

ABOUT THE EPIC " SAQIBULBUL "

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Annotation:

The importance of "Saqibulbul" epic in popularizing the art of giving among students is incomparable. In the article, the friendship between Saqibulbul and Goroglibek was shown in the true sense. Symbols of motherhood are illuminated. Khushvakt Bakhsh's epic skill is clearly visible. It is of great educational and spiritual importance for young students.

Keywords : fairy, epic, Saqibulbul, bakhshi, Gorogli, bek, girot, Urganch.

Introduction

One of our important tasks is to collect the variants and versions of the epics that have come down to us from our ancestors, to analyze and publish the new terms and epics that remain silent in the notebooks of the Bakhshis[1].

In this regard, the epic "Saqibulbul" written by Mardonakulov, the folk bakshi of Uzbekistan Khushvakt bakshi, is noteworthy. It should be said that this work occupies an important place in the series of traditional epics of the "Gorogli" series and complements it. Because until now, there were epics about Gorogli, his parents, fairies, adopted children, but there was no such epic about Saqibulbul. . There was no story about his name, his connection to Gorogli, how he joined it. Moreover, it was not known how the epics of the "Gorogli" series came about.

Khushvakt Bakhshi says that this saga actually existed, but for some reason, it was forgotten, dropped from the repertoire of Bakhshis. Khushvaqt Bakhshi heard the plot of this saga from his father Mardonaqul Bakhshi.

The plot of the epic can be divided into three parts:

1. Images related to the creation of the city of Chambil by Ahmed Sardar, the birth of Gorogli, and his desire to travel at the age of seven.
2. Gorogli's adventure in the land of lazy Uzbeks, becoming friends with Saqibulbul and returning to his country together[9].
3. The details of Gorogli's stay in his country, his life until his death, and the role of Soki in this.

In Khushvakt Bakhshi's epic, there are certain differences from the details given in the description of Chambil and Gorogli in traditional epics.

For example, in traditional epics, the city of Chambil is built by Gorogli. In his dream Govsil Ghiyas said "May Chambil be your city ".



Goroglibek is always at his uncle's house, and other times he is in his drunken practice. He used to ride Girod. He said to himself, "Where will my Chambil city be?" he asked with advice. Between Taka and Yovmit, at the foot of the crimson mountain called Khojatov, there was a dusty belt, which stretched from Urganch to Khunkhor. One day, a caravan like Gorogli went to a place where there was a road, and when he looked, a little above Khojatov, the water was flowing, he passed through a gap, and he was lying in the sand[10]. He said, "I wish I could build my city of Chambil from here," so he made his own home under a log, made a corner from the side of the road, and every When he came in the old days, he would shelter his horse and himself from the rain and snow under this grove, and he would catch the passing caravans and merchants and say[11]: "Pay your zakat to Goroglibek, the Khan of the Turkmen people." After doing business, no matter what happened, the merchants were wary of Goroglibek and said: "If we pass this dusty and dusty belt safely, without seeing a thief, then they used to say[33]."

Analysis and Results

In the epic of Khushvakt Bakhshi, as we mentioned above, the creation of the city of Chambil is connected with the name of Ahmedbek[12].

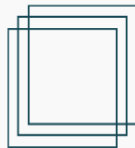
"There was a big caravanserai between Iran and Taka Turkmen. This caravanserai was built on the crossroads. Caravans from four directions exchanged their goods in this caravanserai. At these four intersections, traders from forty thousand and forty four cities of Iran, Turan, Balkhivan, Zarnigor, Georgia, Isfikhan, Nimfijahan came and traded for a month.

the weather of this caravanserai is very pleasant, people stay here for a long time, sometimes people wish to stay here[13]. This caravanserai was built by Taka Turkmen begs. The Turkmen Bey, who knew that this caravanserai was full of people, sent the captain of his soldiers, Ahmad Sardar, to improve the palace.

In traditional epics, Gorogli is born in an enemy country. "The king of the Reds, Hunkar, checked Shah Gajdumbek and[32] Hasanbek, and found out that they were the sons of Odambek, and threatened that "knowing that they are the sons of Turkman, the people will not rise up behind them", he freed Gajdumbek and Hasanbek, and left his country. In 1940, he changed Gajdumbek to the freed Turkmens and gave them land from one side of the city. "Turkmen lived in a place where one side was a river and one side was a steppe, and their cemetery was on the steppe. Hilolay gave birth in the grave after being buried[14].

In the epic sung by Khushvakt Bakhshi, Bibihilal dies in Chambil itself. "Ahmad Khan put forty concubines to Bibihilal. The girls took care of Bibihilal. But, against luck, Bibihilal's nephew, left by Ahmadjon's sister, suddenly passed away at the age of sixteen[15].

In traditional epics, as we have seen above, the name "Chambil" is derived from the meaning of the dusty waist of the mountain. It was put by the people[31].



In the Khushvakt Bakhshi epic, this name is given by the king of the Turkmens, Sayor Khan. He says: "Dear friends, the name of a city is named after its place, its nature, and its people. So let's do the same. Behold, water comes to your city from four sides, roads come and go from four sides. Based on this, let it be Chambil through the tsar. Khaloiq, who has four sons, happily accepts this name given by Sayyora Khan[16].

traditional epics, Gorogli's father is clear, "Hilolayim had a fetus in her womb. After nine months, nine days, nine hours, and nine minutes, Hilaloy went into labor, and due to this situation Hilaloy could not give birth, suffered and finally died."

In the Khushvakt Bakhshi epic, Hilaloi, a virgin, passes away, and a child appears from nowhere in her grave. That is why Ahmad Khan, who saw the boy, called the courtiers to him and advised him:

What do the people of Chambil think?

X come up with all sorts of things?

God won't take me like me right away?

Ahmed is not to blame for the saltiness?

Aren't there all kinds of things ?

Give me some advice, people.

Who is the father of this child ?

In the traditional epics, Ahmed Sardar never rose above the rank of Sardar . In the Khushvakt Bakhshi saga, after the restoration of Chambil, he rises to the rank of king and rules the country justly[17].

In other sagas, Gorogli grows up first in the hands of uncle Hasanbek, and later in the hands of uncle Ahmad. In the story of Khushvakt Bakhshi, he suddenly grows up in the hands of uncle Ahmadbek.

In other epics, Gorogli appears in a cave forty years later. In the Khushvakt Bakhshi epic, forty chiltans take care of him during his infancy in the grave. "Ahmad Khan slowly broke through the hole of the cave and looked inside[18]. He saw about forty white-headed enlightened old men sitting in the cave talking with a boy, but he did not see his nephew Bibihilol in the cave. No matter how much Ahmad Khan listened, he could not hear the conversation. In the end, he returned to his tracks, saying that he would not be destroyed."

" The Child of Gorogli", the spirits of the fairies Yunus and Miskal visit Gorogli and roam around this Turkmen people. They are seen doing laundry in the stream .

appear in the "mirror world" . "Chambil had a high peak called Otapir. Holding binoculars, the man looked up at Otapir. A person who went to Otapir could see four directions. Gorogli showed this peak. The leader of the caravan unloaded all his baggage and drove away. He went to the foot of the peak, tied a cart to forty lights, climbed on top of Otapir, released the lights from the cart , opened the "mirror of the world" and turned his favor. "Mirror of the World" has been launched. The countries of Isfahan[19], Nisfijahan, Iran, Turan, Zarnigor, Bolkhuvon, Turkestan, Pakistan, India[30], Arabia were seen .



They turned the "mirror of the world" to the country of Iran and saw the country of Bogi Eram. It is the most beautiful of all countries. Look at how many fairies are walking in Bogi Eram. Forty fairies are sitting on the edge of a river, sprinkling water on each other. Gorogli and Soqi were fourteen years old. Seeing the fairies, they did not leave the "mirror world". Realizing this, the caravan leader said: "O king of the world, like you, all kings fall in love with these fairies, but these are fairies, they see us as we see in this "mirror world". standing up[20] They are more advanced than us, they don't hate humanity. "If there is no one more famous than him, he cannot tame these fairies," he said. At that moment, one of the fairies began to speak: "My sisters, we were looking at the whole country. We flew over the city of Chambil. Then we saw two children. These children are also watching us. I'm afraid of that royal boy. This boy is better than giants[21]. This child has found our country, but he doesn't know how to come, where to walk from. Thank you for that. No one will doubt this boy's words. "If he finds our country, he will take us as wives," he said. Gorogli Khan laughed and said: "My dear friend, these fairies also said what you said, now I believe that[22] I have such a talent[29]." "Come on, the caravan leader, what is the price of the mirror world?" he said.

In other traditional epics, Gorogli dreams of Yunus and the fairy Misqal when he turns 20 years old. "While others become husbands at the age of sixteen or seventeen, a wrestler becomes husband at the age of twenty[23]. Even when Goroglibek was about to turn twenty years old, the husband arrived. That night, in his dream, one was the moon, one was the sun, one was a flower, and one was a bud.

In the Khushvakt Bakhshi saga, as we have seen above, at the age of fourteen, he embarks on a journey for this purpose.

has formed forty young men before this trip. And in Khushvakt Bakhshi saga, they were formed later. They are also seen with Saqibulbul Ahmad Khan in different countries in the "mirror world" and they say that they are "young men worthy of Chambil".

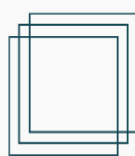
In other epics, Saqibulbul is the horseman of Goroglu. SHE IS He brings his zeal not only to Gorogli, but also to his Avazkhan, grandson Nurali's trips[24].

called Saqibulbul, saying: "The true father is in the child, if they set their eyes on something, they will not do it, and I will not give them the zeal." he said.

In the Khushvakt Bakhshi saga, he is described as the minister of G'oroglu. He orders his servant to groom the horse. Gultan ordered his servant that "Soki too."

In traditional epics The appearance of Girot is associated with a stallion that appeared in Hovdak Lake. "One day, when[25] I was feeding the slaves, I was walking near the Hovdak lake with the goat, and when the goat came to the top, a wild horse came out of the lake, ran into the goat, and jumped into the water again."

In Khushvakt Bakhshi's epic, this horse appears from nowhere, but does not come out of the water. "At that moment, the sky darkened, there was thunder and lightning. A tall vulture with a saddle and legs mixed with lightning appeared and swooped down on a cypress. The shepherd saw this and said, "This is a huge vulture, it hit the tree[26]."



He ran and pulled the reins of the vulture. The vulture swooped down on the biyani ng and disappeared in another flash of lightning. His colleagues were surprised by this work. Then Saqibulbul said: "Look, the vulture that my friend gave you will be born."

Conclusion

This epic of Khushvakt Bakhsh, as we mentioned above, is a new, original work that completes the collection of epics in the Gorogli series. It is said that when Gorogli reached the age of seven, he rode Gajdum and left the Chambil. Uncle Ahmad sent forty young men to guard him in order to prevent him from going far and getting lost . Gorogli (Suldu) climbed to the top of the mountain, looked through binoculars, saw a city shining in the sunrise , and left his horse. Forty young men were left at the foot of the mountain , and they could not find him.

Gorogli goes to the land of Lakay-Uzbeks. The old horseman he first met there asks who he is. Gorogli retorts. Gorogli will be a guest at grandfather's house . Shows skill in wrestling at the wedding. Knocks down the king's wrestler. Hisar Bey's wrestler was 21 years old and his horse was Saman. Forty camels receive goods equivalent to a year's rent. Gorogli introduces himself as H ayron wrestler. Here the Soqi singer comes and sings describing him as if he had seen him before. The two will be friends[17].

Gorogli pleases his newly-acquainted grandfather. He also pleases his father . He will be a very smart young man . His horse is Mahmoud Soqi, nickname. The lackeys call it soki.

Two friends come to Gorogli's land. Mahmud sings here and charms the Turkmen people, and takes the name Saqibulbul. Gorogli gives him big gifts and appoints him as his minister. Saqibulbul orders to summon secretaries from seven climates to serve his friend faithfully[28]. He begins to tell all the battles of Gorogli as an epic, the scribes of the seven climates write it down and distribute it to the countries of the seven climates . In this way, Saqibulbul served Gorogli's whole life in tune, he also described the battle in which Gorogli's death took place, and then he died.

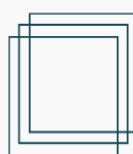
Many ideas such as friendship, patriotism, friendship of peoples, humanitarianism are put forward in the epic. In it, the improvement of the country, a humanistic ideas such as good work are prominent and visible.

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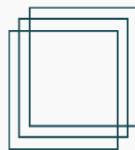
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