

SIMILARITIES BETWEEN DADA KORKUT STORIES AND UZBEK FOLK EPICS

Kalandarova Dilafuz Abdujamilovna

Scientific advisor

PhD, Associate professor of Tashkent State

Pedagogical University named after Nizami

e-mail: d.kalandarova2022@gmail.com

tel: +99911339677

Bakhadirova Sevinch Bakhadir kizi

Tashkent State Pedagogical University Named after Nizami

Second year student of the Faculty of Uzbek Language and Literature

e-mail: sevinch.boxodirova@icloud.com

tel: +998936086580

Abstract:

In this article, the classification of Dada Korkut's stories and the occurrence of the events described in it in other sagas, the fact that one event can be based on several sources and that everything ends well in the end, are emphasized in this article.

Keywords: epic, story, charity, knot, solution, image, a beggar, character, competition, literary analogy, comparative analysis.

Each story in "Dada Korkut" will take a place in the heart of the reader who reads it. A person who starts reading one story becomes more interested in the next one. The book contains 12 stories, and each of them instills in the reader a feeling of respect for the country, respect for parents, love for the country, and loyalty to friends. The person who introduced this work of art to the world, Dada Korkut (in the sources, it is also referred to as Father Korkut he lived in the 8th century - S.B.). A. Divaev, a 95-year-old scientist, noted that there is a cemetery of Korkut father near the shore of the Syrdarya. It is not for nothing that a mausoleum was built for him. Korkut father's mausoleum is a historical architectural monument. It was built in the 9th-10th centuries in the present-day Karmokshi district of the Kyzylorda region, 3 km away from the Korkut station, and began to collapse in 1925. In 1952, it was washed away in the waters of the Syrdarya. The location is currently unknown. Based on the stories about Korkut father, we have no doubt that he was rich in aspects such as fortune telling and singing of the Oghuz Turks. Alisher Navoi also gives information about this great breed in his work "Nasayim ul-muhabbat". The book mainly talks about the events happening within the Oguz people. There are many variants and versions of this book. The first written copy of the epic is kept in the Royal Library of Dresden. Rifet Bilge and then Orkhan Shaik Gokoy worked on this copy. The second copy, consisting of six stories, was found in the Vatican Library in 1950,

incomplete, and was made public in 1952 by the scholar Ettore Rossi. Dr. Muharram Ergin worked on the perfect copy of the book. Zilola Ochilova, a student of the National University of Uzbekistan, has translated it to us in a somewhat simple way suitable for children. As you look through the stories in the book, you will immediately notice the similarities of the events in it to other sources. For example, the motif of childlessness, which is often found in the epic genre of Uzbek folklore.

As an example, let us take the story written about Bogokh Khan as a basis, and we can also find a slightly different interpretation of these events in the “Alpamish” epic. In the “Alpamish” epic, Boybori and Boisari were childless, so they were not disappointed at the hatna wedding. Boyindir Khan made Dersakhon, who is also considered a father in the book Dada Korkut, sit in a black tent at his party because of his childlessness and encouraged him to eat the meat of a black sheep.

This led to the open denigration of the images in both sources by the people of the society at that time. If we take the above-mentioned childlessness as the problem, how will its solution end? In both sources, they worshiped and prayed to the saints in different ways and wished for children from them. With this, the trust and faith in the divine powers in the epics is also described at a high level. After the birth of the desired children, in the “Alpamish” saga, Shakhimardan Piri came in the form of a beggar and gave names to the babies. Moreover, in the book Dada Korkut, Dada Korkut himself gives a name to the baby. Family members did not give names to them. It is also known that the children in both epics amazed the crowd around them with their strength. The difference between them is that one of them raised a bow and shot, which the people around him could not do, and the other, despite being very young, bit the bull. Bogochkhan also saves his father from evil people. In addition, Alpamish frees not only his father, but also his entire country from enemies.

In the story of Emren, we can observe plots similar to the events in the “Alpamish” saga. For example, Alpamish surprises Karajan on the enemy side with his power and causes him to convert to his religion. In this story from Dada Korkut, the beg of the enemy, amazed by the divine power given to Emren, begs him for salvation and eventually becomes a Muslim. With this, faith in God is clearly described in the epic “Alpamish” and in the story of “Dada Korkut book”. One of the initial problems in the epic “Alpamish” is the issue of zakat, and the root of this story is the arrival of the tax.

In the story “Sergek” and “Tepa Koz”, the experiences of Mokhiboy and Gurkiboy from the epic “Kuntugmish” pass through our imagination for a moment. The character of Basat raised by a lion in the story “Tepa Koz” is very similar to Gurkiboy, a baby raised by a wolf. The fact that the brothers find each other after a moment of separation in the story “Sergek” also indirectly reminds one of the scene of the first meeting between Mokhiboy and Gurkiboy in the epic “Kuntugmish”.

In the story of “Bonu Chechak” there are aspects that embody the events of the epic “Alpamish”. In this, Pay Pichek Beg’s daughter Bonu Chechak introduces herself as a nanny to Bamsi Bairak, son of Pay Puri Beg, and offers him a horse race and an archery competition on a number of terms. Naturally, this situation reminds of the conditions set for grooms in the epic “Alpamish”.

In short, in the above-mentioned stories, Father Korkut is a symbol of a person who prays, whose every complaint reaches God, and who eases the burden of the people in difficult situations. We know this from the fact that it is mentioned again at the end of each story. This work of art by Korkut ata is admirable. These stories in the work always invite people to do well.

References

1. Alpamish: Uzbek folk heroic epic / narrator F. Yoldosh, recorder M. Zarifov. — T.: “Shark” publishing house, 2010. - 400 p.
2. “Dada Korkut stories”. / Translator Ochilova Zilola. Publishing House “Yurist-Media Center”, 2010.
3. Abdujamilovna, Kalandarova Dilafruz. "Attitude to uzbek folklore in the research of karl reichl." *ACADEMICIA: An International Multidisciplinary Research Journal* 11.5 (2021): 500-503.
4. Dilafruz, Kalandarova. "Issues Of Uzbek Folklore And Its Research In Germany." *Journal of Positive School Psychology* 6.9 (2022): 4395-4398.
5. Reichl, Karl. *Routledge Revivals: Turkic Oral Epic Poetry (1992): Traditions, Forms, Poetic Structure*. Routledge, 2018.
6. Каландарова, Д. А., and З. Ф. Каршибоева. "ХАРАКТЕР ТВОРЦА В ПОЭЗИИ БАБУРА." *Интеллектуальное наследие Захириддина Мухаммада Бабур и современность. Сборник статей и тезисов докладов Международной научно-практической конференции 28 февраля 2020 г.*. Litres, 2022.
7. Kalandarova Dilafruz, Dilafruz. "Research of the Sherabad Epic School Abroad." *International Journal on Integrated Education* 5.10 (2022): 149-151.
8. Alimova, Z. K. "Organization of Non-State Preschool Educational Organizations and Licensing of their Activities." *Galaxy International Interdisciplinary Research Journal* 10.1 (2022): 268-273.
9. Mansurovna, Rasulova Iroda, and Alimova Zulfiya Karimovna. "The formation of the psyche of preschool children through physical education and sports." *European Journal of Research and Reflection in Educational Sciences* Vol 7.12 (2019).
10. Karimovna, Alimova Zulfiya. "Reforms in the Field of Preschool Education and Modern Pedagogical Methods of Teaching." *INTERNATIONAL JOURNAL OF INCLUSIVE AND SUSTAINABLE EDUCATION* 1.5 (2022): 105-110.

11. Karimovna, Alimova Zulfiya. "Education of children through national mobile games in preschool educational institutions." *ACADEMICIA: An International Multidisciplinary Research Journal* 11.5 (2021): 486-490.

12. Алимova, Зулфия Каримовна, and Дилафруз Абдужамилонна Каландарова. "Воспитание детей в духе национальных традиций и ценностей в дошкольных образовательных учреждениях." *ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ*. 2020.

13. Алимova, З. К., and И. М. Расулова. "ФОРМИРОВАНИЕ ДУХОВНОСТИ ЛИЧНОСТИ В ТВОРЧЕСТВЕ ЗАХИРИДДИНА МУХАММАДА БАБУРА." *Интеллектуальное наследие Захириддина Мухаммада Бабура и современность. Сборник статей и тезисов докладов Международной научно-практической конференции 28 февраля 2020 г.*. Litres, 2022.