

## ABOUT TASHPOLAT AHMAD'S EPIC WRITING SKILLS

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### ABSTRACT

This article analyzes the epic poem "Ustoz Hafiz va Shinavanda Shah" written by Tashpolat Ahmed, a talented poet from Bukhara and a cultural worker in Uzbekistan, and as well as it reveals the poet's epic writing skills.

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This article analyzes the epic poem "Ustoz Hafiz va Shinavanda Shah" by Tashpolat Ahmed, a talented poet from Bukhara and a cultural worker in Uzbekistan, and reveals the poet's epic writing skills.

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While reading the poems of by Tashpolat Ahmed, the beloved poet of our country, who's poems are product of almost fifty years of work, in which we can feel the love of to the country, the various events of the great land, the great scientists who amazed the people, various landscapes and wisdom in each of them. Sincerity in his creations is - a success for a poet. Tashpolat Ahmed is the owner of these achievements and sincerity. This feature is may evidently be noticed in his works.

The master poet showed his artistic skills by being able to use his pen on various topics, which can be clearly seen in his more than twenty books. In particular, the theme of the king and the artist inspired the artist, and as a result, the epic "Ustoz Hafiz va Shinavanda Shah" was created.

"When the poet narrows the form of the poem to the waves of the heart, he takes a wider scope and turns to a large genre - epic, so that the reader now has the opportunity to perceive and observe the subject in a deeper and more detailed way," writes the poet S.Vahidov in the article "Mirror Tales of Different Fates" . [4, 122]. For this reason, the work "Ustoz Hafiz va Shinavanda Shah" written under the influence of narration was written in the epic genre. The epic is written in the style of dedication to the poet's famous singer and musician, composer friend Olmas Rasul, in a skillful and impressive narration.

As noted by the national poet of Uzbekistan, Jumaniyaz Jabbarov, the above mentioned work "fascinates the readers in terms of its compactness, the ability to perfectly express the depicted period with few words." Professor O. Safarov believes that this work is a poetic tale built on the basis of a folk tale. In fact, the plot of the work is closer to a poetic tale than an epic in terms of expression.

The events in the work take place in Bukharai Sharif, which is considered the hometown of the poet. The artist creates a composition in the depth of his own space and time:

Bukhara Sharif  
hokisoro is sincere  
It's past status  
a beautiful singer.  
After all, he is  
high feeling singer,  
I mean, madder  
a forty-year-old musician.  
If he pulls a bow,  
when it comes to singing  
Even while fixing  
tubercular hearts too.  
Rubob, dutorin tune  
hugs the towers  
There was a flood and there was a dance  
heavenly talents too [4, 190].

The king was pleased with the music played and the songs sung by this musician. As he intended that God would give him a son, and that he would give his son as an apprentice to this mughanni, the king's wish came true because he sincerely intended and asked. He was overjoyed and wanted to fulfill his intention, when his son was seven years old, he called Hafiz and handed him over to him:

"You know," said the king.  
I appreciate your art  
My treasure is open to you  
whatever you want.  
My wish is:  
my only child  
I say let it be like you  
singer and musician...

In this way, the king gave his son as an apprentice to Hafiz. The prince is also very intelligent, he learned everything the teacher taught him. The young student won the love of his teacher, gradually became famous, and his name spread. Hearing this, the king called a council one day, gathered all his servants and asked them to tell the truth about the disciple's success or failure. At the request of the father, the son played various sounds: tanbur, dutor, gijjak. Some of the ulama rejoiced, while others said "wow" and "oh" and shed tears. But for some reason the king, who was not satisfied, was angry and hated Hafiz without saying a word:

"Is that what you taught?"

he looked at Hafiz.

- So, it's my fault, illo

God help me,

He bowed and said,

shivered and blinked.

"Executioner!" he shouted

The king, offended by this answer,

- Sorry, my son's life

if you spend it in vain.

Hafiz begged the king for his life when the head was ordered to be separated from the body. After the birth of his child, the father relented, forgave the musician and demanded to tell the truth. Hafiz revealed a great truth:

That's what I'm talking about

the teacher continued,

In the body of my student

flowing king's blood.

Therefore, it is not enough for him

sincerity, passion,

He is a prince after all,

the future sultan of the country!

Indeed, there is an unwritten law of art that if God does not give divine grace to a person's heart from infancy, no matter how hard he tries, he cannot become a true artist. In the course of events, the king drew a conclusion from this and put a robe on the hafiz, and holding a musical instrument in his hand, he prayed that his tunes would make everyone happy and that God would help him in this. The poet ends the poetic epic and summarizes it as follows:

O Ahmadi, my beggar

when bowing down,

Madness, madness

leave your heart alone.  
Who has divine light,  
light the lamp,  
Pure sururin waves  
let the hearts spin...

The essence of the epic lies in the idea of a person finding his way under the divine gaze, of attaining true perfection. Poet Tashpolat Ahmad emphasizes in the work that inspiration and poetic enthusiasm should never leave the creator, and how important it is for real poetry. Only then will he be able to write works with a sharp pen that can find their way into the hearts of the people.

The poet appropriately used diagnosis and exaggeration. As he describes his image to the musician, to the tune he plays "What a beautiful picture it created with the swans chirping and then gurgling in the clear, clear springs of Chashmai Ayyub". We can find exaggeration and allusions in most parts of the poem.

A person of perfect nature wants to see perfection, mature regularity and harmony in everything. His dream is to rid the world and himself of defects. Since the human soul is thirsty for perfection, art and literature have served to quench this thirst, expressing the miraculous waves of the human soul, joy and happiness. The human soul is nourished by art and can show all its power in art. Art and literature are related concepts. They develop together, complement each other and help each other. The object of all was man, the study and purification of man. Although divine ideas are sung, literature is an expression of the human soul. After all, God is also in the human heart [6].

The poet was able to convey such an idea to his reader attractively and reliably through the epic. People's poet of Uzbekistan J. As Jabbarov noted: "Tashpolat Ahmad was able to say his word on this topic." He found it and said what he wanted. Scenery, discussion, conversation and philosophy are in their place" [5, 190] .

The conflict between the characters in the work, especially the relationship between the king and the artist, is looser, and at the same time, it arouses a little distrust in the reader. When the king called the executioner in anger, he immediately changed his mind, taking into account his son's words, and not only freed Hafiz from punishment, but also put a robe on him. It is here that we can see that the conflict, the conflict between the characters, is not fixed. At the same time, epic art is not far from narration. The composition is built on the basis of a single story. The allusion and poet's style in it increased the artistic value of the work.

In conclusion, the poet, who is the owner and mediator of such wisdom, was able to clearly and clearly convey his views and thoughts to the reader through the epic. The reader who reads it can easily imagine the development of events through the visual

tools provided by the creator. The work is significant for its nationalism and subject matter.

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