

# ON THE STUDY OF THE EPOS "OGUZNOMA"

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**ABSTRACT:** It is known that religious movements such as Shamanism, Zoroastrianism, Monism, Buddhism have a special place in the ideology of the Turkic peoples. Each of these religious currents gave rise to separate appearances of ancient Turkic literature. For this reason, scholars emphasize the need to approach ancient Turkic literature from a broader, new perspective. They say that ancient Turkic literature should be studied in the context of monasticism, shamanism, and Buddhism. The epic "Oguznoma" is also an example of ancient Turkic literature and is one of the common heritage of the Turkic peoples.

**KEYWORDS:** Shamanism, Zoroastrianism, epic, poetics, plot, genesis, event, emblem, image, human, Turkic peoples.

The first layers of human thought found their poetic expression in myths. On the basis of the myth formed the so-called literature, which plays an important role in the education of human spirituality.

When it comes to the ancient written literature of the Turkic peoples, the monuments of the Orkhon-Yenisei script are mainly mentioned. But today, as a result of the research of scholars, it has become clear that the ancient Turkic literature does not consist only of monuments in the Orkhon-Yenisei script. The monuments of the Orkhon-Yenisei script are a part of the Turkic literature, and it was found that the ancient Turkic literature has many more literary monuments.

It is known that religious movements such as Shamanism, Zoroastrianism, Monism, Buddhism have a special place in the ideology of the Turkic peoples. Each of these religious currents gave rise to separate appearances of ancient Turkic literature. For this reason, scholars emphasize the need to approach ancient Turkic literature from a broader, new perspective. It is said that ancient Turkic literature should be studied in the context of monasticism, shamanism, and Buddhism.

The epic "Oguznoma" is also an example of ancient Turkic literature and is one of the common heritage of the Turkic peoples. The epic can be studied as Turkish literature in the shamanic stream, according to the above classification.

The epic Oguznoma was written in an old Uyghur script and is now housed in the National Library of Paris. The epic has not been seriously studied in general Turkology, there are only opinions about the Oghuz person (it helps to correctly interpret the mythological motives in the epic). The interest of Turkic scholars in the study of the epic "Oguznoma" shows how widespread it is and how important it is.

The study of the epic "Oguznoma" began in 1815 by the German scientist Diets. He translated the work into German and published it that year. At the end of the XIX century the epic was translated into Russian by VVRadlov and transcribed. The epic was also translated into Turkish by Rizo Nur and into French by V. Bang.

In 1959, the Turkologist A.M. Shcherbak translated and published "Oguznoma" into Russian together with another work in the old Uyghur script "Muhabbatnoma". Since the epic "Oguznoma" is a common monument of the Turkic peoples, in 1986, Kazakh scholars also translated it into the Kazakh language on the basis of the publication of A.M. Shcherbak and expressed their views on Kazakh oral literature and the epic "Oguznoma". In 1987, the epic was translated into Uzbek based on the publication of A.M. Shcherbak.

The epic "Oguznoma" was responded to in two ways:

- 1) in the field of literature;
- 2) in the field of linguistics.

Scholars in the field of literature have expressed their views, focusing on the following aspects of the epic:

- The person of Oguz in the epic and his prototype;
- Interpretation of mythological motives in the epic.

The image of Oguz Khagan in the epic "Oguznoma" is interpreted by many scholars as a historical figure. Scholars such as VVRadlov, Rizo Nur, N.Ya.Bichurin, I.Markwart, D.Sinor, G.Potanin claim that a certain historical figure is

embodied in the image of Oguz Khagan. They note that under the image of Oguz Hakan lay such historical figures as the ruler of the diet Mode (N.Ya. Bichurin), Yugan-Shida Bugakhon (V.V.Radlov), Alexander Zulkarnain (Rizo Nur), Genghis Khan (I.Markvart, D.Sinor).

Russian turkologist A.M. Shcherbak tries to interpret the Oghuz person in the epic based on the Oghuznama itself and from it itself. The scholar tells the epic that certain historical events and images are alien, and that the Oguz Khan cannot be associated with Mode, nor with Alexander the Great and Genghis Khan. In particular, the scholar writes: It is unreliable to assume that a particular person was the basis for Oguz Khagan, because the epic does not imply the uniqueness of Oguz Khagan as an epic monument. "It is clear that A.M. , argues that epics should be approached taking into account the peculiarities of their formation. That is why the scientist considers the opinion of G.N. Potanin about the image of Oguz Khagan to be more appropriate. G.N. Potanin was one of the first scholars to express his opinion about the image of Oguz Khagan. , he approaches the Oghuz person in terms of the formation of epics.

Therefore, he dwells on the epic features of the image of the Oghuz Khagan and connects them with Okirbash in the Mongol oral creation and Jonibek in the epic Manas.

N. Rakhmonov is one of the Uzbek scholars who conducted special research on the epic "Oguznoma". The epic was translated into Uzbek by N. Rakhmonov in 1987, and a short article by the scientist was published in the journal Sharq Yulduzi. This article and the scholar's books "Ruhyatdagi Nur Murodi" published in 2001 and "Samples of Uzbek classical literature" co-authored with H. Boltaboev in 2003 contain more serious ideas about the epic. Mythology in N. Rakhmonov's epic mythological motives express their conclusions about the content from which they derive.

In particular, the scholar's views on the names in the epic and the mythological worldview associated with them, the commonalities between the historian Rashididdin in the work "Jome' ut-tavorix" Oghuz legend and "Oguznoma" are noteworthy.

The epic "Oguznoma" has been widely studied by Azerbaijani and Turkish scholars, as it is a common monument of the Turkic peoples.

The work of the Azerbaijani scholar H. Koroglu "The epic of Oghuz heroism" mainly provides information about the sources that contain the myths and legends of the Oghuz people. In addition to the epic "Book of Dada Korkut", the scholar also comments on the legends of Oguzkhan in the Uyghur script "Oguznoma" and Abdulgozi Bahodirkhan's "Shajarai turk", Rashididdin Hamadoni's "Jome' ut-tavorix".

Koroglu compared these sources and showed similarities and differences. Another Azerbaijani scholar, M. Seyadov, commented on the epic "Oguznoma" in his book "Sources of Azerbaijani mythical thinking." The scientist made conclusions on the mythological images and mythological motives in the epic.

Turkish scholar Bahauddin Ogul's 1993 book, Turkish Mythology, examines the legends of the epic Oguznoma and the historical works about Oguz Hakan. This work consists of 13 chapters, chapters 5-7 contain a study of the epic "Oguznoma" and other legends about Oguz Hakan. It is noteworthy that the author has carefully studied the epic "Oguznoma" and carefully studied every detail. For example, there is a section in the play called "Birth of Oguzkhan". In this section, the scholar focuses on each color used to describe the birth of Oguzkhan, trying to shed light on the meanings reflected in the background of these colors.

Cosmogonic myths, in short, can be a response to a scheme in which someone has created something in some way. How are cosmogonic ideas reflected in the epic "Oguznoma", which is based on a mythological worldview, a symbolic nature of myths? This kind of imagination is reflected in the epic in Oguzkhan's marriage to two wives and in the names of his children. Let's pay attention to the scene of Oguzkhan's marriage to his first wife:

"One day Oguz Hakan was praying to God somewhere. As darkness fell, a blue light fell from the sky. It was brighter than the sun, brighter than the moon. Oguz Hakan walked towards him. Apparently, there was a girl in the middle of that light. In the beginning there was a light spot like fire. It looked like a gold pile star. She was so beautiful that when she laughed, the blue sky laughed, and when she cried, the blue sky cried.

It is also clear from the picture that this daughter of Oguzkhan is not an ordinary girl. After he marries this girl, they have three children: Sun, Moon, and Star.

First, the protagonist met the girl "among the blue light falling from the sky." Yanu was praying to Oguzkhan at that time, that is, he was also immersed in a deity. In Turkish mythology, the word blue means greatness, height. And light is a means. So, a great light is mediating in the meeting of Samo's daughter with Oguzkhan. The encyclopedia, Myths of the Peoples of the World, provides information on cosmogonic myths, emphasizing that the first human or cultural hero, often female and male, played a creative role in the creation of the universe.

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