

THE STUDY OF EPIC POEM "GARIB-ASHIQ"

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Abstract: The thesis tells about the origin of the poem and its distribution to the world. This thesis raises and explores questions concerning the popularity of the saga in Central Asia from ancient times. Compares various versions recorded by famous bakshi, poets and different ideas of the scientists about background of the saga. Under this single term "Garib-ashiq", the plot line of the versions of the story, the motive, the image, and the origin of the story show influence on the formation of the national culture.

Keywords: epic poetry, Garib-Ashiq, literary heritage, folklore, Turkic literature, cultural influence, oral tradition, historical narratives, comparative analysis, storytelling.

The "Gárip-ashiq" saga is one of the literary traditions that have been spread, read, and performed by elders among the Karakalpak people since ancient times. "Gárip-ashiq" is one of the most popular tales among Turkish, Persian, Armenian and Georgian nations. It was written in the form of stories, fairy tales, novels, short stories, poems, and stories in the regions of North Asia, East Turkistan, China, the Caucasus, Siberia, and the Urals. For this reason Turkic languages and many other languages were honored in the hope of a common spirit. Azerbaijan, Turkmen, Uzbek, Karakalpak, Georgian, Armenian, Kumyk, Karayim, Balkar, Turk, Iranian, Arab peoples also considered it as their national literary heritage.

In this single term, the plot line of the versions of the story show the fact that the motifs and images of the stories were taken and brought to the world, and they had a great influence on the formation of the culture of the great nation.

Now let's think about the different ideas of the scientists who are coming to the stage of development and dissemination of the data. It is difficult to find out the homeland of the heroes of the series, which country they belong to, and when they live. According to Professor Tolstov, taking into account the times of Shasánemn's visit to the castles - Shamaxi in Azerbaijan, Xalap (Álep-shirwan) in Syria, and Diyarbakır in Turkey, he came to the conclusion that the history dates back to the 12th-13th and 15th centuries.

Noted Russian traveler general N.N. Muravev wrote that there are variants of the "Gárip-ashiq" saga, which existed in the early times, and were widespread in Khorezm, in his novel "Shax-Sánem" that he wrote during his trip to Central Asia.

In the legends speared among the karakalpaks, it is said that the castle of Shaabbaz (Beruniy) was the starting point of the saga "Gárip-ashiq". In addition, there are opinions that the land where part of the Karakalpaks settled was one of the sources of legends collected by order of Shah Malik ibn Ali, the ruler of the city of Jand in the lower of SyrDarya in the 11th century (who conquered all of Khorezm). A similar prose version of the epic poem "Agaryp-Ashik" was written by the famous Persian philologist Riza-Guli-khan Hidoyat in 1851 and the outstanding scientist Armeni Vamberi, when he visited Khiva in 1851. In the version written by Vamberi, the lovers cannot reach each other, and tragically die.

In case of the Turkmen, the poem is considered to be written by Andalip (Nurmuhammed Agaryp) a classic of Turkmen literature. The professor says that the epic poem Gomada Arasly was written in the 16th century by the famous Tabriz poet Agarip Atli. From the point of view prof. Gomad Arasli, the saga was written by a famous Tabriz poet called Garib in 15th century.

The version written by academic Radlov, under the title "Ashyk Ağrıp Türküleri", is written from beginning to end in the form of couplets and is based on the colloquial language of the ordinary people of that time. The well-known scholar Khalik Kyrogly, who deeply studied the Turkmen version of the epic "Agaryp-Ashig", Azerbaijan professor. M.G. Taksmasib, and also Andreev, Krivichi who studied Lermontov's poem "Ashik Kerip", believe that the epic poem "Agaryp-Ashik" was created in Khorezm, in the lower reaches of the Syr Darya, and then spread to the Caucasus and Central Asia.[4; 195-207]

Akademik V.M. Jirmunskiy and prof. X.T. Zarifov presented "Ġarip-ashiq" as a similar story that was written in the Syrdariya region after the Oguz's "Kitabiy Dádám Qorqıt" story. All these stories indicate that the story was created in the early times, took shape in the 16th century, and began to spread among our people. In fact, the Central Asian versions of the "Ġarip-ashiq" saga differed from each other in terms of content and actions of the heroes. The Central Asian versions contain deeper historical events and mention about the periods of the flourishing of slavery, salt-trading, cattle breeding, handicrafts, gardening and farming which are the main sources of living of ordinary people. In the versions that have been circulated in recent times, in most recent times, it has been mentioned that the hero of the story has been killed, and the heroes of the story have been treated as a slavery. One of those versions the Azerbaijan story under the name "Ashiq-Kerib" was recorded by the great Russian poet M.Yu. Lermontov during his visit to Georgia in 1837, for the first time. This recorded version is more expensive than the original version recorded under the "Ġarip-ashiq" saga.

The Karaqalpak people, who lived together with other people in the vast geographical territory for a long time, have an equal share in the creation of the "Ġarip-ashiq" epic. Eight of them were copied. All nine copies of the document in the present hand and the original version with its internal variants are printed by the "Karakalpakstan publishing house" in 1960, [3;164]. The most important copies in the library are taken from famous baqsi Japaq Shamuratov - 96 pages -, the copy written by informant Habiynazar Abutov - 214 pages, Joldas Babaniyazov - 300 pages, Narbay Kosshekenov - 106 pages, Amet Tariyxov - 85 pages, Sadulla Medetov - 50 pages, etc. We will also check the submitted copies. these variants, Professor Q. Maqsetov and the owner of this article clearly explained about uniqueness of these copies in their scientific works. [2:72].

The ninth version of the saga has been studied in the resent days. The performer and reformer of this copy is famous poet and storyteller Qazı-Máwlik the son of Bekmuxammed. This model was carefully preserved by his son Abdulla Ibadullaev Máwlik. Compared to other versions, this option is superior in terms of size, content and beauty. The copy of the saga, printed in "Karakalpak state publishing house, which was prepared and edited by X. Tájimuratov in 1960, was recorded by baqshi Eshshan Qospolatov in 1930-1934 years. In addition to this version, it was also used the hand printed version of Baltabay baqshi, whose singing and reading epic poems had great popularity among people of that time. This version recorded by X. Tájimuratov and published in print is being edited and re-produced in many volumes.

Knowledge of the names of plants and their origin plays an important role in solving environmental problems and protecting plants. At the same time, phytonyms are important in preserving people's historical memory and studying cultural heritage.

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