
Artistic Ideological Education of Future Music Teachers through the Epic of Khorazm

Yakubov Zafarbek

Urganch State University Teacher of the Department of Music Education

Abstract: This article provides information about the theoretical features of Khorezm's epics. Also, comments were made about the possibilities of artistic and ideological education of future music teachers through the Khorezm epic.

Keywords: Khorezm epics, teacher, education, methodology, education system, pedagogy.

Uzbek epic is a very ancient and prestigious symbol of spiritual heritage. Folk creativity, art has a special place in the spiritual development of a person. The development of all arts is based on folk art. From the beginning of mankind to the present day, folk oral examples have been used in the arts such as literature and singing. The most beautiful of these examples is the art of giving. Art not only enriches a person's outlook and thinking, but also introduces him to the world of virtues, goodness, and beauty. Human life cannot be imagined without music. After all, art is one of the most important aspects of human spiritual activity, a great and powerful force that encourages creativity.

Today, in order to widely promote the art of bakhshi and story-telling in our country and abroad, to provide material and moral support to talented young bakhshi, masters of bakhshi, story-tellers, scientists of the field, according to the decision of the Cabinet of Ministers dated April 26, 2018, No. 304 "Road map" for the years 2018-2022 was approved by the decision no. It is planned to control the complete and high-quality implementation of measures provided for in the "Roadmap", to coordinate the activities of responsible ministries and agencies, local state authorities on a systematic basis.

Preservation and development of unique examples of the art of Uzbek poetry and epic poetry, its wide promotion, strengthening the feelings of respect and attention to this art form in the hearts of the young generation, friendship between different peoples. Decision of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to hold the "International Art of Giving" festival on November 1, 2018 in order to strengthen friendship and fraternal ties, creative cooperation, cultural and spiritual relations at the international level. was accepted, and it was determined the need to organize creative meetings of scientists and practitioners of this field between the festival events. In connection with this, an international scientific conference on the topic "The role of the art of giving in world civilization" was organized. The main purpose of holding this scientific conference is to further develop the art of giving and writing epics, scientific study of epics of Uzbek and other nations, scientific cooperation in this regard, cooperation in the field of culture and art, as well as in the field of enlightenment on an international scale consists of expansion.

Epics embody very rich and ancient traditions of the artistic thinking of our people. Bakhshi is a folk storyteller, an artist who sings and recites songs and epics by heart, passing them down from generation to generation. Bakhshi should know the life and culture of the people, the history of the country he lives in, and how to play a certain music, and he should have

thoroughly mastered the art of hafiz. 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 training with diligence and endurance. Bakhshis love to sing epics of various content that glorify loyalty to the motherland, love, friendship, brotherhood, being brave and brave, and heroism.

The epic of Khorezm has its own characteristics in terms of the composition of the repertoire. In almost all regions of Uzbekistan, individual performance dominates in the creation of epic works, but in Khorezm, collective performance is the leader. Khorezm epic is distinguished by its ancient roots, unique style and dialect, bright and attractive songs. In ancient Khorezm, story tellers were treated as lovers, bakhshis, and women as halfas. The word bakhshi should be close to the Persian word "*bakshidan*". When translated into Uzbek, the word from "*Bakhshi*" means "*to give*", "*to forgive*". In fact, Bakhshis have been artistically performing epics dedicated to one event, as if they had experienced it themselves.

The difference of Khorezm epics from other styles is its musicality, well-developed song texts, smooth climaxes of Khorezm epics, as in most Turkic peoples, instrumental preludes, curtain and vocal changes. One of the rarest aspects is that it is a unique style and dialect, a rich complex and at the same time common literary and musical reality.

The tunes and songs in the epics "*Gorogli*", "*Avazkhan*", "*Baziryon*" on the Khorezm road are not inferior to statuses or songs in terms of their potential. Khorezm epic consists of 2 main schools "*Shirvani*" and "*Iranian*". The common feature of both styles is that most of the Bakhshis are literally literate, and after reciting a part of the story, they do not weave poetry when it is their turn to sing, but instead compose the epic with a stable musical text. memorized and used instead. Sometimes they carry his manuscript with them and can use it during the performance.

Bakhshis in the Shirvani style often keep it a secret from anyone, even if they know the name of the epic. And those in the Iranian style sometimes add the name of the name during the story, where the text of the poem appears. Shirvani-style bakhshis sing epics accompanied by dutor, bulomon or gijjak, circles, while Iranian-style bakhshis perform epics mainly with dutor. It also differs from Shirvani in its dramatic mood, simple musical weight, restrained performance, and various jumping movements.

One of the main features of the Iranian style epic tradition is that bakhshi tells epics mainly with dutor. He is often accompanied by a bully or a bully. In some cases, the Bakhsh sings epics in front of the people alone, without musicians. Khorezm epic school has its own traditions and differs from other local epic schools. Khorezm's epics are distinguished by their performance in "*open voice*", serjilo instrumental prelude, curtain and pitch changes.

Bakhshis such as Ahmad Bakhshi, Gurbannazar Abdullayev (Bola Bakhshi), Rozimbek Murodov, Kadir Bakhshi Jumaniozov, Otakhan Bakhshi Matyokubov, Jumaboy Khudaiberganov, Qalandar Bakhshi Normetov, Norbek Bakhshi Abdullayev contributed a lot to the development of Khorezm epic. Kurbannazar Abdullaev (Bola Bakhshi) is one of the people who created a unique school of bakhshi in Khorezm. Kurbannazar Abdullaev knew by heart "*Avazkhan*", "*Ashiq Gharib va Shahsanam*", "*Gorogli*", "*Bozirgon*", "*Khirmon dali*", "*Ashiq Mahmud*", in total about 40 epics. In 1938, Kurbanazar Abdullayev (Bola Bakhshi) was awarded the title of "*People's Epic of Uzbekistan*". He was the first in Uzbekistan to receive such a title.

In short, as time goes by, technology penetrates deeply into people's lives, but people still rely on national spirituality. Our folklore art is past, present and future. The wise, great and eternal heritage of our people will glorify the Uzbek name everywhere and always. Because

at the core of original folklore works is an idea that serves for human perfection. It reflects the eternal history of the people.

To preserve and develop unique examples of this unique art, to promote it widely, to strengthen the feelings of respect and attention to this art form in the hearts of the young generation, and to further strengthen international cultural relations between the peoples of the world. Serves for It is necessary to thoroughly study the history of bakhshi and the art of epic writing, the work of bakhshi and epic writers, to conduct fundamental research in this regard, to restore the forgotten epics, and to pass them on to the next generation.

One of the main tasks in the development of schools of epics is to record performances of bakhshis on audio and video tapes, turn their work into a book, write down epics of Khorezm, and create films from these epics as much as possible. After all, epics, which combine several types of art such as literature, poetry, music and spectacle, are not only a means of education, but also a unique masterpiece of our cultural heritage.

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