

RELIGIOUS LEGENDS IN KARAKALPAK FOLKLORE STUDIES

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Abstract:

The article analyzes the religious legends in the Karakalpak folklore.

Keywords: folklore, genre, legendary story, legends, themes, a fairy tale, religion

The creation of the Karakalpak oral creativity, passing over the centuries from generation to generation and being renewed by the priceless heritage of the people, who absorbed and reflected the spiritual culture of the people.

In Karakalpak folklore, a number of works have been carried out on the collection, publication and study of samples of oral folk art. Such genres as fairy tales, proverbs, sayings, riddles, aitys (singing competitions), dastans were investigated independently. At the same time, they have not yet been investigated, they are waiting for their clarification and decision. One of these problems that require research in Karakalpak folklore is the genre of legend. The genre of tradition until today has not been the object of special scientific research.

Karakalpak folk legends differ from other genres of folklore, because they most closely reflect folk traditions, historical, social life in past eras, with history, and this is its difference from other genres of folklore.

Our land is not only the habitat and native land of the people, but also a sacred place that preserves its history, customs and traditions, historical culture. In the legends in which it is said about the places of burial, worship, mosques and mosoleums, in science it was called legend-necronyms. They are characterized by a description of religious concepts in their content.

In order to spread Sufism, Shibliy ata arrived in the Southern Aral Sea region in the X century. He settled here and continued his activities to achieve his goals. As established by the teaching, he was born in 861 in the city of Baghdad and reached the rank of sheikh. In 945 he died in the Southern Aral Sea region. His grave is located in the village "Daruaza Kum" of the Kegeyli region. The legend says, that "Gayip ata, the ferryman of the Kuanysh Zharma canal, saw a man lying under water and quickly rescued him. Saved Gayipu: "I love Allah very much and would very much like to see him at least once. My name is Abu Baqir Shibliy. At the command of Allah, you saved me. Let the fans bow to your grave first, and only then mine. Over time, when Gayip ata died, he was buried near the grave of Shibliy ata.¹ In this legend, one can see the pronounced nature of the necronym.

There is also a common legend among the people about Allayar soups. It tells about the difficulties that Allayar suffered from soups in order to become soups. Allayar was famous for his indiscretion, fraud and greed. At the time when Allayar served the city hakim, a poor subject brought his seriously ill wife as a healer Ulykpan. He, having checked the pulse of the woman,

¹ Gayratdin Khozhaniyaz uly., Ongarbay Zhumabai uly. Karakalpakstandagy mukaddes orynlar. - Nakis: Polygraphist, 1994,

advised to find the lair of a wild boar, Take three or four of his hairs, burn them and let the woman smell. This man said that it was impossible to find a wild boar here. Then Ulykpa said: "In this case, you go to the city hakim, find Allayar there and tear out four hairs from his chest, burn them and let his wife smell There is no other way out!" The poor man went to Allayar and said everything the healer had told him. Only then did Allayar realize who people were comparing him to and spit in his bosom. After that, he came to Ulykpan and asked to be accepted as a murid. However, Ulykpan did not satisfy him. Yet Allayar did not leave and served in his house. However, Ulykpan, in order to test it, gave him an assignment, saying: "Go to the bazaar, buy the giblets of a contagious cow and bring it home without a bag and without touching the ground." Allayar acquired the giblets of the animal, shouldered it, wrapped the rest of the entrails around the head, belt, neck, and thus walked along the wide street. The inhabitants of the city, seeing such an act of the hakim, are very surprised. Accompanied by all the dogs of the street, under a hail of stones thrown by children, he reached the house of Ulykpan. Only after that, Ulykpan-hakim, seeing such a humiliation of the city hakim, accepted him as a murid. Such an urban hakim, that is, Allayar-soups, presented four works to the Islamic world².

In this legend, the main thing is not that it is close to the truth, as Allayar became soups, but the appearance of his high human qualities is set forth by the concepts of the people.

In religious legends it is said that representatives of a certain religion show miracles. With these unusual powers, they confirm that they are God's chosen ones. For example, in all the stories about Salmen Ishan it is said that he possesses miraculous powers. The author of the book "Repressed Clergy" T. Abdimurato cites such a characteristic plot, judging by the information of Sagynbay aga Aitkul uly, in 1953 he was sitting in the same cell of the Nukus prison with Salmen Ishan. "Once there was a strong heat, it was unbearable in the cell, then I asked Salmen Ishan if it was possible to alleviate our situation, but he kept silent. After a while, the door opened slightly and a fresh breeze blew into the cell. Seeing this, the guards locked the door again. On the third day, we again languished from the heat and again turned to the respected ishan with a request, but he kept silent, but after an hour the door quietly opened and the fresh wind blew again. The guards, seeing this, did not close the door again." According to people who sat in the same prison cell with Salmen Ishan, a prosecutor named Shadow, who tormented them one evening returning from work to his hotel, fell victim to stray dogs and died from their bites³.

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² Аңыздың мазмуы Есназар Үсеновтың «Хан мақсым» кітабынан алынды. Нөки:Қарақалпақстан, 1997, В.15.

³ Abdimuratov T.Repressionға ушыраған уламалар. Нөки:Қарақалпақстан, 1992, В.25