



DOI: **10.5958/2249-7137.2021.01162.9**

ABDUNAZAR POYONOV VERSION EPIC OF THE ALPOMISH

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ABSTRACT

Folklore is a reflection of the worldview, knowledge, spirituality and glorious past of all nations. Among them, the epic genre in particular stands out for its complexity and perfection, its unique features. This article compares the variants of the epic "Alpomish", a masterpiece of the history of the Uzbek people, with the version written by AbdunazarBakhshiPoyonov, and highlights their similarities and differences.

KEYWORDS: "Alpomish", Kungrad, Shahimardonpir, Childless Motif, Alp.

INTRODUCTION

Samples of folklore, including epics, have been recorded and studied since the first half of the twentieth century. As a first step, G'ozim Olim Yunusov's services in this area are considered effective. He was one of the first to write the epic "Alpomish", the heroic epic of the Uzbek people, from his son FozilYo'ldosh, and made it known to scholars with some abbreviations. Later, Hodi Zarif, Mansur Afzalov, Muzayyana Alaviya, To'ra Mirzayev and a number of other folklorists from different regions of our people, FozilYo'ldoshog'li, ErgashJumanbulbulo'g'li, IslomShoir, MardonaqulAvliyoqulo'g'li, Samples of epics from poets such as Umir were written and studied scientifically. As a result, more than forty versions of the epic "Alpomish" became known to scientists, and the second, in written form, began to live. Recording of epics continued during the years of independence. One of them is recorded by f.f.d. JabborEshonqulov from AbdunazarPoyonov, a representative of the South Uzbek School of Epic.

MATERIALS AND METHODS

Today, when we study the variants of the epic, the version of FozilYo'ldoshog'li, a representative of the Bulungur School of Epic, as the most perfect and classic version has been

noted and republished by scholars. However, it should be noted that each of the variants of the epic has its own characteristics, artistic value and great scientific significance. In particular, the version of AbdunazarPoyonov is noteworthy for the fact that it is still alive today, and at the same time recorded, published and won wide public recognition.

Along with most folk epics, the epic "Alpomish" consists of an introductory, main and concluding parts. The beginning will feature the birth of the protagonists, an epic depiction of space and time, as well as knots to untie as events unfold. In the main part, it is the process of removing those nodes, the obstacles in the way. In the end, the knots are untied and the heroes achieve their goals. All versions of the epic "Alpomish" are based on this plot. Only in expression, in the objects of the image, they differ from each other.

"Evaluate the beginning, not the end," says the Kazakh poet Abay. As we think about the epic Alpomish, we want to make a comparative study of how its beginnings unfold. In this regard, we analyzed the most popular versions of the epic FozilYo'ldosho'g'li and AbdunazarPoyonov, a representative of the School of Epic of South Uzbekistan.

The beginning of the epic genre begins, first of all, with the homeland of the heroes and their description. This is reflected in the version of FozilYo'ldosh: "In the past, sixteen tribes were called Dobonbiy in Kungrad. Dobonbi gave birth to a son, Alpinbi. Alpinbi had two more sons: the eldest was named Boybori and the youngest was named Boysari. Boybori and Boysari - both grew up. Boysari was rich and Boybori was rich, and they both had no children"¹. No words in the story, especially in the beginning, are used for surfing. The very beginning introduces the listener to the epic reality of the epic.

The word "former" is used in reference to a past event. Bakhshi uses this word to indicate that the events of the epic took place in the past. JabborEshonqulov, a doctor of philology, "The past tense" as "the transformation of chaos into space." "... This is a pure, artistic history of any nation, free of numbers." The use of the word "sixteen seeds" is further proof of the historical truth.

RESULT AND DISCUSSION

The Uzbek people have long been engaged in agriculture and animal husbandry, spread over a large area. According to some sources, this nation is 92, and according to some sources, it is 96 tribes. The bells mentioned in the epic are 16 tribes, which have a worthy place in the history of the statehood of the Uzbek people. The names of the trees in the poem are not only numerous, but also express the traditions of the people in governing the country, the cream of their knowledge. The people consider him to be a perfect man in every way. The epic says that people like Dobonbiy and Alpinbiy ruled the state. It is important to note that each name in the story is used to express a specific meaning. The name Dobonbi is used at the beginning of the epic and seems to be forgotten later. But Dobonbi is an important figure for the bell tribe. The word dobanbi is used in the dictionary to mean "a great work that leads to success."² The word "biy" is also a modified form of the word "bek" and refers to a person's social status. The word biy is also added to nouns in Khorezm dialect. Dobonbi is also mentioned in the bell tribe as a bek who did great things at the beginning of the statehood.

The second name is Alpinbi. The word alpine is used in the dictionary to mean "a hero of supernatural strength and courage."³. The epic also mentions that the bright bow, which was the

first of the fourteen batmans, was left by Alpinbi. The birth of an alpine, like an alpine, did not happen by itself. It was because of Dobonbi's hard work and wisdom.

Boysari and Boybori are the sons of Alpinbi. The very word "rich" in their name indicates their ancestry. The birth of Alpomish, the protagonist of the epic, also indicates that he was not of ordinary people, but of Alpine descent.

It is no coincidence that Alpomish was originally called Hakimbek and later became known as Alp. The word "judge" means "wise." The fact that being an alpine requires not only strength but also wisdom is evident in the events of the epic.

The beginning of the epic is described in more detail in the version of AbdunazarPoyonov, a representative of the Sherabad School of Poetry. In this epic, which begins, "In the past, on the side of the bell," the bell is used as a place name, not a seed. The location of this area is also known. It is said that "from Alatag to Narmon, from Kokcha to Berman", that is, in a beautiful place between two mountains. The number of seeds in the Kuriroiroa tribe is sixty-six. The fact that Alpomish is mentioned in the poem as a representative of nineteen generations is found in the works of the South Uzbek School of Epic. AbdunazarPoyonov's version lists seven generations of heroes. These are: Doltanbiy, Arkonbiy, Orkanbiy, Dobonbiy, Alpinbiy, Boybori, Alpomish, Yodgor⁴.

All versions of the epic "Alpomish" contain the infertility and birth motives of Boybori and Boysari, and are analyzed differently in different versions. In FozilYo'ldosh, for example, the influence of Islam is noticeable. The two brothers' lack of respect at the wedding and their humiliation by the rich are highlighted by their childless motives. Two brothers are waiting for help from ShahimardonPir, who wants children. "From here, the window of ShahimardonPir comes for three days, and everyone goes to bed: the state demands the state, the child demands the child, the hereafter demands the faith, and the person who spends forty days returns to his destination. If we go, if we give our necessities, if we go to the window of ShahimardonPir, if we also want a child⁵.

The role of the Pirs in the life of Alpomish, the protagonist who was associated with the Pirs from birth, can be seen from the very beginning of the saga. In our opinion, the owner of the ravza, Shahimardon, who wanted two brothers and children, was one of the forty chiltons. According to religious beliefs, Chilton is one of 40 legendary spirits with supernatural powers. In the wisdom of Ahmad Yassaviy, it is said that the Chiltons are forty bodies, that is, forty people. These forty have the power of sainthood and act on God's command to solve the world's problems. The dead will be replaced by the living.⁶ Doctor of Philology, Professor ShomirzaTurdimov calls chiltonseran and considers erans to be the cause of the alpine system embedded in the whole epic plot of Alpomish. The scholar notes that in the epic, the patron saint portrays one of his partners as a companion to the hero⁷. The naming of children at birth, the leaving of five claws on Hakimbek's shoulders, the removal of Boychibor's smiles, and so on, all testify to the constant support of the hero Alpomish by ShahimardonPir, one of the chiltons (patron erans).

In AbdunazarPoyonov's version, the motive of infertility is described as popular and convincing. Boybori and Boysari are not told that someone is childless, but after the captain's party at the wedding, people point to their brothers and whisper to each other: "... people push each other,

whispering, pointing to Boybori and Boysari, “The centurion told the truth, what is there at a wedding without a man's lamp, fruit, children, sons and daughters? The wedding is at the wedding, the sarpo, the wedding is back. How will the brothers return to Boybori and Boysari? If they don't have children, if they don't get married, the wedding they brought will be a doomsday debt for Togonbi, how will he repay it? The throne, the happiness, the possessions will be gone in a day. Who will reach the bottom of this world? ”- he whispers⁸.

The brothers' grief for the child was not only after this wedding, but was already there, and at the wedding it was even more: The young men lined up, their hearts were broken, and the old man, who was sitting, understood the gestures of the people, and his heart was broken, and his hopes were shattered.⁹

CONCLUSION

AbdunazarPoyonov's version, like FozilYo‘ldosh's version, is motivated by devotion to ShahimardonPir and asking for a child. But in contrast, there is a hunting motive associated with totemistic views. As a result of Boysari's failure to shoot the mother deer and her six cubs in the hunt, the mother deer pleads: “This man has climbed the mountains, he has a dream, he has mercy on my child, O Lord who created him, give him his intention, have mercy on him. Be kind, fill in the gaps”¹⁰. That is why the prayer is given to the brothers and sisters: “You did the right thing, God gave it to us. If you have mercy on the mother deer, may God have mercy on us, too. ”The brothers slept that night, walking in the mountains. In the night, the grandfather of the saint appeared in a dream and said: May your children multiply and grow, amin. ”¹¹

It is known that in 1999 the 1000th anniversary of Alpomish was widely celebrated in our country. The story may have been written earlier. If we consider that the places related to ShahimardonPir in the epic originated after Islam, the aspects related to hunting can be understood as pre-Islamic views.

The childlessness of the parents before the birth of the Alpine hero is in fact symbolic, and it is about the birth of a new generation, the Alps, who will strengthen the kingdom and reunite the scattered people.

Among the variants of the epic "Alpomish", the version of AbdunazarPoyonov differs from other variants, including the version of FozilYo‘ldosh, with the details of the plot and the details of the events, with new interpretations. The size of this option also proves our point. AbdunazarPoyonov's manuscript is more than 600 pages long. In this version, the poetic verses are 14,230 verses. In addition to hearing from his teachers, Bakhshi also read and studied epics. In the version of AbdunazarPoyonov, the individual skill of the bakhshi, his unique interpretation of a number of motives demonstrates his creativity and mastery.

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