

THE HISTORY OF STUDIES AND THE PLACE OF THE EPIC “DADA KORKUT” AMONG THE TURKISH PEOPLE

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

Yakubova Zebuniso Yorkinjanovna
Tashkent State Pedagogical University Named after Nizami
2nd Year Student of the Faculty of Uzbek Language and Literature

ABSTRACT

In this article was seen, the work “Dada Korkut”, which has a very important place in the study of the oral language of the Turkic peoples and the determination of integration between them, the history of its creation, and the historical information related to its publication as a book. Also, the similarity of the epic with the events of the epic “Alpamish”, “Manas”, “Gorogli”, “Edige”, “Maspatsha”, “Yusuf and Ahmad”, “Stranger Lover” found in the folklore of other Turkic peoples, even the famous example of ancient Greek literature is related to the plots of the epic “Odyssey”.

Keywords: epic, plot, motive, artistic hero, history, source, Turkic peoples, literary relations, artistic similarity, comparative analysis.

INTRODUCTION

We know very well that the folklore of the Turkic peoples is very ancient, rich and colorful, and some of their examples have been written down since the middle Ages. One of them and the most famous among the Turkic peoples is the epic “Dada Korkut” written in the language of the Oghuz tribes. It is the only written monument of the Turkic peoples created in the Middle Ages. The full title of the book is “Kitobi dadam Korqut ila lisoni taifai oguzon”. German orientalists played the main role in introducing this cultural monument to the public. Korkut Ota book ranks with “Manas”, “Alpomish”, and “Kalivala” in the oral works of the peoples of the world. The life and history of the medieval Oghuz, who are the ancestors of the current Azerbaijani, Turkmen, and Turkic peoples, are artistically reflected in this work, which also includes scenes common to the lives of other Turkic peoples of Central Asia. The book is written in prose and verse, was created during the 9th-14th centuries and was edited in the 15th century. In this work, which consists of twelve stories, the life of the Turkic peoples and ethnic events related to the pre-Islamic history are also expressed. Eight of them are about internal and external wars, two are about lovers, and two are given in mythological interpretation. Heroic pathos prevails in the epic from beginning to end. In this sense, it seems to us an indictment against cowardice, disloyalty, betrayal, selfishness and all kinds of violence. In fact, “The Book of the Fearful Father” was created many centuries before the Islamic religion was absorbed into the life of the Turkic peoples. At the beginning of the saga, Korkut father is shown as the first person among the Oguz. Therefore, Korkut father is the beginning of history for the Oguz, and the Oguz clans are descended from him. Such an evidence in the work shows that the plots about Father Korkut began to be born in the centuries before Christ.

In the saga, Father Korkut is depicted as a great figure who knows everything and gives messages from the future. This characteristic of it reminds one of the literary plots about Bilgamish Khagan, who lived in the third millennium BC.

Some historians say that Korkut's father was a historical figure. There are even photographs of his grave in present-day Kazakhstan. Some sources say that he lived almost 300 years. Famous historians such as Rashididdin, Abulghozi, and great artists such as Navoi expressed exciting thoughts about him.

It should be noted that the first written sources about Korkut ata could be found in Abulgazi Bahadirkhan's work "Shajarayi Tarokima". In this work, you can be met such words: "Qayi qora xo'janing o'g'li Qo'rqut ota salur Ankash xo'ja va Avashbanxo'ja boshliq barcha O'g'uz eli yig'ilib, qayi xalqindin Inalyovini, podshoh ko'tardilar, vaziri Qo'rqut ota erdi, Qo'rqut ota har nimarsa tesa Inalyovi aning so'zindin chiqmas erdi. Qo'rqut otaning karomatlari ko'p erdi ikki yuz to'xson besh yil umr topdi, uch podshohga vazir bo'ldi..." [1. 26].

LITERATURE REVIEW

In the article "Emergence of the Heroic Epic" by Ustoz Tora Mirzayev, the heroic songs that make up the Salor Kazan series belong to Turkic tribes from Eastern Turkestan. It is noted that it is included in the composition [2. 43]. The famous scientist V. Zhirmunsky confirms this opinion. He mentioned that the existence of Korkut is grave in the lower reaches of Syrdarya means that the epic originated in Turkestan. Another important piece of information is embodied in the book "History of Dost Sultan" as Korkut father of Bakhshilar. Therefore, it is not without reason that before starting a saga, Kazakh baksheesh ask for his help. In some legends, Korqut is depicted as a shaman, while in the legends created under the influence of Islam; he rises to the level of a saint. In particular, A. Divaev wrote about the legend related to the toponym of Horhut in the Kazanli region. According to him, Horhut's grave was preserved until 1880, after which it was washed away by the waters of the Syrdarya canal [3].

Alisher Navoi gives the following definition to the Prophet in his work "Nasayim ul-Muhabbat": "Turk ulusi arosida shuhrati andog' ortug'roqdurki, shuhratqa ehtiyoji bo'lg'ay. Mashhur mundoqdurki, necha yil o'zidin burunqini, necha yil o'zidan so'nggi kelurni debdurlar. Ko'p mav'izaomuz mag'izliq so'zlari aroda bor..." [4].

Readers, who have familiarized themselves with the article about "Dada Korkut" written by master folklorists Tora Mirzaev and Mamatkul Jorayev, think that Dada Korqut is a real person. The article says: "Ma'lumki, o'g'uzlarning saljuqiylar davridagi etnik siljishi natijasida «Kitobi dadam Qo'rqut» dostonlarining dastlabki og'zaki variantlari Kavkaz va Kichik Osiyo hududiga kirib borgan. Bu davrdan e'tiboran o'rta asr o'g'uz eposining Qo'rqut va Qozonbek haqidagi turkum dostonlari shakllana boshlagan..." [5]. As mentioned above, if we take into account that the Seljuks moved to the west in the 10th-11th centuries, and if we note that the series of epics about Korkut and Kazanbek began to form from this period, it leads to the conclusion that Korkut-at-a lived in the 8th-9th centuries. There is no possibility that a historical person became a hero of an epic over the centuries and became an epic. Usually, after the death of the heroes of many peoples, they become epics, move to oral and written literature, and become characters. It is known that the first historical information about the union of the Oghuz tribe was recorded in the written

monuments of the VI-VIII centuries, in particular, in Chinese and Byzantine sources, in the inscriptions of Orkhun. The Oghuz are sometimes interpreted as an ethnic group within the Turkic khanate, and sometimes as a tribal group affiliated to it. In the 9th-10th centuries, the Oghuz tribes lived on the shores of the Syrdarya and the Aral Sea. In particular, in Arabic sources, "Oghuz Yabgu! Yangikent, which is mentioned as the residence of (hogans), as well as "Oguz cities" such as Sighnoq, Savron, are located in this area. The legendary patron of the Oguz people, the image of Father Korkut, a symbol of intelligence, high life experience, and the first legends related to him also originated in this region. This opinion is supported by the fact that legends about Korkut Ota have survived even to our time among the Uzbeks and Kazakhs living on the banks of the Syrdarya River, and that his grave was located here".

When we are acquainted with these sources, we get the idea that Korqut Ota is not an epic character, but rather a real person. This is confirmed by the following opinion of folklorist scientist Abdumurad Tilovov: "Xalqning farovonligi uchun sa'y-harakat qilgan, ilmi, aqli, tajribasidan o'zgalarni manfaatlantirgan insonlarni xalq hamisha e'zozlaydi, nomini tillarda doston qilib kuylaydi. Dada Qo'rqut ana shunday shaxslardan biridir. Ba'zan Qo'rqut Ota deb ham tilga olingan bu shaxs, ayrim ma'lumotlarga qaraganda, Hazrati Muhammad alayhissalom zamonlarida Sirdaryo atroflarida yashagan O'g'uzlarning Bayot yoxud Qayi bo'yiga mansub Qora Xo'ja ismli o'ta aqlli, dono, olim va karomat sohibi bo'lgan bir zotning o'g'lidir. Dada Qo'rqut bilan bog'liq manqibalarda u o'g'uzlarning g'am-tashvishi bilan hayot kechirgani, adashganlarga, qiyin ahvolga tushganlarga yordam berganligi aytiladi..." [6].

RESEARCH METHODOLOGY

Today, Turkic peoples, in particular Turks, Azerbaijanis, Uzbeks, Kazakhs, Kyrgyz, Turkmen, and Karakalpaks, know Korkut as their ancestor. In particular, we know very well that a holy mausoleum was built in Kyzylorda region of Kazakhstan. In addition, the university and the airport in this region are named after Korkut Ota. Since 2006, Kazakhs have been regularly holding the festival "Korkut and Great Desert Melodies". There is also a mausoleum belonging to Dada Korkut in Bayburt, Turkey, which has become one of the favorite pilgrimage sites of Turks. Since 1994, not only specialists attend the art festival held in this city under the slogan «From the words and footprints of Dada Korkut» from Turkic nations, but also foreign scientists. It is a sign of respect for our great ancestor. In addition, it is noted that there are graves of Korkut father in the territories of Azerbaijan and Turkmenistan. People visit these shrines and ask the great saint to heal their ailments and ask for strength in the path of their good intentions. Those who have fear in their hearts, those who are "heartbroken", those who are afraid of something, become dumb or dumb, visit the grave of Korkut ata. This is why the people call the saint "Father Korkut". According to the well-known journalist Manzura Bekjonova, she heard from old mothers that there is a grave of Father Korqut in our country. Nevertheless, it is not known exactly where it is. However, we know very well that this hero, who is famous for every Turkish family, is imagined differently by each nation depending on their behavior, language, and way of life and history of origin. If we look at the statues built in Kazakhstan, Azerbaijan and Turkey, we can clearly see the proof of this. Especially the Kazakh people describe Father Korkut as an enlightened old man. The clothes are

also created based on the beliefs of the Kazakh people. Azerbaijani and Turkish nations also have different views.

It is also possible to encounter traces of a mythological worldview in several parts of the “Dada Korkut” epic. For example, the epic “Dali Domrul” contains old remnants of the belief in death and its interpretation according to the religious views of the time when the epic was written down. The image of Azrael here, as in several other parts of the epic, was introduced into the work after the adoption of Islam and adapted to the general spirit of the epic. According to this aspect, this story (epic) shares a place with the ancient Sumerian, Babylonian, Egyptian legends and myths about the dying gods.

Some of the mythological plots here, for example, the image of Tepakoz, are considered more ancient than the image of Polyphemus from Homer’s epic “Odyssey”.

The main essence of “Dada Korkut” epics is the protection of the country and the people, the life-and-death battle of the ancient Oguz, who represent the forces of good, against foreign invaders-evil forces, and a number of ethical and didactic views that have not lost their importance.

ANALYSIS AND RESULTS

As we are acquainted with the work, Father Korkut appears as a figure who appears in the happy and troubled days of the people, gives them advice and help. With this characteristic, he reminds us of the great icon in the form of the divine adviser of the Turkic peoples. It is also known in the sources that the Altai Turks called the god of the sky “Kor boston”. In our opinion, Korqut also expresses the meaning of sharing goodness, blessing, and happiness.

The epics included in the book are:

1. Dirsakhan’s son Bo’ochkhan.
2. The robbery of Solor Kazan’s house.
3. Boyburabek’s son Bamsi Bayrak.
4. The capture of Orozbek, the son of Kazanbek.
5. Dali Domrul, son of Duhokhoja.
6. Khantoralı, son of Kanglikhoja.
7. Yaganak, the son of Kazilikhoja.
8. Basat killed Tepakoz.
9. Emron son of Bagil.
10. Ushunkhoja’s son Sakrak.
11. Solor was captured by Kazan and rescued by his son Oroz.
12. Ichogoz’s disobedience to Tashogoz and the death of Bamsi Bairak.

If we talk about the study of the work, since 1815 Dietz and since 1859, Theodore Neldeke have been engaged in the translation and research of this book. Later, in 1892, T.Neldeke presented his materials to V.V.Barthold, who was a student at that time [7. 519]. V. V. Bartold started to translate “Dada Korkut” from those times. Finally, the translation of the book was completed in 1962, and the work was published in Russian. Before this publication, the book was published in Turkey in 1916, 1994, 2019, and in Azerbaijan in 1939. “Dada Korkut” was also published in Ashgabat in 1990. Ten narratives about Korkut Ota, collected by Turkmen folklorists, were also attached to this publication. In 1986, the book was published in Kazakh in Almaty. The book has also been translated into Uzbek [8].

The Scary Father book has been published in Azerbaijan since 1939. “Dada Korkut” consists of 12 songs (in the book itself, the sections are given under the name “Boy”. This word means part, fragment in the Oguz dialect. - Z.Y.) was formed, and according to the article “Турецкий эпос и Кавказ” by V. V. Bartold, the fifth and sixth parts of the work are not connected with other branches according to their content. The remaining ten lines have the character of a series and are associated with the name of Bayondurkhan [9. 110].

Thus, the work started by V. V. Bartold paved the way for extensive research in folklore studies. V.V. Bartold, the scientist who translated the work "Dada Korkut" into Russian and made its fame known to the whole world, he dwells in detail on this unique heritage in the above-mentioned article. Comparing some motifs in the work with the epic "Gorogli", he admits that there are many similarities between the epics. In his article, V.V. Bartold gives a full description of the twelve branches of "Dada Korkut" and compares the motifs in them with Western and Eastern folklore. Scientist Korkut gives many evidences related to the personality of the father, which further increases the advantage of this research. He said that Prince Korkut, the son of the Turkish sultan Bayazid II, who lived in the second half of the 15th century, was fond of poetry and music, and he himself became famous for writing poems and playing music. This historical person may have played a key role in the creation of the work "Dada Korkut". Because the formation of the book goes back to that period [10. 120-130]. Of course, everyone has a different opinion on this matter. That is why it is so controversial. Because Korkut father in the work fully reveals himself as an epic hero. A.Y.Yakubovsky also expressed some thoughts about this monument of the Oghuz epic in his lecture. Judging by some of his opinions, the fact that Father Korkut was a historical person is much closer to the truth.

Interest in narratives related to the fearful father, their collection and analysis are often found in A.N.Samoylovich's research. When he traveled through Turkmenistan to Khorezm, he collected a lot of material about Korkut ata. In this regard, his research called "The Legend of the Scarecrow and the Scarecrow" is characteristic. In it, the scientist notes that the legends about Father Korkut correspond to some scenes in the Gorogli epic, and even that the names of the characters are similar to each other. [12].

H.G. Koroglu is another scientist who brought the book "Dada Korkut" into the scope of scientific research. In his article "Oguz epic" (comparative analysis), he compares the motifs in the epics of the Turkic peoples with the 15th century Oguz memoirs and presents relevant conclusions [13. 81]. According to the scientist, the main goal of this study is to illuminate the common features of the Oghuz epic, mainly to describe the scope of distribution of the "Alpomish" plot and to draw attention to typological features in this regard. The main goal of the author's article is to analyze the works "Dada Korkut", "Shahnoma" and "Odyssey".

Looking at the historical roots of the Oghuz epos, we pay attention to the myths and legends that were initially formed in the territory of Turkestan, the main land of the Oghuz tribes. We can see that the plot of the "Alpomish" epic is widespread in the epics of the Turkic peoples living in Siberia, Kazakhstan, along the Volga, and in Central Asia. The motif of childlessness in it can be analyzed by comparing the epics "Alpomish", "Ashiq Gharib and Shahsanam", "Takhir and Zukhra", "Khurilika va Khamro" and "Dada Korkut". However, this does not mean that they are created in comparison with each other.

For example, there is a phenomenon of revival of this motif related to the epic "Alpomish" and the narration "Bamsi Bairak" in "Dada Korkut" in the epics "Yusuf and Ahmad", "Ashiq Gharib and Shahsanam" with some changes. The last part of the "Alpomish" saga (i.e. Alpomish's escape from the prison of Kalmak and his return to his homeland) is also very similar to the third story in "Dada Korkut": "Boy Bori oglu Berek".

We mentioned in the process of analyzing the scientific works of V.M. Zhirmunsky that many studies were created in Turkish folklore studies. After the Turks, scientists who extensively researched this classic heritage are connected with Azerbaijan. Since the middle of the last century, the interest in the work "Dada Korkut" has risen to a particularly high level in Karakalpak folklore. This issue was expressed for the first time in the works of K.Maqsetov. In his several studies, he notes that the work "Dada Korkut" has a significant influence on the epic of Karakalpak. [14. 137]. In fact, if we ourselves look at the works with attention, if we read every epic among the Turkic peoples, we will witness that the roots of many episodes in the epics are very close to the events in the work "Dada Korkut".

CONCLUSION/RECOMMENDATIONS

In short, by the years of independence, this topic was included in the scope of research in Karakalpak folklore as a candidate thesis. In this candidate's dissertation, entitled "The Book of Dada Korkut and Karakalpak Folklore", ancient Oghuz epics and Karakalpak epics: "Alpomish", "Edige", "Maspasha", "Yusuf and Ahmad", "Stranger Lover" are presented. Examples of epics like the similarities and differences in motifs and subjects, images and artistic image tools are analyzed. From the brief description of the researches related to the work "Dada Korkut" in the folklore studies of Turkic peoples, it is known that the folklore scientists of the sister nations have managed to create significant researches on the ancient epic.

In Uzbek folklore, there is no special research on the classical Oghuz record. I believe that these tasks belong to us young people. In our opinion, it is not for nothing that the hero and image of Father Korqut, which has reached us through "Dada Korkut", "Shajarayi Tarokima" and other sources, leaves an impression as a historical person, a real person. Through the article, it is inappropriate to conclude that Korkut's father was of Uzbek origin and lived in our territory. The goal is to gather in one place our personal views about the saintly image, which is the ancestor of all Turks and is connected to one root, one trunk, and one family tree, as well as information about the history of its study. In addition to being an important monument of the history of our language, this epic work is also being researched to study the foundations of mythology of the Turkic peoples. Even the works of Father Korqut are now included in the list of protected intangible cultural heritage of UNESCO. We believe that new aspects of this figure will be revealed through future research, and many valuable information will be revealed to science, and we will always work for this. I consider studying works with such a rich and deep history to be the first steps towards our development. After all, there is no future without historical memory.

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