

## Analysis of the Plot And Images in the Epic "Davletyarbek"

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### ANNOTATION

*This article analyzes the Karakalpak folk epic "Davletyarbek" and positive and negative images in the epic. The epic was studied as a cultural heritage of the people. There were scientific conclusions.*

**KEYWORDS:** *folklore, epic, genre, plot, character, plot, hero.*

As the first President rightly noted, "From the oldest stone carvings and writings created by the thinking and genius of our ancestors, from examples of folk oral creativity, to thousands and thousands of manuscripts kept in the treasury of our libraries today, history, literature, and art are embodied in them. , politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other valuable works are our great spiritual wealth. A nation with such a great heritage is rarely found in the world" [1].

Doston is the largest genre of folklore, it is a work that describes events with heroic, romantic-adventure, and fantastic content. A large-scale lyric-epic work that describes the adventures, interactions and experiences of the characters on a large scale is called an epic.

The epic reflects the mentality and characteristics of the people of the time and system. Over time, they are enriched with new themes and ideological content. When epics are created by the people, creative people express their goals, dreams, and feelings through them. As a rule, the first creator of epics is forgotten, and as a result of their transmission from generation to generation, they become the property of the people.

Four versions of the epic "Davletyarbek" are stored in the library of the Karakalpakstan branch of the Academy of Sciences of Uzbekistan. Before the war, in the 1930s, Sadirbay Mawlenov and Shamshet Khojaniyazov recorded the first version of the epic "Davletyarbek" from the Karajan Bakhshi Qabulov. Then the epic was performed by Narbay Bakhshi Koshekenov, and it was recorded in 1969 by the scientist and folklorists Kabil Maksetov and Jhargas Kashniyazov. The volume of this manuscript, consisting of two common notebooks, is 117 pages. The text is mixed with words and poems. The story was published in 1970 in "Ámiwdárya" magazine, and in 1995 as a book prepared by K. Maksetov and P. Maksetovalar. Comparing the manuscript and journal versions of the epic, it can be seen that it has been preserved in its original state. Since this saga has not been widely studied by our scholars, many people do not know about this saga.

However, the "Davletyarbek" epic still attracts the attention of our researchers, and on that basis we consider this epic to be a historical epic belonging to the Karakalpak people.

The main character in the saga is Davletyarbek, and other characters serve to reveal his character. The positive characters include Ertugan (Davletyarbek's mother), Sarv-Tyiraman (wife), Allayor, Gudiyor, Mamatjan, Mahmudjan, Kuvonch, Niyaz, Akhmetjan, Eshmurat, Hamitbek. Negative characters include: Ibrahim Khan, Ispandiyar Khan, Minister of Khyiva. combined with stable themes such as birth, dream, journey, return, forms the plot of the epic. A hero is formed and overcome during trials. It is these heroes that are sung in folklore. The hero poetically expresses the age-old concept that life is a test. The theme of the test is prominent in epic works in three directions:

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1. compliance with prohibitions;
2. transfer of conditions;
3. Fulfilling the terms of the agreement.

In this respect, the test can be evaluated as a set of topics consisting of prohibition, condition, conditioning. Each of these themes has complex form and content symbols. Below, we will consider only the type of conditioning related to finding patronage and helpers. First of all, let's comment on the topic of conditioning: Although conditioning has not been researched as a separate topic, it has its own historical basis. It reflects the collective agreement. The prohibitions and conditions are developed and implemented according to this agreement. That's why Meletinsky gave the following explanation: "The test is an event to subjugate the disaffected members of the community, to send them to the ranks of those who agree" [2.148]. The theme of conditioning is the conditions created by the epic situation, in which the characters try to escape from conflict, captivity, childlessness, death, as well as to obtain a magical item. In this case, the parties seeking an agreement present their demands.

Unlike prohibitions and conditions, conditioning reveals more of the hero's nature. The conflict between the characters, hidden in the prohibitions and conditions, becomes an open dispute in the stipulations. But the conflict will be directed towards agreement. In the same way that the breaking of prohibitions and the crossing of conditions connect the epic regions, we observe this process in the fulfillment of conditioning conditions.

In the epic "Dawletyarbek" the friendship of nations occupies the main place. When the Khan of Khiva wanted to kill Dawletyarbek and sent his soldiers, his mother sent forty young men to the father's friend Mamatjan, the son of Yitalmas, to protect his head.

In the epic "Dáwletyarbek", it can be felt that the friendship and harmony of one nation and another nation is well revealed in the epic. The greatest wealth of mankind is peace, and the source of peace is harmony. A person can live freely and fulfill any dream only in a corner where the principles of mutual harmony and friendship, tolerance and humanity are stable. From this point of view, our greatest wealth, our main achievement is, first of all, the purity of the sky of our Motherland, the harmony and solidarity of citizens, the atmosphere of friendship and cooperation. Ideas such as appreciating these blessings, preserving the Motherland, where representatives of different nationalities and peoples live in harmony as children of the same family, are put forward.

Folklorist Jabbar Eshanqul: "Each artist has his own folk art. It helps to find style, originality and the root of the bullet."

And the image of the heroes, who are really loved by the people, is described in the uplifting spirit that is very common in folk poetry. These heroes are the aspirations of the people in their actions, often introducing them in heroic battles with the enemy. Heroes such as Gorogli, Davletyarbek, Gulayim, Alpomish, Karajan, Barchin from Central Asia and all over the world grew up in the Karakalpak folk epic.

Dostan Karakalpak is one of the largest genres of folklore. Definition of history, story, adventure, meaning and interesting events and praise means to tell a story and praise. In the Uzbek language, the word doston is defined in the following dictionary: "Doston is a story, a short story. folk heroes are famous adventure stories, words, descriptions, which are known to be passed down from mouth to mouth, told in verse and prose." [3].

As a final conclusion, it is possible to say that epics occupying a significant part of Karakalpak folklore and every hero of the "Davletyarbek" epic, which is considered one of the most valuable of these epics, whether they are positive or negative heroes, they influence the education of the original

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Karakalpak youth. Keeping the age-old traditions of our people and passing them on to the representatives of the next generation, has not lost its leadership in fulfilling the task of the program and will continue to fulfill this task.

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