

## The Nation's Immortal Epic

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These immortal works of the world's cultural heritage show us that humanity has the same genealogy, historical roots, and noble ideals, and therefore, the aspirations of the representatives of different nations and peoples towards the future are also common. If we do not work together today to save this unique art, tomorrow will be too late, future generations and history will not forgive us"

Sh. Mirziyoev,

The President of the Republic of Uzbekistan.

### Abstract

This article provides information about the poetry that has been living among the people and its unique type - the epic school, and its place in the education of young people.

**Keywords:** Heritage, folklore, narrator (of folk tales), "Alpomish", heroic education, Uzbek epic, unique art.

### Introduction

Folklore is poetry created by the people and living among the people. It reflects people's centuries-old work, social and domestic life, knowledge and imagination about life, nature, and religious beliefs. Folklore expresses people's high philosophical views, dreams, aspirations, poetic fantasy, as well as the world of rich thoughts, feelings, experiences, strong protest against tyranny and oppression, dreams of justice and happiness. Folklore is an oral artistic creation that arose in the process of the formation of human speech.

Folklore is an integral part of the culture of the Uzbek people. Genre diversity of Uzbek folklore, richness and originality of artistic tools used in glorification of universal ideas constitute a huge spiritual and artistic treasure of our nation. The history of our nation, its domestic life is vividly reflected in it, the highest and noblest human qualities, human happiness, self-sacrifice and heroism for the sake of the country's peace and freedom, loyalty in friendship and love, diligence and honesty in work are glorified, treachery, laziness, and cowardice are condemned. Folklore is constantly developing, its main feature is that it is created and performed collectively by the masses. This feature determines the large number of variants, popularity, traditionality and anonymity of folklore works.

Uzbek folklore is extremely diverse in terms of genres. They differ from each other in their size, performance method (individual or collective), music and participation of movement.



Many Uzbek literary and folkloristic scholars have contributed to the collection, research and preparation of this rich and colorful heritage. Regular recording of samples of Uzbek folklore began mainly in the 20s of the last century. This important work was initiated by Uzbek scientists and poets Ghozi Olim Yunusov, Ghulom Zafari and Elbek. In the mid-20s, the founder of Uzbek folklore, a great folklorist scientist Hodi Zaripov led the collection of folklore materials and scientific researches. On the initiative of the scientist and with his personal participation, epics from the repertoire of great epic poets such as Ergash Jumanbulbul ogli, Fazil Yoldosh ogli, Polkan were recorded in folklore expeditions. Large epics such as "Alpomish", "Shirin and Shakar", "Murodkhan", "Orzigul", "Malikai Ayyor", "Ravshan", "Kunduz and Yulduz" were published in the early 30s of the last century. It was presented to the heirs of its creators. These publications serve as a basis for further research and publications.

The Uzbek folk epic has gone through a long historical development. The roots of the ancient Turkish epic go back to the times of the Sakas and the Massagets. The epic works of Turkish folklore created before "Alpomish" have reached us episodically through various historical sources, along with such epics as "Tomaris", "Shiroq", "Siyovush", "Zariadr and Odatida", "Striangiya and Zarina", and it is not far from the fact that they have existed side by side.

The influx of tribes into Movarunnahr and Khuroson and merging with the settled local population, the clash of cultural traditions and the subsequent gradual harmonization, the evolution of the Uzbek nation, spurred the development of folklore and its leading genre, epics, and life itself created many new plots. During the first millennium AD, the masterpiece of the new Uzbek folk epic "Alpomish" was created in the 10th-11th centuries. Most of the currently recorded Uzbek epics were created in the 12th-17th centuries. The 17th-20th centuries were the most productive period of traditional folk epics. Some epics formed huge cycles ("Alpomish", "Gorogli").

Among them are heroic epics with the most ancient roots, in particular, the cycle of epics "Alpomish" and "Yodgor". These epics were created as an epic expression of clan relations, lifestyle, and customs of Uzbek tribes who lived a nomadic or semi-nomadic life in the distant past. The epics show the union of local tribes striving to unite in order to create the first statehood, and their heroic struggle against external enemies. Especially in "Alpomish", which is the golden age of Uzbek epic, the life style, dreams, hopes, patriotism, will, and spirit of the Uzbek people of that historical period are expressed in a heroic idealized form, but expressed extremely vitally.



Another great era of Uzbek epics is formed by epics described as Romanic in folklore. They are divided into several groups according to the topic: military-romantic epics (for example, "Yusuf and Akhmad", "Alibek and Valibek"), heroic-romantic epics (the cycle of epics "Rustam" and "Gorogli", "Akhmad"), loving-romantic epics ("Kuntug'mish", "Ravshan", a number of Khorezm epics), social and household epics ("Sokhibqiron", "Qironkhon", "Orzigul", "Erali and Sherali", "Shirin and Shakar") and book epics ("Farkhod and Shirin", "Layli and Majnun", "Bakhrom and Gulandom", "Vomiq and Uzro"). These epics are usually dedicated to fairy-tale romantic adventures of heroes, and although fantastic events take the leading place in their plot, they are based on certain life events and relationships lie.

The epic "Alpomish", a unique masterpiece of folklore, is a heroic work passed down from generations to ancestors, which shows the identity of our nation.

This epic teaches us such good qualities as patriotism, nobility, steadfastness, love, faithfulness and loyalty.

In the book of the First President of the Republic of Uzbekistan, I. Karimov, "High spirituality is an irresistible force", the work "Alpomish" was highly evaluated and the following comments were made: "This immortal folklore was created by our people during the ages, took care as their faith, a lot of generations were brought up on the basis of the epic of "Alpomish", realized identity, had incomparable spiritual wealth.

So, as long as we have a nation, it is necessary to research and study the school of epics and their place in the cultural and political life of the people with the activities of the people's gifts" [1:32]. When our writer Oybek called Bakhshis "treasurers of the riches of folklore", he probably meant that the emergence and development of the highly professional art form of folklore - epic and folklore writing is connected with the name of Bakhshis. Bakhshi is one of the rare works of art, embodying the qualities of the people, reviving their feelings, wishes and life in epics and folklore collections, and bringing them back to the people themselves [2:37].

Uzbek folk epics were first classified by V. M. Zhirmunsky, Kh. T. Zaripov, M. Zaripov, B. I. Sarimsakov, and were divided into three types: heroic, romantic, and historical epics. Ergash Jumanbulbul ugli, such poets as Islam, Polkan, Abdullah, Umir, Bola Bakhshi, Onabibi Otajonova, Niyozjon Musaeva are the artists who sings, memorizes and passes down epics from generation to generation. Their works are commendable.



The epic "Alpomish" that we want to interpret and analyse, which has come down to us in its pure form from of heroic epics, and is of great importance in the development of art and culture of the Uzbek people. The epic "Alpomish" is a heroic epic that embodies the ideals of humanity and justice, and is a unique masterpiece of the Turkic peoples. Among the copies of the epic, the version recorded from the oral version of Fozil Yoldash ugli is considered complete and perfect in terms of content and form [3:42].

High humanity, justice, true friendship, high ideals such as loyalty to love and sense of homeland are sung, and Hakimbek - Alpomish is one of the main characters of the epic.

The folk character of the work, i.e. the epic, is that the people created the hero Alpomish in their imagination as "he cannot be burned by fire, he cannot be pierced by a sword, and he cannot be shot by a rifle".

Today, in the rapid process of the disappearance of kindness among young people, the icon of Alpomish continues to serve as an educational school for our youth.

For example, Hakimbek, based on his knowledge, considers the habits characteristic of philanthropy to be generosity and appreciates it highly: "When a guest comes to someone from time to time, if he holds the guest's horse, gives him a place, and sends him away with pleasure, this person is stingy, if he gives zakat from his property, this person is generous, if he does not pay zakat, he is stingy" [4:42]. In fact, Alpomish is an inexhaustible source of people's memory, people's artistic genius, people's spirit, people's philosophy, people's traditions and hymns, and advice. The epic "Alpomish" has been one of the most beloved epics of our Bakhshi poets, which they sang with great enthusiasm. At the moment, the listeners, in addition to highly evaluating the epic, listened to it without getting bored, no matter how long it was sung in the performance of talented bakhshis.

According to the information, the famous epic poet who lived in the second half of the 18th century and the first half of the 19th century once sang the epic "Alpomish" for three months without tiring [5:10].

Another educational significance of the epic "Alpomish" is that it was created by our ancestors not for reading like other traditional epics, but for singing. With a colorful, sonorous melody, and sometimes a melancholic one, it shakes the heart, only when you listen to the art that shakes the soul, its artistic power, the power of divine influence, as well as its qualities in understanding the identity of the nation manifest themselves. According to the folklorist scientist M. Murodov,



when Kadir Bakhshi sings "Alpomish", you can imagine the strong man riding the Boychibor vulture in order to save his bride Barchinoy, to reach her beauty, the majestic majesty of Hakimbek, his ability to control himself on the horse, cheerfulness, and joyful movements, when Alpomish gets ahead of his rivals and sets off, the horse's hooting starts. That's why while listening to "Alpomish" near Kadir Bakhshi, the scenes of the epic passed before our eyes like a picture of a movie. [6:4].

"Alpomish"'s brilliant, perfect idea, elegant and beautiful artistry, colorful, pleasant melodies, pleasant voice and priceless performance of "Alpomish" are harmoniously combined with all the elegance of the epic. This is the reason why traditional folk epics, including "Alpomish", have become important values in the fate of our nation. For example, let's take the idea of patriotism and loyalty to the country in the epic. Alpomish's greetings to the motherland with the help of goose in the prison, during captivity, the emigration pains and sufferings of Barchinoy, Kaldirgoch, Yodgorbek's are more vividly reflected in the pictures of the heroes' meetings on the road.

Alpomish: He talked to the goose for a few days, the goose's wounds healed, he began to fly and soar.

Hakimbek wrote a letter to the people of his motherland saying, "If you deliver the message of my life, you will send it to the motherland, after writing it to the goose wing messenger:

I have a golden charm tied around my waist,

God forgive me, I made a mistake,

I have a father as Boyburi in the land of Kungirost,

Of course, give my wish to my father.

I cry, I have pain in my heart,

I have a hut in a ruined land,

There is a mother who fed me with her milk,

Of course, please fulfill my request my mother.

How long have I been a drummer among my people?

Beautiful Barchinoy became shriveled,

Grant my wish to my beauty, lonely goose.

You can quote as many scenes as the joy of the homeland is connected with the value of the motherland from the epic that deeply reflect the feelings of patriotism, and kinship.

The epic "Alpomish" has always been a work loved and listened to by the people. In 1939, the famous Uzbek poet Hamid Olimjon, as the chairman of the board of





the Union of Writers of Uzbekistan at that time, invited the Bakhshis to Tashkent and did good work in order to listen to the Bakhshis and write down the folk oral creation, which is considered the spiritual state of our ancestors.

In particular, he spent three years working hard on the epic "Alpomish", which is considered a folk heroic epic, and finished it in 1939. He highly marks the artistic talent of the singer and worker of the epic Fozil Yuldosh in folklore. When he wrote about the epic "Alpomish" in the preface, he wrote that "we have not seen anybody who equals to the noble poet Fozil Yuldosh ugli in knowing the old Uzbek folk heroic epics and singing them in keeping the epic technique", it is true that he meant the "Alpomish" sung by the poet Bakhshi.[7:117] .

The epic "Alpomish" prepared for publication by Hamid Olimjon is more perfect than the scientific and public editions of folk epics, in which the researcher shortened this epic consisting of fifteen thousand verses and published it publicly. The hero of Uzbekistan, the national poet Abdulla Oripov always repeated one word: "Great deeds remain from great people, because they leave spiritual treasures to the people" and as a proof of this word, he wrote the following thoughts in the selections published on the occasion of the 100th anniversary of the great poet Hamid Olimjon: "As a poet and a person, Hamid Olimjon did countless great things to glorify the spiritual values of our nation. In 1939, he prepared and published the epic "Alpomish". And that was, without a doubt, bravery. Unfortunately, not long after that, in January 1952, this epic was banned again due to pressure. "Alpomish" was blessed with bright days only with the honour of our independence and the First President". [8:8].

According to scientists, there are currently about forty versions of this epic. Three of his versions created in the Surkhan oasis were recorded by representatives of the Sherabad epic school - Umir Bakhshi, Mardonaqul Avliyoqul ogli and Abdunazar Poyonov, and published as a book. The total length of the manuscript is 600 pages, the poetic part is 14,230 poem lines. This epic, presented to readers in a polished and filled form, reflects the dignity, pride, nobility, love of the country and great pain of the Uzbek. The book "Alpomish", which contains 400 epics, was prepared and published, and is being given to those who start a new family.

Of course, reading and observing the epic "Alpomish", which is one of our values that perfectly embodies common human feelings, which is a unique work both in terms of its content and the study of life and human problems, and the exemplary aspects of the lives of the heroes will provide great spiritual enlightenment for young people.



In today's rapid processes, education of young people has been raised to the level of state policy, many measures have been established to properly organize their free time, to widely promote reading among young people, and positive results are being achieved.

In conclusion, it can be said that today in our country people are working hard in order to preserve not only the immortal heritage of our national culture "Alpomish", but also the rare art of bakshis, and organizing international conferences to inherit it to the future generations. The Republican Center for the Art of bakshis, the Fund for the Development of the Art of bakshis, the preparations for the publication of 100-volume "Monuments of People's Creativity" and the establishment of the honorary title of "People's Bakhshi of Uzbekistan" will be remembered by our people as unique bright examples of ensuring the viability of national values.

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