

THE ORIGINALITY OF THE STORY "THE LIFE OF GENGHIS KHAN BY V.I.DALYA

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ABSTRACT

The content of V, I Dahl's work "The Life of Genghis Khan " echoes the Bible, the Koran, and "Kissai Rabguzi" ("Rabguzi's Stories about the prophets") Nasruddin Burhanuddin Rabguzi was a Turkic poet who lived in Khorezm in the 13th century.

Keywords: Let's do translations, genealogies, prophet, command.

In a note to the "Tale of the Life of Genghis Khan" - (1843), the author wrote: "The book from which I took this tale is named in the Russian half of the title: The Life of Genghis Khan, with the addition of various excerpts, etc.

It was printed in the Tatar language by the Lecturer of this language, Khalfin, in Kazan, in 1822; and it was borrowed from some old manuscript found in a Tatar village" Continuing his speech, he further writes: "Although I, the translator, am not the sole publisher of the original, that is, I do not caress myself I hope that our work has a price in historical relations, but – I did not chase after that; My business is a fairy tale. And this, like all fairy tales, is based on some historical events, mixed with fabulous traditions, decorated with all kinds of never and distorted by the oddities of the arrogant Eastern imagination, which even my pious mullah does not quite believe. It seems that the translation is true and close, for the future, the original, in many respects confused and not clear.¹

The author explains the poor quality of the translation to the lack of Russian-Tatar dictionaries, therefore, when translating this fairy tale, the author used the services of Mullah Abdullah and G. Ivanov, a teacher of the Tatar language at the Neplyuevsky military school, which was located in Orenburg, where specialists of a special kind were trained.

V.I. Dahl explains the reasons for the translation of this fairy tale into the Russian language as follows: "It's a shame that we have hitherto become a little familiar with the non-foreign Literature of the Asian peoples, or those living near white Russia¹"

If we do not do such translations, representatives of other states will do this, such as the Swedish captured officers who took out the history of Abulghazi from the Russian Tatars. And they translated it into German and French. From French, with the efforts of V. K. Tretyakov (1703 – 1768), it was translated into Russian.

Dahl's tale begins with a description of the genealogy of the prophet Noah, and information about him is available in the Bible and the Koran. God said to Noah: 6.13 "Make yourself an Ark of gopher wood; make a compartment in the ark and tar it inside and out;" 6,18 "But I will

make my covenant with you, and you, and your sons, and your wife, and your sons' wives with you, will enter into the ark." ²

And God commanded to take into the ark both animals and birds of both sexes 7.7" " And Noah and his sons and his wife and his sons' wives with him entered the ark from the waters of the flood.

8.4 "And the ark stopped in the seventh month, on the seventeenth day of the month on the mountains of Ararat" ³

8.18 "And Noah and his sons and his wife and sons' wives went out with him." ⁴

8.19 "All the beasts, and all the reptiles, and all the birds, all moving on the earth, according to their families, came out of the ark" ⁵

9.18 "The sons of Noah who came out of the ark: there were Sam, Ham, and Aphet"⁶

9.19 "These three were the sons of Noah, and from them the whole earth was inhabited" ⁷

The same events are mentioned in the surah "Hood" of the Quran. It should be specified that the sons of Nuh (Noah) are not named in the Quran. As in the Bible and in the Koran, at the request of God, Noah proceeds to create the Ark: 39(37). "And make an ark before our eyes and according to our suggestion, and do not speak to Me about those who are unjust indeed, they will be drowned!" ⁸

42. (40). "And when Our command came and the furnace began to boil, We said: "Transfer into it from just a couple, two by two, and your family. except those about whom the word has forestalled, and those who have believed" ¹

Among those who were forbidden to take into the ark were Nuh's wife (Noah) Voila and son Kanyon. ²

And all the others, led by Nuh (Noah), sailed safely until God said:46(44). And it was said: "Oh, the earth will swallow up your water; oh, heaven, hold on!" And the water came down, and the command was fulfilled, and he was established on al-Juiri"³ – (a mountain peak) in the southeast of Turkey.

And the Bible indicated that the ark sailed to the Ararat Mountains, as we see in the Bible and the Koran there is a discrepancy indicating the place where the ark stopped. In addition to these sources, the stories of Nosuriddin Burkhannudin Rabguzi, a Turkic writer and poet who lived in Khorezm in the late XIII - early XIV centuries, are known. His main work "Kissai Rabguzi" and "Stories, Rabguzi about the prophets" were written in 1310-1911. The book consists of 72 stories on religious topics, and all of them echo the Bible and the Koran.

The book was published in Kazan in 1881. It has gained great popularity. The treatise was included in the program of religious educational institutions. The anthology provides information that: "There are 7 people left in the world, three brides, sons and Nuh (Noah) himself.

The world's population is born of the sons of Nuh (Noah) the elder was called the middle Ham Sam, and the third Efas ⁴ (Literally translated by our M.B.)

Africans and Indians came from the children of Ham, and he and his children moved to the Arabian Peninsula, Arabs, and other nations came from them.

And the third son and his family moved to Turkestan and Turkic-speaking peoples came from them" (our literal translation is M.B.).

These thoughts of Rabguzi are confirmed by the "Islamic History", the author of which is Sheikh Muhammad Sadiq, and Muhammad Yusuf. ⁵

So, as can be seen from the examples given, the first part of the fairy tale called "Genealogy of Genghis Khan" echoes the contents of the Bible, the Koran, and the Rabguzi treatise. In our opinion, the fairy tale corresponds more to the content of the Bible and the book of Rabguzi.

As can be seen from the examples given in the Quran, the spouse and one of the sons of Nuh (Noah) became victims of the flood because of disobedience, and the rest of his family members are only hinted at.

And in the Bible and in the treatise of Rabguzi, as we saw above, the members of Noah's family are called by name, based on these considerations, we can say that the book of Rabguzi corresponds to the content of the Bible and echoes the Koran.

So, Dahl's fairy tale essentially echoes, and to some extent repeats the content of the scriptures. This suggests that the author was well acquainted with the content of both the scriptures and the content of the work of Rabguzi. In the fairy tale, we are talking about four sons and four daughters of the prophet Noah, the names of three sons are preserved as in the Bible Haam, Sam, and Afet, and the fourth Kengan, and the daughters were called Rahub, Zehub, Rehet and Zehut. As in the Bible and Rabguzi, the Arabs came from Haam; the Persians came from Saam, and no one remained from Kengam (Kanan), who died in the flood. And from Afet came the Greek people.

As in the Bible, the Koran and the book of Rabguzi and the tale of Dahl, all the peoples of the world originate from the sons of Noah. The fairy tale has religious motives in this regard, although Dahl calls it a Tatar fairy tale.

As in the sacred books and in the tale of Genghis Khan, the genealogy of Afet is given, and the genealogy of Genghis Khan goes to him.

As in previous novels and short stories, in this fairy tale, the author points to the exact location where the events take place.

The incident begins on the shore of the White Sea, where the city of Malta stood. The ruler of the metropolis was Khan Altyn. His beloved wife was a smoker. They had a daughter, who was named Almalyn Kurkli. As in folk tales, she was protected from the sun and the moon. They built a separate tower for her, her beauty could not be described with a pen or played on a violin. "... And Almalyn's beauty was such that from her smile the dry tree let out leaves and the bare earth was covered with grass. When she scratched her hair, pearls fell down, and where she spat, silver and gold grew there, and her soul was the most excellent among the most hospitable families in the world" ¹ Everything is like in a magical folk tale.

The beauty was not shown to anyone as a jewel. Meanwhile, she was growing up and was interested in what was happening around her tower room.

She wondered, wondered, doubted, and wondered if there was a space outside her palace. From her nurse Urdahan, she learned about the existence of the whole world, about the stars, about the moon, and the amazing lamp the sun. After hearing all this, Kurkli started asking Urdahan to show it all to her. The nanny's persuasion not to do this did not affect her decision, and she had to open the heavy curtains, and then the bright rays of the sun penetrated into the room. Seeing the rays of the sun, Kurkli lost her senses and fell dead. Only a few days later she woke up and told her babysitter that she got pregnant from the rays of the sun. The father and

mother found out about the incident, being afraid of publicity, they decided to send her to distant lands, then the events that occur in the Bible 6:20,6:21¹ are repeated in the fairy tale. So, at the behest of the father, they built a ship for their daughter, put her forty friends there, wild pigeons, golden lambs, a parrot and, accordingly, a lot of food, and they launched the ark on the white sea.

Days and weeks passed and Tumaul Margan turned out to be on the shore of the North Sea, upset by his father. And with him were forty more horsemen. And one of his friends, Shabasuker One-eyed, informed Tumatul about the golden ark.

Tumatul with his arrows pierced three planks of the ark, and freed Kurkli and her friends. Because of the accuracy of his arrows, he received the nickname Mergan. Seeing Kurkli and unable to resist her beauty, he declared her his wife.

In Dahl's fairy tale, the idea of a just sovereign is carried out with a red thread. Almalyon told Mergen her story, and he believed in her innocence.

After a while, she gave birth to a son, and they named him Duin-bayan. (The story is similar to the birth of Jesus Christ)

Eventually, Mergan's father died and he became Khan. In the Khan's Palace, Kurkli gave birth to two more sons. Budentaya and Bilgutaya. When they grew up, at Kurkli's insistence, Mergen sent them to the Kalmyks. And they ruled this people. According to the fairy tale, Kalmyks originate from Budentai and Bilgutai.

There were seven sultans from the tribe of Altyn Khan, the name of the youngest was Tyukli, his daughter Alanga was married to Duin-Bayan, and then, as in the Bible, it is described in detail what kind of births went from the three sons of Duin-Bayan.

When Duyun-Bayan felt the approach of death, he bequeathed to his people that the three sons born of him, Budenzhar, Kagynzhar, and Salunjar, were unworthy to own the khanate and after his death, in a dream, his wife should become pregnant and give birth to a son worthy to rule. The brothers who were with the Kalmyks, having heard about what had happened, returned to their father's house and held a wake. And then they went hunting in the forest, and caught a deer, returning home, in the forest they met the Chinese who had fled from their ruler, they were hungry, so they exchanged their child for a leg of mutton. The brothers-in-law gave the boy to their daughter-in-law to graze her horses. The boy's name was Yalin. Alangu brought him up well. Before the brothers returned to their homeland, Alangu complained about her sons, Budenjar, Kogenjar, and Saldujar, that they oppress the people and do not listen to their mother's hanging. When the brothers-in-law heard this, they said: "Now, know the signs of a bad people: they blaspheme their land, praise someone else's; they scold their kind, exalt someone else's kind; they despise their elders and honor strangers. The old one is silent, the little one speaks; the father is silent, and the son is noisy, and the people mock him. And continuing his speech, he concludes, so repent to your God, and go to the elders for advice."¹

After such instructions, they left for their country, and the nephews immediately forgot about the advice of their uncles, did not listen to their mother, and robbed people of camels, horses, and other cattle. And from honorary beks, wives and daughters were taken away. The people were outraged, they came to Kurkli and found out that she was going to give birth to a son, they rejoiced, and the news spread everywhere.

The people's prayer informed the sons about what had happened. They came to their mother, insulting her, and called her chicken, watermelon, and melon. They asked questions about how she could get pregnant. The mother was greatly offended, but still soon she gave birth to a son in a golden shirt, with a wolf's brand, and anyone who saw this child was ready to die for him. That's why they called him Genghis.

He grew up and matured, brought a lot of benefits to his people, the population of the country loved him, called him a good khan, and recognized him as a true khan's son.

The elder brothers, out of greed, decided to kill him, and the people stood up for him. Fearing popular revenge, the brothers decided to postpone their venture.

But they decided to take away from their mother completely their father's goods. They sorted everything out, but the father had a quiver with precious stones, they could not divide it among themselves and decided to ask the mother what to do in the current situation. My mother advised me to hang my belts on the window, where the sunbeam falls, and whose belt will hang on the sunbeam, he had to become both the owner of the quiver and become a khan.

The belt of Genghis hung on the rays, which made the older brothers extremely dissatisfied. Sensing this, Genghis decided to go to the black mountain to hide from his brothers. And the next day, when the people learned about the success of Genghis, they came to bow. But they didn't find him. They have been looking for their idol for a long time. After learning about the incident, the elder brothers of Genghis raped and oppressed the people even worse. The people, tired of violence, came to Genghis's mother and demanded that she name the location of Genghis. The mother named signs by which it was possible to find him. They found their idol, brought him on a cart, and put him on the throne. Three older brothers were punished. The people lived an idle life. In the fairy tale, Dahl used a ring composition, as in the beginning of the fairy tale, Genghis Khan had four sons, his eldest son Yuji became the khan of the Termez horde, where there is a lot of gold and silver, precious stones. The second son Jidei became the Khan of Hindustan. And the third son became the Khan of Kuralinsky, where noble people live. The fourth son of Tulyabi became the khan of Moscow, where the good-natured people live, where the land is vast, and where everyone has enough work. So, the root and the beginning of all cities come from them.

Making a general conclusion, we can say:

1. The fairy tale "The Life of Genghis Khan" originates from the holy books of the Bible and the Koran.
2. The fair demand of the people for a just king is clearly expressed in the fairy tale.
3. King, servant, and leader of the people.
4. The fairy tale uses a ring composition, according to which certain elements of the beginning of the fairy tale are repeated at the end.
5. The main moral of the fairy tale is that the people are able to fight tyranny and appoint their just king. Justice must prevail in the world.

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