

HISTORY OF ORIGIN AND FACTORS OF DEVELOPMENT OF BAYOZ

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Abstract: *This article gives the information about the place of origin, time, and characteristics of Bayoz. Analytical comments are also given about the introduction of Bayoz tradition and its development in our country.*

Key words: *Bayoz, the science of Bayoz, Abu Tammam, literary genres, manuscript, lithograph.*

In Uzbek classical literature, bayozs, which are composed of poets' creations and serve as an invaluable means of their works, have a special value. The importance of Bayozs in Uzbek literature is that, together with famous poets, you can find examples of works of poets who are not famous or who, despite being famous, could not create a devon due to financial difficulties and other reasons. That is why, bayoz can be called a factory that discovers poets. This factory has had a great influence to discover many poets in Uzbek literature.

Bayoz (Arabic - white, whiteness) means a collection of poems.¹ The history of the appearance of bayoz dates back to the long past, and it can be found in Arabic literature. However, there are different views of scientists about the period in which it was created. In particular, some scholars cite the emergence of bayaz as the most flourishing period of literature in the Arab countries in the VIII-XII centuries,² others say that the first bayaz appeared in the period when Arabic poetry developed (750 - 1055),³ according to some sources, the tradition of bayoz was established in the Muslim East in the VIII-IX centuries.⁴ It is noted that it took its first forms in the literature. A. Habibullaev reported that bayozs appeared in Arabic classical literature in the 9th

¹ National Encyclopedia of Uzbekistan. (Letter B) - Tashkent: "National Encyclopedia of Uzbekistan" state scientific publishing house, p22

² Look. History of Uzbek literature. - Tashkent: Science, 1976. p80; X. A. Gibb. Arabic literature (classical period), M., IVL, 1960, p 36-80.

³ National Encyclopedia of Uzbekistan. (Letter B) - Tashkent: "National Encyclopedia of Uzbekistan" state scientific publishing house. p. 22

⁴ Look. Joraboev O. Secrets of textuality of the text. - Tashkent: Tamaddun, 2017. p. 85; Krachkovsky I. Yu. Izbrannye sochineniya. Volume 2. -, L., 1956. p21.

century (poet Abu Tammam).¹ In order to make the above-mentioned periods more clear and come to a single conclusion, a need is felt for a wider coverage of the issue.

It is known that after the introduction of Islam in the Arab lands, new principles and directions appeared in the field of literature, among many other fields. New genres, unconventional approaches to analysis, new poetic tools were formed. Bashir ibn Burd (died in 783) and Abu Nuwas (died in 810) among the Arab poets who caused such an evolution, made a major contribution to raising Arabic poetry to another level during the period when Islam came and began to develop. Even before the introduction of Islam in this country, the field of philology was highly developed, and literature and poetry developed. Many poets were more interested in pre-Islamic poems. Its unique attractiveness and direction fascinated poets. Many poets dream of collecting and preserving these poems, which are passed down by word of mouth, preserve ancient traditions and are likely to be lost, and scientists say that this period is “the period of returning to ancient traditions”.

Finally, the Syrian Abu Tammam (180/796 – 228/843) fulfilled the dreams of the poets of his time through his work “Kitab ul-Khamasa” (“The Book of Courage and Glory”)² and founded the tradition of Bayazism in literature. When composing the book, the poet includes his own poems as well as the poems of poets who lived before him, and divides the work into 7 parts. Each part contains only poems belonging to a certain genre. And this work of his is very famous and inspires many poets.

After Abu Tammam, the poet who wrote “Khamasa” for the second time is his student Al-Bukhturi (206/821-284/897). He perfects the tradition started by his teacher. His work is divided into 176 chapters and includes the works of about 600 poets who lived before and after Islam. He separates the materials differently from his teacher. In this way, the tradition of Bayozism was formed and began to develop.

Additionally, at the time when these works were created, no one called him by the term bayaz. However, the works of poets who lived in different eras in the collection, and the variety of materials, mean that this work is a collection that is currently being referred to as Bayaz. So, when talking about the period of creation of bayoz, it is appropriate to say that their first example was created in the 9th century. The tradition of Bayozism, which was created and flourished in the 9th century, gradually began to spread in the countries ruled by the Arabs. Among the poets of Central Asia, there was also a desire to preserve classic examples of poetry, to collect

¹ Habibullaev A. Literary source studies and textual studies. - Tashkent: 2020, p. 10

² Look. History of Uzbek literature. - Tashkent: Science, 1976. p. 81; Khan – Faxuri_ Istoriya arabskoy literatury, kn. 2, M., I ed -v a Inostr. lit-ry, 1961, p 5.

a bouquet of their favorite poems in one place. For this reason, after entering Central Asia, this tradition became more advanced. It is not yet known when the first example of bayaz appeared in this area.

However, according to the information given in the sources, it is noted that there is a tradition of making bayaz in the territory of Central Asia even in the 15th century. Among the bayozs preserved in our country, the oldest one is considered to belong to the 15th century. This bayaz is preserved in the Institute of Manuscripts named after Abu Rayhan Beruni with the inventory number S 100 (249) and was compiled in 867/1442. It contains 22 ghazals, poems and poems by Iranian, Indian and Central Asian poets.

Although the tradition of making bayoz was formed in Central Asia in the 15th century, the peak of its development was in the second half of the 19th century and the beginning of the 20th century. During this period, the traditions and experiences that have been accumulating for centuries have risen to a new level. Bayozs, created before the 19th century, mainly contained poems of different genres by poets living in different eras, but by the second half of the 19th century, they were not only a favorite collection of poetry for fans of poetry, but also served as a guide for specific purposes.

Folklore samples in some bayozs which kept ancient traditions, some epics of Navoi's "Khamsa" epic, mathematics, philosophy, laws and regulations of Islam, stories about prophets (some of them without jobs), trading issues, examples of submissions to kings, fears and etc. are included. This proves that in those times bayozs were not just a means of aesthetic pleasure, but also served as textbooks used in madrasahs to teach the learners.

In general, although the origin of bayoz goes back to Arab countries, after entering our country, its creation became a tradition and rose to the level of art in the 19th century. Expanded in terms of structure and scope of the topic, it served as a necessary necessity for most representatives of the society. For this reason, the bayozs created in this period are much more numerous and diverse than in other periods.

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