angor district. When he was five years old, the father took his drum pond to the lake, practiced herding in the pastures. The teacher learned from the bakers. This is how the story is told. "I started singing in 1949 and singing songs. When I was seven or eight years old, I used to play a big, eyeballing team. By 1949 I learned five or six poems perfectly. Scholar Bakhshi's pupils, such as Nazar Baba and Eson Baba, came to our village. Their voices are still under my ears. Boymurod Bakhshi from Kumushkan came. I've been around and listened to when they tell a poem. When I had a turn, I would tell them their nationals and poems. I was in the company of many grandparents. Mardonakul Bakhsh, Normurod's orchard, Goddess of Bliss, Clothes, and I have many teachers. Whatever bounty came to our village, I stole from the poems and the terms, and considered them a teacher. "

Master Bakhshi's talent was greatly appreciated by the mentors. Especially his artistic ability, the richness of original expressions in the light of his works, aroused great interest in the listener. It is said that Amonniyaz arrived at a gathering while Chorsha sang. Amonniyaz was a gypsy gypsy and grew up with a large number of students. The quarterback stops talking about his teacher's respect. For more than fifty years, Chorsha Bakhshi Rakhmatullaev has played drums at the lake and sang songs and poems at wedding parties. During this time, he also created original poems and templates, along with the popularity of the traditional poems in the series "Sunflower", "Alpomish", "Sugar and Sweets", "Gorgogli". "Tashbosar" is one of such new poems that was achieved by Bakhshara Bakhshi. So, for 70 years, Chorsha Bakhshi Rakhmatullaev sang more than 50 songs and more than fifty folk songs. Only the students were left.



Shoberdibakhshi

Clicking on the puzzle and listening to the breeze of the poem, you will see how much of a hero he is in the story. Especially, the poems and terms of

our compatriot Shoberdi Bakhshi Boltaev, who is at the forefront of the happiness of our country, shake the hearts of people of all ages. For example, in the poem "Ravshan":

- "Ravshanon looks at the walls of this garden, worked brickwork, brick walls, brick walls, dusted walls, benches on the walls, bouquets of masters. Sick, sick in the air, high above the flower, the bouquets, the nuts, the pistachios, and the craftsman. " "When we look at this little piece, we can see how much skill it takes to get the lake drummer to say the above words without interrupting them."

Shoberdi sings such poems for hours. There is a particular magic in the sound. At the same time, there are few boxers who can play drumming. From the Alpomish epic:

Барчиной: - Мен зулфимни тоблаб-тоблабўргали,

Иложиметмайди жоним бергали,

Зиндоннинг чида тўрам бормисан?

Бахти кароёринг келди кўргали.

Алпомиш: - Тор зиндондаётиб доим хув дедим,

Ким ўтса бошим данош хам сув дедим.

Омонат ёр, бўлай кирмакошима,

Ажалнинг отиним индим, чудедим.

Shoberdi Bakhshi Boltaev has been the bestseller since the day he first appeared on the stage. He is the winner of several regional and national competitions, and is the winner of the International Bakhshi Competition in Almaty. He is a laureate of the festivals held in Turkey and Farsia. His repertoire includes more than a dozen poems, hundreds of sets, and dozens of drumming drums. Pleasant people still love the folk songs and the joy of the people. The national baker of Uzbekistan Shoberdi Boltaev is preparing dozens of students and calling them to the public service. He is also working on rebuilding some of the most memorable poems.

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