

## THE PLACE AND SIGNIFICANCE OF THE EPIC “OGUZNOMA” IN THE LITERATURE OF THE TURKISH PEOPLE

Kalandarova Dilafruz Abdujamilovna  
Scientific Advisor, PhD, Associate Professor of Tashkent State  
Pedagogical University named after Nizami

Tilovkabilova Sevinch Davronboevna  
Tashkent State Pedagogical University Named after Nizami  
Second Year Student of the Faculty of Uzbek Language and Literature

### ABSTRACT

In this article are given, the importance of the “Oguznoma” epic, which is one of the ancient written sources among the Turkic peoples, brief information about the epic, the personality and art of Oguz Khan, and the works created about him.

**Keywords:** Oguznama, Oguz Khan, image, Turkic peoples, personality, plot, epic, art of the work.

### INTRODUCTION

The work “Oguznoma”, a common monument of all Turkic peoples, is important in studying issues related to the history, culture, literature and language of the Turkic peoples. There are mainly two ancient manuscript copies of this work. The first reflects the features of the Karluq-Uighur language. This epic work is about the Oghuz, one of the main core parts of the Turkic peoples, their formation, genealogy and legendary ruler Oghuz Khagan, written in Uyghur script.

### RESEARCH METHODOLOGY

The original copy of the forty-two-page work was copied around the 15th century and kept in the library of the Golden Horde Khaghan Tokhtamish. The work is currently kept in the “Turkish Works” section of the National Library in Paris. This copy of the manuscript contains some features related to the religion of the Blue God, and elements related to Islam and Buddhism are almost absent in the work. Accordingly, experts define this copy as the oldest copy. The second ancient version of the legend about Oghuz Khan is found in the book “Jome’ al-Tawarikh” by Rashiddidin, who lived in the 14th century. The work contains several legends and legends related to the emergence of Turkic peoples and the naming of twenty-four Turkic peoples. Among them there is a legend dedicated to the Oghuz Hagan. Also, two manuscript copies of the work arranged in Arabic script are kept at the Institute of Oriental Studies named after Beruni of the Academy of Sciences of Uzbekistan. These are copies copied in later periods.

### ANALYSIS AND RESULTS

It should be noted that Abulgazi Bakhadir Khan could find the first written sources about the birth of Oghuz Khan in the work «Shajarayi Tarokima». In this work was written: “Qoraxonning ulug’ xotinidin bir o’g’il bo’ldi. Ko’rki oy, kundin ortiq, uch kecha-kunduz onasini emmadi, har kecha ul o’g’lon onasining tushiga kirib aytur edi: ey, ona musulmon bo’g’il, agar bo’lmasang, o’lsam o’lurmen, sening

emchagingni emmasmen teb erdi, onasi o'g'lini qiya bilmadi taqi Tangrining birlikina iymon keltirdi va andin so'ng ulu l o'g'lon emchakni emdi va onasi ko'rgan tushini va musulmon bo'lganini kishiga aytmadi taqi yashirdi. Qoraxon zamonida kofirlikda mahkam erdilar kim, agar otasi musulmon bo'lganin eshitsu o'g'li o'lturur erdi va o'g'lining musulmon bo'lganin eshidsa otasi o'lturur erdi, ul chaqda mo'g'ulning rasmi andag' erdikim to o'g'lon bir yoshga yetmaguncha anga ot ko'yimaslar erdi, o'g'lon bir yoshga yetdi ersa, Qoraxon elga savun soldi taqi ulug' to'y qildi, to'y kuni o'g'lonni maracha ichiga kelturub Qoraxon beklarga aytdi: bizning bu o'g'limiz bir yoshga yetdi, emdi mung'a ot qo'yursiz teb, beklar javob bermasdan burun o'g'lon aytdi: mening otim O'g'uz turur teb, o'shal bir yashar o'g'lon anda ravon kelib tilga, tedi: bilinglar ayon, otim turur O'g'uz, Xisrav nomvar, bilinglar barcha axli hunar..." [3. 5-6].

There are different versions of "Oguznoma". Abulghozi Bakhadir Khan preserves its most common version in the work «Shajarayi Turk» (1669). One of the twelve chapters of "Kitobi Dadam Korkut" ("Korqut Ota Kitobi") is called "Oguznoma". "Oguznoma" was translated into many languages, including German (1815), Russian (the first time - the end of the 19th century; the second time - 1959) and other languages. Linguist Bakhtiyor Isabekov prepared the original text of "Oguznoma" in Uyghur script and its version translated into Uzbek and published it in 2007 [2. page 86].

The time of the creation of the work cannot be connected with the period from which the epic was copied, that is, the 15th century. The events described in the work, the myths in it are very old. Accordingly, the researchers put forward views that the work was created in the 2nd century BC [2. page 86].

The saga summarizes various signs of the life of the Turkic people from the earliest times to AD. Mythical representations of the history of Turkic tribes and clans have an important place in it. "Oguznoma" is an epic that describes the events from the birth of Oghuz Hagan to the last period of his old age in short plots. Accordingly, it can be said that this work is connected with the name of Oghuz Hagan, fragments of a big epic or fragments taken from several heroic epics. There are opinions that the initial forms of the word Oghuz were ox [2. page 87].

It is clear that the image of a man with an ox up to his waist is depicted in ancient myths. According to mythology, Kayumars (Govmard) was the first person who appeared on earth, and it seems that he was created from two bodies: an ox and a man. Ahriman, the greatest enemy of humankind, kills Kayumars. From the ox part of Kayumars body, various grains and plants, cows and oxen, and many useful animals appear from them; and from the human part, the male and female gender of man and metal are created.

In the work "Oguznama", in the image of Oghuz when he was forty days old, his legs are likened to an ox; it is possible to connect with this mythological image. Beli's resemblance to a wolf's waist reminds the Turks who consider themselves descendants of wolves. As an explanation, it can be said that the Turks considered the wolf to be their totem animal due to its free way of life, its inability to live in conditions other than freedom, such as in captivity, courage, and loyalty.

V. V. Radlof, a Turkic scholar, writes the following about the legend of Oghuz Hagan in the work «Old Turkic dictionary»: "The legend of Oghuz Hagan is epic in content, and the only copy of it in the 15th century is Uyghur. It consists of 42 pages with nine lines of inscriptions written in our script. This copy is kept in the National Library of Paris [p. 1.1].

“Oguznoma” is an epic based on ancient myths. As the moon is attributed to the Sumerian god Ishtar, the plot of the work is nourished by centuries. Therefore, “Oguznoma” is a work that summarizes various signs of the life of the Turks from the earliest times to AD.

In “Oguznoma”, the wrestlers of Oghuz Hagan are stronger than any wild beast and are estimated to be equal to 115 wrestlers. In “Oguznoma”, the wolf is the main character that develops the plot of the work. He was seen as a helpful, caring, protective force for the tribe. Such an image is associated with the Ashen clan, who consider themselves descended from wolves [5. page 116].

“Oguznoma” is an epic that describes the events from the birth of Oghuz Hagan to the last period of his old age in short plots. Accordingly, it can be said that this work is connected with the name of Oghuz Hagan, fragments of a big epic or fragments taken from several heroic epics. The reflection of the issue of giving names to Turkic peoples in “Oguznoma” shows that the plot of the epic appeared in very ancient times.

### **CONCLUSION AND RECOMMENDATIONS**

The work “Oguznoma” reflects to a certain extent the lifestyle, social, political, economic situation, spiritual world, religious views and dreams of the Turkic peoples. The lexical units used in his language fully prove this. Through these words, one can study the history, literature and language of the Turkic peoples in the distant past. Accordingly, the study of the linguistic features of this work, vocabulary, historical-etymological layers of words, thematic groups, and words with native and figurative meanings in it will always be important and relevant. From the brief description of the researches related to the work “Oguznoma” in the folklore studies of Turkic peoples, it is known that the folklore scientists of the sister nations managed to create significant researches on the ancient epic. I consider it one of our greatest achievements to study works with such a rich and deep history for the Turkic peoples. Because a great future will be built by studying history.

### **References**

1. Bakhtiyar Isabekov. “Oguznoma” Tashkent. Uzbekistan 2007.
2. Yakub Saidov “History of Uzbek literary language”. Bukhara “Durdona” publishing house. 2019.
3. Abulghazi Bakhadir Khan. “Shajarayi Tarokima”. Tashkent. Shepherd. 1995.
4. Sharafjon Sariev. Literature. Methodical guide. Tashkent. 2019.
5. Abdurashid Abdurakhmanov. “Ancient period of Turkish literature” Study guide. T. “Generation of the New Century”. 2005.
6. Nasimkhan Rakhmonov “History of Uzbek literature” Study guide T. – “Sano-standard”. 2017.