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Study of Berdakh's Works During the Years of Independence

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Abstract:

The article deals with the actions, conditions created and the great honor of our country in the study of the work of the classical poet Berdakh Gargabay Uli during the period of independence.

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Independence has opened a wide path for the people of Uzbekistan to self-knowledge, the full knowledge of their national values, national spiritual artistic heritage. Starting from the first days of independence, the rich folklore heritage and priceless works of the masters of the artistic word of the past were systematically published, their differences were revived, the black spots of history were cleared, they were re-evaluated in the spirit of the ideas of national independence. All these good deeds were elevated to the rank of state policy with the initiative of the first President of the country. Without looking for examples from afar, it is enough to talk about the cultural events and news that have taken place in the spiritual and cultural life of Karakalpakstan in recent times. For example, on September 10-12, 1997, a major historical and cultural event of international significance, unprecedented in the history of the culture of Karakalpakstan over the past ten years, took place - an international scientific and theoretical conference in Nukus on the topic "Qirq qiz (Forty Girls)" and the problems of studying the folklore of the Turkic peoples. Examples of such international conferences are the scientific-theoretical conferences "Problems of the studying Karakalpak folk epic Edige", held on September 5-6, 2001, as well as "Folk art in the folklore of the Turkic peoples", held on September 10-11, 2003. In addition, "100 volumes of Karakalpak folklore are being prepared for publication, including 8 volumes containing various versions of epic "Alpamis" (2007), these facts are supplemented by the publication

of epic “Edige” performed by Jumabay-Jirau Bazarov in Helsinki by Karl Reichl in a text and video film in English version (2008) and the release of a short semi-documentary feature film about Edige (2008).

At the time of independence, such a state, public attention and generosity were the main features of our classic poets, including agitating the works of Berdakh began to appear. The 170th anniversary of the birth of Berdakh in 1997 and the 180th anniversary in 2007 were widely celebrated in Uzbekistan. Especially, the 170th anniversary was held at the highest level. On this anniversary, in connection with the Decree of our first President of May 20, 1998, “the contribution of our great-grandfather Berdakh to the development of Eastern culture, the upbringing of the future generation in the spirit of love and loyalty to the people and the Motherland, and the development of friendly relations between peoples of all races” is widely promoted. They also specifically noted the merits of the poet Berdakh in congratulations that “the inextinguishable ideas of the poet Berdakh correspond to real innovations and reforms carried out today in our country”. On the anniversary, many practical decisions were made related to the life and work of Berdakh and the celebration of his life. The construction of the Berdakh Museum in Nukus, the installation of a monument to Berdakh in capital city Tashkent, the creation of the Berdakh Garden on twenty hectares of land in the Bozatau region once again raised the dignity of the poet and strengthened love for him. Among such decisions, one can note activities for the publication of collections of selected works by Berdakh, studies and articles about his work in the Uzbek and Karakalpak languages [1; 2; 3].

Scientific opinions about the work of Berdakh were expressed in various studies and a number of articles published in the press [4]. For example, in A.Murtazaev’s doctoral dissertation “Berdakh’s Mastery” (1993), in A.Pakhratdinov’s monograph “The Literary World of Berdakh” (2007) and “Introduction to Berdakh’s Course” (1999), in the books “Bibliographic Index works of the poet Berdakh” (1999), “Some questions of the poet Berdakh” (2003), in the scientific and historical essay by K. Mambetov “Karakalpak genealogy” (1993), “The people in the views of the great Berdakh” J. Bazarbaev (2006), “Stories” by K. Maksetov in “Berdakh’s geneology” (1997), in the work of S. Bakhadirova “Berdakh’s geneology” (1998), “A word about a poet that sang the hearts of millions, or some questions of teaching Berdakh’s creativity” by K.Allambergenov (1997), “Genealogy and tribal genealogy” by K. Jumajanov (2007), in a series of articles by A. Utambetova, J. Muratbaev, T. Kanatov, important aspects of Berdakh’s work are mentioned to one degree or another [5].

In particular, a new monograph by the famous researcher of Berdakh’s work A. Pakhratdinov [6], published in connection with the 170-180th anniversary of Berdakh, an article by S. Bahadirova “Geneology” from a collection of articles on Berdakh’s work [7], as well as a scientific and historical essay “Karakalpak Geneology” by a well-known literary critic K. Mambetov - it should be noted that opinions about the “Geneology” of Berdakh in the scientific essay were of particular importance [8].

For example, A. Pakhratdinov in his earlier monograph “Epic works of the poet Berdakh” (Nukus: “Karakalpakstan”, 1987) made adjustments to various opinions about the image of Aidos in Berdakh’s poem “Aidos biy”, presenting this work from the point of view of national independence, overestimates, characterizes Aidos as a famous historical person who fought for people’s freedom, independence, and the national state [9].

It is not to say that the research problems of Berdak’s works were put to rest in the years of independence. For example, a young scientist Tabiskan Kanaatov, known for his scientific articles, published an article on the topic “Was Berdakh in Bukhara” (Erkin Karakalpakstan, July 29, 1997),

two articles on the topic “Given our past, we will not regret it” or “Historical truthfulness in the works of Berdakh”, (Erkin Karakalpakstan, September 25, 1997) as well as an article by the teacher of the 26th school of the Karauzyak district M. Abdimuratov on the topic “Kargabay or Gargabay?” (Erkin Karakalpakstan, September 24, 1997.) As stated in the article by T. Kanatov, today it is absurd to ask whether the poet Berdakh was in Bukhara or not. The reason is that the poet himself proudly said: “I saw Khorezm, Bukhara, many famous cities”?! And one example, “Geneology” (Shejire) (“Erkin Karakalpakstan”, June 21, 1997), in which T. Kayipbergenov was praised as “Father spoke”, is certainly not from the poet Berdakh and is not an excerpt from Berdakh’s genealogy. One of the many genealogies in the country. In the past, there were many people in the country who wrote such “shejire (geneology)”, However, the people did not recognize them as Shejire(geneology). That is why, it is not adequate to speak without understanding the content and purpose of “Shejire(Geneology)”.

Academician J. Bazarbaev in his article “Gáwxar jilýalangan ba, yamasa yubileyden keyingi oylar (Thoughts after the anniversary, whether the diamond is warmed or not) noted that similar flaws were also found in the collection “Selected works” [10], published in connection with the 170th anniversary of Berdakh, and expressed fair criticism of the differences about textual shortcomings. “It’s true, even professional writers hesitate to write such critical articles. The article presents a problem related to text recognition associated with printing works. Shortcomings in the preparation of the “Selected Works” of the poet, printed for the anniversary of Berdakh, are impartially criticized. He regrets that serious mistakes have been made due to the irresponsibility of publishers. The author's opinion is fair that among the researchers of Berdakh's work there is no unity even in the study of the poet's work according to certain guidelines, and that completely opposite opinions cause various kinds of misunderstanding among the public. This article is of great practical importance and invites researchers of Berdakh's work to think deeper about these issues [11].

We agree with these opinions. In fact, despite the fact that Berdakh's collection “Selected Works” [12] was prepared by a group of respected and intelligent intellectuals, it was printed in low quality and prepared for an edition that does not correspond to the name “Selected Works”. This is due to the fact that the volume of these selected works of 1998 was reduced by one and a half times compared to the collection of 1987. Some of his writings have been inappropriately abridged. For example, only 10 couplets remained from Berdakh's 24-verse poem “Mening (Mine)”.

From the poem “Omirim (My life)”, which has great scientific and biographical significance, consisting of 66 verses, 37 verses have been removed, etc. In addition, the collection did not include such well-known works by Berdakh as “Ogizim (My bull)”, “Keldi (came)”, “Kerek (need)”, “Bugin (Today)”, “Korermen (I’ll see)”, which were widely used among the people. These facts alone indicate that this collection of “Selected Works” was not selected. That is why the author of the article expressed great excitement and sympathy for this event: “How can you understand this? Why is the collection of Berdakh's complete works since 1950 not published? From this we can lose or forget the works of Berdakh - our literary critics set a thoughtful question [13].

Correction in modern Karakalpak literary criticism of such common mistakes and shortcomings, manifested in the problems of collecting, publishing and researching Berdakh's works, and conducting special scientific research on this topic is one of the main tasks of modern literary criticism. in accordance with the spirit of the current era of independence.

Thus, the period of independence is a new beginning of the research and publication of Berdakh's

work. The political, social, spiritual and cultural changes that have taken place in society and people's lives have revealed the objective need to reassess Berdakh's work from the standpoint of the ideology of national independence and conduct new special studies.

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