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EDIGE'S WISDOM IN SOLVING DAILY PROBLEMS

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ABSTRACT

In the XV century, the Turkic peoples who were part of the Golden Horde created the epic "Edige". The main characters of the epic "Edige" dedicated to the history of the Golden Horde are Amir Temur, Edige, Tokhtamys.

Edige is one of those who occupied a large place in the life of the Golden Horde state of the late XIV – early XV centuries. With his wisdom, state foresight, courage, and courage, Edige won the favor and sympathy of the khans, who willingly listened to his words. Wise instructions and sayings belonging to Ediga were widely distributed among the people. The epic often tells about the everyday reasonableness of Edige, about his exceptional foresight, about how subtly he resolved all sorts of difficult lawsuits and disputes to the mutual satisfaction of the parties.

People liked his merits, the deeds he had done, and the ability to skillfully settle all kinds of lawsuits. That's why the people loved him and created an epic about him.

KEYWORDS

Historical events, historical personalities, historical epics, epic "Edige", Edige, wisdom, courage, wise instructions.

INTRODUCTION

Many epics created in oral form tell about historical events and historical figures related to the history of the people. Historical epics were really created in

connection with the biography of personalities who existed in history. And historical events find a peculiar reflection in these epics. But not all the events from

these epics can be considered as historical facts. Among them may be related or unrelated to history, obviously fictional, even fantastic events. That is why we value historical epics primarily as an artistic creation. But at the same time, historical epics are one of the great additional sources in the study of the history of the people. Among them may be related or unrelated to history, obviously fictional, even fantastic events. That is why we value historical epics primarily as an artistic creation. But at the same time, historical epics are one of the great additional sources in the study of the history of the people.

The Karakalpak people have experienced a whole lot of various historical events for a long time and shared the fate of a number of historical figures. On the basis of these events, many historical stories, legends, terms, tolgavs, epics were born. [1,296-297]

In the XIV-XV centuries, the Turkic-speaking tribes had their own exceptionally rich folk art of various genres. A special place among them was occupied by the folk epic, where historical events of the past with the features inherent in the epic are very colorfully depicted. In them, the people portray their heroes – faithful sons, as true defenders of the Motherland, ready to sacrifice their lives in the name of their native land. The main character of the folk epic was formed, as a rule, as a beautiful ideal of this people. The Turkic peoples are justifiably proud of their world-famous

epics "Kitabi dadam Korkit" ("The Book of my grandfather Korkut"), "Alpamys", "Edige" and others.

In the XV century, the Turkic peoples who were part of the Golden Horde created the epic "Edige". The extremely important significance of this epic, in which the history of the Golden Horde of the late XIV- early XV centuries is narrated in a kind of juicy and colorful epic language, lies in the fact that it is a living historical source on the history of the Turkic peoples.

The main characters of the epic "Edige" dedicated to the history of the Golden Horde are Amir Temur, Edige, Tokhtamys.

Edige is one of those who occupied a large place in the life of the Golden Horde state of the late XIV – early XV centuries. Edige's father did not come from the descendants of the khan. But Edige was that high-ranking dignitary who performed an exchange marriage with the highest representatives of the reigning dynasty and thereby increasingly strengthened his prominent position at court. He had an exceptionally huge weight in the White Horde. Since Edige did not belong to the khan's descendants, he did not sit on the throne as a sovereign. Only descendants of Genghis Khan could become khans. This tradition of succession continued until the beginning of the XX century.

With his wisdom, state foresight, courage, and courage, Edige won the favor and sympathy of the khans, who willingly listened to his words.

In historical sources of those times, Edige is mentioned under the title "amir", referred to as "Uzbek Edige", and also Edige is a native of the Mangit tribe. And in some sources, even Ibn Arabshah calls Edige a Kungrad. For a quarter of a century, Edige played a crucial and extremely important role in the Golden Horde.

Wise instructions and sayings belonging to Edige were widely distributed among the people. They have a large place in the folk epic "Edige". The great charters issued during his reign recall the noble achievements of his contemporary and benefactor the great Temur, especially the famous "Temur tuzuklari" ("Temur's Regulations").

Edige appears in the epic as such a brave and courageous, who is equally adept at shooting both from a bow and hacking with swords, an unusually eloquent man who knew no equal in the fair resolution of various complicated lawsuits and disputes, and was also a handsome man. [2]

It is of great interest here that both the epic and the real historical Edige have similar, similar features. Our attention is also attracted here by the fact that Edige turns into a beloved image of the people. The best virtues of Edige nature, the desire to stay close to the

people, to share the most intimate with them, and, if necessary, to start a joke with commoners, his both material and spiritual generosity, contributed to the transformation of this epic and historical personality into a legendary one both in the modern era and in subsequent times, the creation of a popular epic by the people in his honor, which was performed with inspiration and continues to be performed to this day by Zhyrau storytellers.

Describing Edige, dwelling on its remarkable merits, Ibn Arabshah writes: "There are wonderful stories about Edige, unique and amazing messages. The deadly arrows launched by him accurately hit the enemies, (his) cunning fighting consisted in setting traps. There are his (valuable) thoughts about the techniques of a logically reasonable policy, to discuss about which is outside the subject of our narrative". [3,163]

The epic often tells about the everyday reasonableness of Edige, about his exceptional foresight, about how subtly he resolved all sorts of difficult lawsuits and disputes to the mutual satisfaction of the parties.

Stories about how Edige skillfully and subtly resolved all sorts of lawsuits begin in the epic from the days when he matured somewhat and became a herdsman. Here are the lines on this subject we read in the version of the epic that belongs to Kyyas zhyrau:

"Wherever and whatever litigation happened, Edige came himself and resolved it. Once, when Edige was walking along the road, he finds two people who were fighting, clutching each other's collars. Edige asked what the two were fighting about. Then one of them turned to Edige: "I was a famous mergen hunter. There was a duck swimming on the lake. When I was just about to shoot her, pluck her, roast her and eat her, this unknown man came out of nowhere, who with the help of his falcon intercepted her from me. And I won't try it out. That was the reason for our fight," he replied.

Then Edige said: - Oh mergen, let your words be lost. When there is a grasping falcon, what can your stray arrow do. Give him his duck! – he commanded. Mergen disagreed with this. Edige said, "Oh mergen, are you really rejecting my decision, you rascal. If so, I will put this young man at such a distance that he is barely distinguishable, and I will put some kind of target on his head. You will shoot an arrow at her, and if you miss or injure a young man, what kind of punishment should you be subjected to, you rascal! – asked. Mergen said, "Let them punish me with death!" Edige put the young man at such a distance that he was barely distinguishable. He had an apple in his pocket. He placed it on the young man's head. – Well, shoot an arrow, Mergen! – he shouted. When Mergen shot an arrow, it swept by, splitting the apple in two. Edige admired this. Having taken the duck (from the young man), he handed it to Mergen, the hunter. Mergen

said: - Let the duck be my gift to you, friend, and gave it to Edige. Then he said, "I did all this to demonstrate my skill on a duck. While carrying the duck, Edige notices that blood is flowing from one of her eyes, and tears are flowing from the other. Out of pity, Edige turns to the duck with the words: - Oh, poor little bird, I didn't get to see my father, find out what my mother was like, have a lot of fun as a child until the age of seven, I spent the night in a dump of fetid garbage, swallowed dust, I didn't meet a single person who would caress me with pity as a native son, has it befallen you such a bitter fate, and if you were a man, then I would put you on a horse, throw sarpai – rich clothes on you, but let this be my barn-gift! – after that, he gently stroked the duck's chest three times and let her go free to fly wherever her eyes looked. When he looked after her, the duck's chest shone with a red-green hue, that's what the sarpai was like, which Edige threw on the duck. The apple has notches on both sides. These were the places that were pierced by the arrow that Mergen shot at the order of Edige.

And when Edige was walking along the road another time, he saw two men grabbing each other's collars and fighting. Edige turned to them with the question: "What is the name of this fight? To which one of them replied: "I was a hunter, friend. I chased the fox from morning to evening so desperately that I drove her to exhaustion. Just then she ducked into a hole. When I tried to open a hole, to get (a fox), this man did not

allow it, claimed that this was the fox that he supposedly took care of. If you have any solution, then tell a friend," he said with a plea. Edige said: - A male fox, when he is overtaken by danger, immediately scuttles into a hole. And the female fox guards the burrow. She does not leave the vicinity of the burrow. Dig in! If it turns out to be a male fox, then it will belong to you, and if the fox you were chasing turns out to be a female, then it will belong to your guardian," he said. When they opened the hole, the fox turned out to be a female, Edige gave the fox to the person who took care of her.

When Edige was sitting at home, two women came to him, leading a child by the hands. Edige said to them: - Tell me what brought you. Then one of the women replied: - It's been nine months since my three-year-old child got lost and disappeared. It turned out that this woman found this child of mine in another area and supported him. Having heard this news from someone else's mouth, I came there in search of my child. When I arrived, I recognized my child. Even though I recognized him, this woman does not give me my child. Some people advised me to go to Edige for the resolution of this lawsuit, claiming that he would judge it fairly. Judge fairly, so that my child is given to me! – she begged. When Edige questioned them, both women said with one voice: "I gave birth to him myself." Edige handed both women one hand of the child: "And since that's the case, I'll split it equally

between the two of you!" With these words, he was about to strike the child's crown with his sword. Then one of the women says to Edige: - There is a wisdom that says: "Half of a child is not a child at all, and when a diamond sword, without striking it, puts it back (in the scabbard), it will not fit in the scabbard." Strike, my lord. I agree with your decision," she says. Here another woman, who was looking for her child, says: "Rather than cut him in half in front of my eyes, it's better to cut me," with these words she falls on the child, puts her neck under the sword. At that moment, Edige is struck by a lightning thought: "Oh, the child, it turns out belongs to her," and then hands the child to the woman who fell on him. Hence the proverb began to exist: ! "Not a native child is not nice." And since then, everyone who had even the slightest litigation began to besiege Edige with their requests. [2,145-147] (subscript translation)

The words of Edige, imbued with worldly wisdom and didactic instructions, were widely spread among the people, firmly embedded in the artistic fabric of the epic. People liked his merits, the deeds he had done, and the ability to skillfully settle all kinds of lawsuits. That's why the people loved him and created an epic about him. This alone shows how deeply Edige occupies a place in the hearts of the Turkic peoples.

Edige is a great hero of the Turkic peoples, who ruled the Golden Horde for a quarter of a century, used all his strength and all his mind to strengthen his state, a

brave, wise, courageous man, whose merits, feats of arms have become a byword. The people were very fond of his achievements, merits, wise worldly prudence. That's why the people loved him and composed an epic about him. This alone clearly shows how firmly the image of Edige has taken a place in the heart of the Turkic peoples, what a grateful monument has been erected to him forever in folk art.

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