

EPIC COLLECTIONS IN THE PERIOD OF TEMURI

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Annotation: This scientific article talks about the epic traditions and gatherings of the Timurids and the Middle Ages.

It is known that in the Middle Ages, epic stories were told by storytellers at events in the presence of the rulers and the campaign gatherings of the population. It should be noted that this, in turn, has an educational value.

Such events served the development of folk art and folklore.

Keywords: Masnavi-dostan, oral epic, prose story, meetings, bakhshis.

According to historical data, in the time of Amir Temur and the Timurids, poetry-prose stories and massive epics, which are the product of folk oral creativity, were read by qissakhans, maddohs and bakhshis in the presence of the rulers and the military gatherings of young men.¹

Such gatherings were also organized under the great poet and thinker Alisher Navoi. Navoi's contemporary, Zayniddin Vasifi, wrote in his "Badoye ul-voqoye" that in Navoi's presence, folk tales and epics were regularly read. That is, one day in the great poet's house "Mir (Navoi) " voted:

➤ *Dears, come in. Hear from articles you have never heard of and never thought of!*

Everyone fell silent. Mir Hafiz Ghiyaziddin said to Dehdar:

➤ *You made a false claim. Make your statement now!*

Hafiz first recited a verse from the Qur'an. The people of Majlis came to their senses. Then he recited a ghazal. Ashula began to chant - friend and foe recited blessings in her voice. After that, he started the "Amir Hamza" saga. Then he told a story that he had told, and the people of the assembly lost consciousness. After finishing it, he read the short story "Abomuslim" - he enchanted everyone. At the end of the meeting, he started the epic "Dorob".¹ Therefore, it is true that people in the circle listened to the epics with amazement.

The word epic is derived from Persian and means "story", "story", and "history". In the epic, a certain event is told using the means of lyrical-epic imagery. In it, life and reality are widely covered, one or two main characters participate, and there are many characters. The plot is lively and colorful. Epics were in verse and prose in folklore, and verse in written literature. There are two types of epics in Uzbek fiction, depending on the method of creation. The first type is epics written by representatives of written literature, each stanza consisting of two lines, only in poetic form. An example of this is Yusuf Khos Hajib's "Kutadgu Bilig", Abdurrahman Jami's "Haft Avrang", and Alisher Navoi's "Khamsa". Epics in written literature are written in the weight of Cruz and are the product of individual creativity. More specifically, epics in written literature were created based on the views of a single creative person and traditions formed over the centuries.

¹ Зайниддин Восифий. Бадоеъ ул-вакое. Т.:Ф.Ғулом номидаги АСН, 1979.-Б.80.

The second type of epic is a product of folklore and folklore traditions. According to scientist M.Saidov, the text is an artistic source consisting of poetic and prose fragments in oral epics. Second, the epic should have music (It should be clarified here that a separate major piece of music is not required for each epic.). Thirdly, since the epic is performed by one person, the singer must know how to play the drum or play the kobo. Fourthly, the Bakshi who sings the epic must have a good voice and master the skill of singing.

Researchers call epics a "Syncretic" genre. The word "syncretic" is Greek for united; part means divided into pieces. When it comes to epics, the word syncretic is reflected in the harmony of words, music, singing, poetry, reading, oratory, and acting. The above-mentioned arts are fully combined in the Bakhshis, who sing epics with a centuries-old history, and the art of bada is displayed on the stage.

The word "epic" has another meaning. It means to be talked about, sung, and spoken among the people. So, on the one hand, the heroes who participated in the epics are recorded as characters in the work, on the other hand, they also embody the concept of a person who falls into the mouth of the people and finds fame. As a result, especially positive characters become popular or popular. Consequently, "Alpomish" with a thousand-year history, "Birth of Gorogli" from the "Gorogli" series, "Cunning Princess", "Ravshan" and dozens of epics such as "Kuntug'mish", "Rustamkhan", "Ashiq Garib and Shahsanam" with their heroes for centuries. has a strong place in the hearts of our people.²

Epics were also sung by Bakhshis at the maraka meetings during the Timurid period. In order to become a Bakhshi, it is necessary to become a disciple of a master, to receive special education and to have certain talents.

In the explanatory dictionary of the Uzbek language, the word bakhshi is interpreted as a sage, a singer of epics, and a healer who relaxes and heals. Of course, since time immemorial, it has been required to be wise, intelligent, and responsive to be generous among the people. Secondly, Bakhshi sings folk epics as mentioned in the dictionary. Thirdly, in ancient times, in the imagination of the people, the soothsayers were considered to be the people who used the miraculous property of the word to heal people from various ailments. In the past centuries, people who participated in the bakhshi circle got rid of the pain by hearing the story.

Hodi Zaripov, the founder of Uzbek folklore studies, said that bakhshi is derived from the Mongolian and Buryat words "bakhsha", and "baghsha" and means "Master" and "Enlightener". done That's why gifts were appreciated at all times. In the Middle Ages, Bakhshis were also called "Kissakhans". In folklore, "Bakhshis" are also called buzkashi, soki, Jiro, mirchi, and again.

Bakhshi competitions have been organized over the centuries. According to Bola Bakhshi, during the time of Muhammad Rahim Khan Feruz, hafiz, musicians, and Bakhshi were examined. Those who did not pass the examination were deprived of the right to play music, sing songs and sing epics. These artists have been rehearsing and preparing for the next audition. In 1909, nine-year-old Kurbannazar was called to tell a story before the Khan. Khan asks young Bakhshi for her name. When he said that the boy's name is Kurbannazar, the khan smiled and said: "Your name is not Kurbannazar, but he will bless you with the name Bola Bakhshi." This is the same Gurbannazar Abdullayev who gained fame in Khorezm and Turkmen people under the name "Bola Bakhshi".³

According to the results of studies by famous scientists V. Zhirmunsky, H. Zarifov, M. Saidov, T. Mirzaev, and B. Sarimsakov, epics are divided into types such as proverbs, fairy tales, and songs. Noting that there are differences in the classifications, our scientists generally divided the epics into the following types and classified them.

² http://turizm/kasaba.uz/uz/uzbek_legends_and_mythes/national_heroic_epic_tale

³ http://turizm/kasaba.uz/uz/uzbek_legends_and_mythes/national_heroic_epic_tale

1. *Heroic epics ("Alpomish")*,
2. *Romantic epics ("Ravshan", "Kuntug'mish")*,
3. *Janghnoma epics ("Yakka Ahmed")*,
4. *Book epics ("Ashiq Gharib and Shahsanam", "Sayyod and Hamra")*
5. *Historical epics ("Oysuluv", "Birth of Sahibqiran", "Abomuslim", "Tulumbi", "Shaibani Khan")*⁴

The basis of these classifications is determined by the nature of the events described in the epics.

To sum up, epics are the most complex genre of folk oral art. They reflect our people's historical life, customs, customs, views on social life, from the process of formation as a nation over the centuries.

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⁴ http://turizm/kasaba.uz/uz/uzbek_legends_and_mythes/national_heroic_epic_tale