

THE STATE AND ACHIEVEMENTS OF THE ART OF GIVING IN UZBEKISTAN IN THE YEARS OF
INDEPENDENCE

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ABSTRACT

In this article, the status and achievements of the art of giving in the years of independence are revealed based on the sources. Also, the article talks about the place of charity in the national value system, charity schools.

Keywords: bakhshi, bakhshi art, national values, bakhshi schools, bakhshi festival, folk art

Bakhshchilik art is one of the most widespread and large genres of the Uzbek people. Its creation is closely related to the spiritual and household image of our people, social and political struggles, moral and aesthetic views, ideals of justice and truthfulness, freedom and equality, heroism and patriotism. Bakhshchilik is a complex work of art, in order for it to be an epic, a literary text, poem, music, and a way of saying it are necessary, because of this, the performer of the epic - bakhshi-poet (epic writer, jirov, centurion, enumerator, baksi) at the same time is a storyteller, a poet, and has a voice. is a singer, a skilled musician and an artist with some knowledge of acting skills. Because he tames the listener with his art and gives him pleasure [1].

Bakhshi is an artist who preserves terms, songs and epics, sings and recites them from memory, and transmits them from generation to generation, a folk storyteller. His sweet voice, the melody emanating from his drum, involuntarily stirs and excites the human heart. Bakhshi must know the life and culture of the people, the history of the country he lives in, and play an instrument, and must have mastered the art of singing. He should be able to effectively use various forms of the lively folk language, puns and puns, folk proverbs and expressions. One of the main requirements of telling a story is to be able to find a tone that captivates the audience, to tell the story in an attractive and interesting way. This, in turn, requires natural talent, strong perception, regular practice with diligence and endurance. Bakhshis love to sing epics of various contents, which glorify loyalty to the motherland, love, friendship, brotherhood, and heroism. Bakhshi performance art is called Bakhshi art. For example, the poet Polkan knew more than seventy epics by heart. Taking into account that each epic contains poetry from two to three thousand lines to ten to fifteen or even twenty thousand lines, and almost as many verses, the potential of folk songs, the amazing ability to memorize and remember, the power of creativity is self-evident. will be People's bakhshis of Uzbekistan Bola bakhshi Abdullaev, Shoberdi Boltaev, Abdunazar Poyonov, Boborayim Mamatmurodov, Kara bakhshi Umirov, Abdukakhor and Abdumurot Rahimov, Shomurod Togaev, Ziyodulla Islamov, Norbek bakhshi Abdullaev, Qalandar bakhshi Normetov, Kadir bakhshi Rahimov made a worthy contribution to the development of bakhshi art with their unique performances. added [2].

In the regions of Kashkadarya, Surkhandarya, Samarkand, Khorezm and the Republic of Karakalpakstan, the art of baksheen is developed, and now there are epic schools of Bulung'ur, Kurgan, Shahrisabz, Kamay, Chirakchi, Dekhonabad, Sherabad, Boysun, Southern Tajikistan, Khorezm and Karakalpak. They differ from each other in their performance methods and repertoire. In particular, the

Bulung'ur school of epics has been famous for performing heroic epics for a long time. In the Kurgan epic school, which is associated with the poets Ergash Jumanbulbul oglu and Polkan, mainly lyrical romantic stories are sung [3].

The representatives of Kashkadarya, Surkhandarya, Samarkand Bakhshi school, accompanied by a drum, perform the terma-song in a muffled, that is, closed voice, and describe the process of the epic in an open voice. The art of Kashkadarya bakhshi is associated with the name of Kadir bakhshi Rahimov, a mature epic performer. More than seventy epics have been preserved in his memory. Nowadays, the traditions of Qadir Bakhsh are continued by his sons, Abduqahhor, Abdumomin and Bakhrom. Surkhandarya Bakhshi is related to the Sherabad-Boysun school and its founder was Sherna Bakhsh, whose traditions are continued today by his students (Kora Bakhsh, Chori Bakhsh, Shoberdi Boltaev, Abdunazar Poyonov, Boboraim Mamatmurodov, etc.) [3].

The performance of representatives of the Khorezm epic school is mainly dominated by music. The representatives of the Khorezm Bakhshi school sing and describe epics accompanied by an ensemble of instruments (including dutor, bulaman, gijjak (in the past); now - tor, kosnay or bulaman, circle). The epic of Khorezm has its own characteristics in terms of the composition of the repertoire. Collective performance leads in the interpretation of epic works. This school, which is divided into two branches named "Shirvani" (Khiva) and "Ironi" (Mang'it), has ancient roots, its own repertoire, the composition of ensembles (Shirvani - narrow, adjacent, circle; Irani - dutor and three-stringed gizjak), style and dialect. , has bright and lively songs, chants and melodies (from 15 to 36). The leading representative of the Shirvani Bakhshi school, Bola Bakhshi (Kurbonnazar) Abdullaev and his children (Norbek, Muhammed, Etmishboy); Khudoibergan Utegenov, a representative of the Iranian school of philanthropy. In Khorezm, epics and epic songs were also performed by women, they were called khalfa-dostanchi, including the epic "Tahir and Zuhra" which became popular among khalfas . Dostons are performed to the accompaniment of hand instruments (Russian diatonic harmonium) and circles. The Karakalpak music school consists of two directions - baksi (in the inner voice style with dutor and gizjak accompaniment) and jirov (in muffled voice style with kobiz accompaniment). Traditional representatives - Kairatdin Utemurotov, Uralboy O'tambetov, Tengelboy Kallyev, Ziyoda Sharipova, Gulbakhor Rametova, Gulnur Hamitova, Zamira Ibrahimova in Baksi; Jumaboy Jirov, Bakbergen Syrymbetov, Jonibek Piyazov, Bakhtiyor Esemuratov and others on pawnbroking.

The role of the epics, which call for goodness, to be patriotic, just, brave, and courageous, and the art of giving in general, is incomparable in educating the young generation in a spirit loyal to our national values. Since the 70s of the 20th century, there have been regular Bakhshi-poet competitions in Uzbekistan. Since 1999, international contests of bakhshi-poets and poets, contests of young bakhshis have been held in the city of Kitab, Kashkadarya. The art of performing arts is included in the educational process of the educational system.

In 2018, by the decision of President Shavkat Mirziyoyev, the International Charity Festivals were held at a high level in the cities of Nukus and Termiz and became one of the major cultural events in the life of Uzbekistan [4].

The inclusion of Bakhshchilik art in the Representative List of World Intangible Cultural Heritage was an important event for the international community. In turn, this decision means that Uzbekistan and UNESCO will have to work hand in hand in the preservation and development of Bakhshi culture.

Now the concept of "Art of Giving" is widely promoted throughout the world through UNESCO. Now this culture will not disappear, on the contrary, it will develop.

It should be noted that international organizations should provide scientific-methodological support to the development of the art of gift giving to future generations, and promote them as masterpieces of world culture. Of course, this process is carried out step by step. Constant attention and support of President Shavkat Mirziyoyev is of great importance in its consistent implementation. Congratulation of the head of the state on UNESCO's decision on the art of Bakhshiki is an unprecedented example.

Thus, the number of objects of our intangible cultural heritage included in this list of UNESCO has reached 10. "Boysun district cultural space", "Shashmaqom" classical music, "Katta ashula", "Askiya art", "Navroz", "Palov culture and traditions", Margilan craft development center: (address - atlas), Khorezm dance - "Lazgi" ", "Miniature art" and "Bakhshchilik art" also took place.

There are still many worthy of the World Cultural Heritage List in Uzbekistan. For example, the national elements of the "Pottery School of Uzbekistan", as well as multinational nominations such as "Traditional style of craftsmanship" and "Rubob playing", "Traditional style of embroidery in Central Asia", "Tradition of telling stories of Khoja Nasriddin" in cooperation with other countries, were included in the list of intangible cultural heritage of UNESCO. will be included in the discussion of the intergovernmental committee on protection.

Thus, in the years of independence, the art of giving, like other national values, restored its centuries-old traditions. Activities for the development of this art form have been carried out. International charity festivals were organized.

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