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## THE IMAGE OF ALPOMISH IN THE WORKS OF SHAFLOAT RAHMATULLO TERMIZI

**Abstract:** "Alpomish" is a national hero of the Uzbek people, no artist has not sung and praised Alpomish. Alpomish has been around for centuries. The creators keep coming back. One of such artists is Shafloat Termizi, a passionate and versatile artist of the Surkhandarya oasis, one of the young successors of the Termezis.

**Key words:** Alpomish epic, Kungrad tribe, Kodir bakhshi, Shoberdi baxshi, Chorsha bakhshi, folklore.

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### Introduction

Influenced by Uzbek epics, in the early twentieth century, Tajik versions in the form of fairy tales and legends also appeared. Bamsi Bayrak, part of Kitabi Dadam Korkut, an important monument of the medieval Oghuz epic, is close to Alpomish in plot and composition. Alpomish is one of the rare and extraordinary artistic events in the history of world aesthetic thinking. Its uniqueness and uniqueness lies in the fact that this great epic, created in antiquity, has been sung by bakhshis for centuries and has come down to us orally in vivid epic traditions. That is why today it is a great gift of antiquity, the general outlook of the period in which it was created, as well as the objective state of the spirit of the people in the conditions of living traditional creativity and performance. The literary monument "Alpomish" is considered to be a form of folklore based on the ancient epic traditions of the Turkic peoples a thousand years ago. However, in fact, the oldest layers of the epic "Alpomish" reflect the artistic interpretation of the processes that took place in our country in the centuries BC. As the Kungrad tribe moved to different regions and became part of the newly formed peoples, the epic spread to other tribes and peoples, was reworked according to their epic traditions, and eventually

became the epic of each nation whose ancestors participated in its creation. Copies of the epic "Alpomish", which have survived in the oral epic tradition, were created in the 9th-10th centuries. However, this conclusion does not deny that the mythological and historical-life roots of the plot and the leading motives that form the basis of the epic date back to ancient times - BC. The plot of the epic contains pre-Islamic views and a mythological layer. The mythological layer in it is cad. are artistic and idealized aspects of life.

### Analysis of Subject Matters

The epic "Alpomish" is the golden heritage of our people, which from ancient times has served to educate people in the spirit of pure human qualities. The epic also puts forward a number of advances in the physical development of young people, military patriotism, bravery, heroism, which are valuable and important for all generations.[1.288]

One who has not sung "Alpomish". There is no Uzbek who has not listened to Alpomish. It is a generalization of the classical lessons that make up the epic hero, the cradle god who cleanses the conscience, the navo tahlam that cooks the zuvala, the incomparable veteran who glorifies the motherland and the motherland.

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"Alpomish" has a special place in our spiritual values. It embodies the spirit and pure heart of our people. The positive heroes in the epic fascinate us with their pure human qualities.

"Alpomish" is a national hero of the Uzbek people. Alpomish has been around for centuries. The creators keep coming back. One of such artists is Shafoat Termizi, a passionate and versatile artist of the Surkhandarya oasis, one of the young successors of the Termezis.

The image of Alpomish is not unfamiliar to Termez, because it is safe to say that from an early age he was accompanied by a drum. In particular, let's take a look at the poet's poem "Alpomish" about folklore.

Alpomish, the king of the Alps who entered the thousand,

The world is attracted to you, Alpomish.

Alpomish,

The great symbol of the country is the fish, Alpomish,

Your own everlasting victorious people, Alpomish.

"Alpomish" has its own reasons. First of all, it tells the story of the Uzbek people from the long past life of its bell seed. These are the factors that ensure its closeness and vitality to our people. The image of the heroes in it reflects the courageous image of our people. They are manifested in their vital, natural appearance. For example, Alpomish is brave, tanti, full of strength. However, the story also shows that she was simple, confident, and had the ability to turn away from her covenant because of her father's advice or Kultay's bitter words, and of course, the role of her sister Swallow was very impressive.

What did you do?

Able, Chorsha, Shoberdiday descendants

These brave hands are the fruits of your delight,

The great symbol of the country is the fish, Alpomish,

Your own everlasting victorious people, Alpomish.

Epics like "Alpomish" introduced a number of creators, in particular, the role of the brave and talented people of Surkhandarya, such as Kadir Bakhshi and Shoberdi Bakhshi, is significant. The brother of Shafoat Termezi, the man we are talking about, is the person who, in a sense, was the main reason for his love for the doston and the dombra. The brother of Chorsha Bakhshi Shafoat Termizi, who was one of the famous Bakhshi of Surkhandarya in his time, says about him: was inseparable from the mbira. He practiced witchcraft on my face, fell into the mouths of great witches, and quickly became known. In particular, Sherabad, inspired by the famous son of Mardonakul Avliyokul, became one of the leading Chechen bakhshis of the region.

## Research Methodology

Chorsham Bakhshi has many self-woven compositions and poems. He was a master of more than forty folk epics. His epic Toshbosar is a folk novel with a truly deep plot and unique meaning among the modern Uzbek epics I know. Several new epics of Chorsham Bakhshi in the Alpomish family have been written by Surkhandarya scholars and some of them have been published. It will be a book even if Bakhshi collects his own poems and poems published in the local press. Such a talented man passed away ten years ago. I hope that there will be more research on how to pass on this great vocabulary to the people, to future generations.

The reason for my interest in poetry and word magic. I can say that the drum is my first teacher." [2.11-12]

Seven, seventy, a hundred years in prison,  
You really suffered in captivity.

Even then you stood firm in the faith,

The great symbol of the country is the dead fish, Alpomish,

Your own everlasting victorious people, Alpomish.

If we pay attention to the epic, Alpomish goes to Kalmykia in order to save Barchin, and there he defeats a few ninety alpins and reaches Barchin's vision, but the evil old Surhail, who cannot bear it, defeats him with cunning. He remained in a foreign prison for many years, and the poet Termizi described such events beautifully in his poems.

The time has come, the decision found in the right place,

Erk's enemies found irreparable damage.

Uzbekistan has found a free homeland,

The great symbol of the country is the fish, Alpomish,

Your own everlasting victorious people, Alpomish. [3.16]

emphasizing that behind all the hardships Alpomish has experienced, there is such a great symbol of the country.

O Alpomish, you are the verses of courage,

Oh, Oybarchin, you are loyal bayots.

Your life is an eternal example,

The great symbol of the country is the fish, Alpomish,

Your own everlasting victorious people, Alpomish.

He praises the image of Alpomish as a symbol of courage and the image of Barchin as a symbol of devotion, and describes his life as an eternal epic. In general, the image of Barchin in the epic is ideologically and aesthetically complete. She emphasizes that in addition to being beautiful, she has become a symbol of highly educated, spiritually rich and intelligent women.

I looked after the lamb as Kultay on your hills,

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At your wedding, I was a monument.  
I flowed with Boychibor in the latitudes,  
The great symbol of the country is the fish,  
Alpomish,  
Your own everlasting victorious people,  
Alpomish.

While singing the epic, the poet says that Kultay-u and Boychibor's place in Alpomish's life is incomparable, and praises the courage of Boychibor, who accompanied him in the steppes and deserts.[4.17]

### Analysis and results

"In the image of the invincible hero of our people - Alpomish, we see the spiritual image of today's Alpomish - our great sons who are able to protect our country from evil eyes, calamities, and, if necessary, are ready to sacrifice their lives in this way. We believe that each generation will cherish this heroic epic and pass it on to future generations. No force can defeat the nation that sang this heroic epic and put it in their hearts and minds," said the First President of the Republic of Uzbekistan I.A. Karimov. [5. 87]

In recent years, based on the proposals of the President, a number of effective measures have been taken to further study and promote the ethnography of the oasis, folklore, handicrafts, applied arts. Such important educational work, scientific researches and studies are still being carried out consistently. The writing of a more advanced version of the epic "Alpomish" is one of the exemplary works in our region on the deeper study of folklore, in particular, epic poetry. It is now a tradition in our oasis to add the epic "Alpomish" to the bridal bouquet.

In the words of President Islam Karimov, "Alpomish" is a heroic song. This song will be epic in the languages of our future generations.

In short, Shafoat Termizi has created a fruitful and prosperous work in folklore, which, of course, led to the peak of creativity in the family environment, that is, growing up surrounded by the traditions and patterns of baxshi 'Imaydi.

Shafoat Termizi strives for originality and originality in any subject, especially in the field of folklore lived in and created.

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