

ESOTERICS IN "KITABI-DEDE KORKUD" EPOS

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ABSTRACT

"Kitabi-Dede Korkud" epos as material and spiritual treasure of art of Turkish folks is the book of our past, present and future. This creation is reflected Turkish idea of state and statehood, control laws, state institutions, principles of headship in family, neighbourhood policy, Turkish worldview, in a word, moral values of Turkish folks.

Has been known to science world since XIX century this historical creation was persecuted, was under prohibition for a long time. Creation which faced these severities achieved reinstatement of its rights in the end of XX century, in 1999 was celebrated 1300 anniversary of creation by UNESCO. Rebirth of epos again, returning to itself, rehabilitation of its rights is indication of its divine wisdom.

In "Kitabi-Dede Korkud" epos reader initially encounters with presence of esoteric knowledges, occult moments through Dede Korkud character.

As we know, one of epos's main ideas was spreading of Islam religion amidst Oguz people. Epos starts with these words: "By Prophet's time, peace be upon him, in Boyat tribe was a man, is named Dede Korkud. This man was a sage of Oguz, whatever he said, came true. Great Creator had been inspiring his soul. He was able to tell precise news from unknown world."

In occult sciences system bonds with unknown world, ability of creating connections with unknown world, getting messages from unknown are main signs of Islamic saints. We could find these features in Dede Korkud image. His ability of passing messages from unknown, implementation of all his predictions, appeal of people to him before doing something, following by people whatever he had been said, drying of hand in air if one opposed him etc. - these kind of esoteric knowledges were signs of Islamic saints.

Taking all the account, we're considering, that link between Azerbaijani literature and mysticism was significantly impacted by lots of factors.

Another esoteric moment of epos is dreaming. Could be found in second part of epos "Salur Gazan's home looting". One of characters is Salur Gazan, another one is shepherd Karadja.

As we know, in mysticism one of ways for Prophet's revelation, peace be upon him, is dreaming. Dreaming is physiologic process, science is helpless to explain reasons of appearance of dreams. Dreaming creates connection between real and unknown world. Means, dreaming is kind of bridge between abstraction and reality.

In one of important sources of Azerbaijani Turkish literature "Kitabi-Dede Korkud" another esoteric moments are mentioning of "darvishes in black apparel", here was said about Sufis in black wool clothes. This might explain historical roots of Turkish and Azerbaijani mysticism.

As shown in epos, Ganturaly was brave man with beauty and intelligence. 4 brave men in Oguz covered their faces with nigab. They are Ganturaly, Garachakur, his son Girkhginug and Beyrak with grey horse. Owing "beauty and intelligence" is feature of pundit image in esoteric science. Owing "beauty and intelligence" is trait of facecovered persons, that are 4 Oguz brave men. "Beauty" owning indicates their faces which consider as divine. "Intelligence" owning indicates their profound islamic knowledges.

"Beauty and intelligence" owning is esoteric moment, in this meaning, in fact "Kitabi-Dede Korkud" could preserve exclusively stunning fact which witness to azerbaijani mystic-islamic history of thinking. In an article will be given large information about this.

KEYWORDS: Dede Korkud, Notifying About Disappearance, Imagination, Ovliya, Oguz Tribes, Wise People

INTRODUCTION

One of the monuments containing spiritual values of Azerbaijan people is "Dede Korkud" epos. "Dede Korkud" is a historical monument expressing adventures and existence of the whole people, the whole folk. Being both material and spiritual art treasure, "Dede Korkud" epos is a book of our past, present time and future. This epos reflects Turkish people's ideas of spiritual values like state and state power, the rules of governing, state body, family leading principles and neighbourhood, briefly, Turkish people's customs and traditions. Containing different oguznames this epos is a historical document reflecting the realities of the era.

On the principles of "Dede Korkud" epos there is a legendary and historical past of oguz tribes-ancestors of Azerbaijanians (Azeris). It is also defined that along the history, heroism eposes reflecting oguz tribes' heroism are called "Oguznamer". The creation and formation of "Dede Korkud" dates back to VI-VII centuries. Turkish people's existing world-outlook, faith and religion before the Islam is also not accidental in this epos. All it can be seen in the language, style and name system of "Dede Korkud" epos. Changing and substituting the names to arabic ones after the adoption of Islam, supplementing the Islamic elements to "Dede Korkud" are the latest changings while copying the epos by the secretaries. But the manuscript of the epos refers to the previous times-XV-th century.

The world of science recognizes two manuscript copies of the epos. These rare copies are preserved in the magnificent museums of the world like Drezden and Vatican. The Drezden copie contains 12 statues and 1 prelude, but the Vatican copie contains 6 statues and 1 prelude. In each of the preludes there take place the personality of Dede Korkud, the proverbs by him, the thoughts of dividing women into families. All the statues reflect the realities of the life except last two which are legendary. The events described in the epos take place in Azerbaijan and Turkey. The territories named in "Dede Korkud" epos are the same up to nowadays. The events take place in all the time snowy "Qarli" Mountain, "Elince" Tower, Sherur, Derbend and in Berde. There are some neighbouring countries like Abkhaziya, Georgia, Turkey, etc. named in the epos, too. Every one of the statues has its own plot and none of them has any connections with one-another. Having the same endings also relates all the statues in "Dede Korkud" epos.

RESEARCH METHODS AND MATERIALS

Before clarifying the opportunities about Sufi in this monument it would be better to clarify the essence of Sufi. Sufi is such a comprehension system without which it's impossible to fancy Azerbaijan national comprehension. Also characterizing Sufi just as a literary comprehension event is demoting it. In the period of its establishment, terms like "et-

tesevvuf " (Sufi) and "es-sufi" weren't vastly spread; instead there used words like "zohd"(ascetizm, keeping one's soul) and "zahid (ascet) or cloth to it in the meaning the word "abid"(prayer, ascetic) (1,225)

"Today, saying "misticizm" is mostly understood the pic to which human intelligence can't reach and getting reality by sentience and contacting it vividly. (2,16,17).

If at the beginning the first Sufis-Ascets had more in common with Moslem believers, later the difference between them deepened more time-by-time and the first Sufis began to differ from the others under the name Ascets. A.Knish writes that there are some suppositions about terms like "et-tesevvuf "(Sufi) and some other words like "mutesevvuf" (Sufist) which are of the same root. From ethimological point of view Sufi authors refer it to the root "SFV" which means "cleaner", "more pure". Untill the beginning of the XX century the scientiest from North Europe had tendency to the thought that the word "at-tasavvuf " (Sufi) comes from Greece word which means "wisdom". But now it is accepted by everyone the thought said at one time by the authors of the Middle Ages. According to that thought the word "at-tasavvuf"-Sufi-" comes from the word "wool": from the ancient times the rough wool cloth considered to be ascetic-worshipper's, the ungodly's and mystic's ordinary attribute (1, 225).

The word " tasavvuf "-Sufi comes from the word "misticis"-secret" meaning "to inform about divine wisdom". After adopting The Islam and Sufism being spread among Turkish people, the masculine characters in the epos reminds as guardian image.

The historical monument known to the scientific world since XIX century had been persecuted and had been a victim of prohibitions for a long time. Facing all these difficulties the monument got its deserved right in XX century and in 1999 under the supervision of UNESCO there was celebrated the monument's 1300-th anniversary. The surviving of the epos, its self-reflection, reduction of its rights are the indicators of the divine wisdom's existence.

First of all, the reader comes across with the existence of secret positions and Sufi nuance(s) in Dede Korkud role. Beeing the main and the leading role of the epos Dede Korkud comes and boy-boylayir,soy-soylayir ,creates this oguzname. There are different denotements and examples about his himself being a saint creature. The events in this epos are made by Dede Korkud. According the legends, he was a historical personality who lived at Prophet Mukhammed's time-in 570-632.

We know that one of the main ideas of the epos is propagation of Islam among Oguz tribes. The epos starts with these words: "Around the time of Prophet's existence, in statue Boyat there was a man named "Ata Dede" (Father Dede). And that man used to know everything, and everything what he predicted used to happen. He used to predict mysterios news about future from the disappearance. He was inspired by the Lord" (by God) (3,31).

As can be seen, beeing the difficult problem, the history of Sufism goes back to the fist year(s) of Islam. In Suffism theory, a connection with disappearance world, to predict out of disappearance, to connect with it, are the main cryterias of Islam. We come across with all these signes in Gorgud Ata's (Father Gorgud's) image in the epos. His prediction out of disappearanse, the confirmation of the events and their coming true, people's having advice from him, obeying him are the main factors of The Islam traditions. Taking into account all what is being said, we consider that Azerbaijan literature's relation to Sufism had significantly been affected by different factors.

The propagation of Islam among both, moslem circles and other nations covers a long period. As Sufism has

connections with idea sources of Koran, in all cases, the first roots of creation of this movement is connected to the end of the VIII and the beginning of the XI-th centuries. During this period, there was made a condition for propagation of legends about Prophet, reading Koran by different preachers distinctly, creating the more solid, the more pious body under the name "Sufism". In the epos one can also see some signs about Sufies' important role in the creation of Islam at the initial years of the Sufism.

One of the points related to the Sufism is Oguz heroes' having a dream which is described in the second statue named "Burglary of Salur Khan's house". One of both is Gazan Khan and Garaca shepherd. We know that in Sufism dream was one of the ways of revelation to Prophet eleyhisselam. Dream is a physiological process in the explanation of which the science is helpless.

Dream connects a real world and disappearance. It means, dream is a relation between reality and abstraction. There runs in the epos: while sleeping Garaca shepherd had a bad dream. He got up anxiously. He called his two brothers named Qabangucu and Demirgucu. He locked the door of the stable and collected the stones like a hill.

He got his sling". Besides, the secret of the disappearance, declaration of divine wisdom was predicted to Sufi people by dream.

The second man having dream in the epos Qazan khan narrates his dream to his brother and wants him to...it. He said: "Brother Garagune, do you know what I saw in my dream?! I saw preoccupied stories. I saw a falcon throbbing in my fist, trying to have my bird. Then I saw thunderstorm over my high house and dense clouds spreading over my camp. I saw rabid wolves reaming my house. I saw my hair growing like reeds and covering my eyes while growing. Then I saw my fingers all in blood. I can't concentrate my mind after this dream. My khan brother, please, interpret my dream for me. Interpreting Gazan khan's dream his brother tells him that Gazan khan's house is expected to be ransacked.

A man having dream and interpreting them in Islam world, was Yusif (Yousef) Prophet. He was a handsome man having ability to interpret different dreams. With his intelligence and ability he could promote up to the king of Egypt and married to daughter of Egypt aziz Zuleyxa. Yusif (Yousef) qisse is the 12-th sure of Korani-Kerim stated under the name "the best qisse".

Being one of the important sources of Azerbaijan Turk literature, the epos Dede Korkud has, beside the listed Sufi points, some notifications about black-dressed Darvishes, about Sufis dressed in black xirke, which illuminate historical roots of Turk and Azerbaijan Sufis.

As Islamic requirements was accepted by Sufis with great pleasure and as the humble living style corresponded to the psychology and outlook of region people, Sufism was widely propagated in these territories. The availability of thousands of graves named like "Pir", "Ovliya", and "Shikh" which have historical roots which go back to the ancient years and existence of which is still come across in many names of settlements of Azerbaijan, are the important facts of past rich Sufism. For instance, the epos runs that "Ganturali was an intelligent and wise brave man". In Oguz only four brave men used to wear nigab; one if them was Ganturali, second and third were Garachekur and his son Girgginug and the fourth was gray-stallioned (boz aygurlu-?) Beyrek. Being intelligent and pretty-faced are features of four nigab-faced brave men-including Beyrek. Having comeliness shows their owning saint faces and having intelligence shows their owning Islamic knowledge. One should be added that having comeliness and intelligence are Sufi points and in this sense, "Dede Korkud" epos, actually, Azerbaijan has preserved a tremendous fact witnessing to Sufi-Islamic conscience.

Being ideological source of Azerbaijan literature, Sufism has always been together with literature during its historical development. This objective law had been characteristic of Sufism-sect history and create a ground for a rich literature in the the same region. There for, linking black-clothed Dervishes with Sufism in "Dede Korkud" epos is a right observation. There are some points relating to the basic concepts of Sufism and its image-system in the epos. Sufism movement (ideology) demonstrating itself practically since the second century of Hidzhret (VII-VIII centeruis-B.X), is one of the important factors affecting to propogation of Islam. Sufis devoting their lives to propogation and existence of Islamic values among individuals and community effectively, gave special attention to propogation activity and had done Islamic missions since the initial periods.

"In "Dede Korkud" epos it's also possible to appriciate the assistants to the main characters in two groups: 1) Religious-mitological assistants; 2) Real men and creatures. Into Religious-mitological group, we considered to include the wize and assisting to the main character motives like Dede Korkud, Shephed and Hizir Aleyhisselam. Among the assisatants in the epos there also take ground some women" (6,75).

One of the points containing Sufism content in "Dede Korkud" epos is in the statue named "Dirse Khan's son Bugac Khan". The words of Dirse Khan's wife "I gave charity to Dervishes" in order to merge her son, are the prototypes of Sufism images. In this epos one can see the thoughts like: "There appeared Khizir with his gray horse when Bugac fell off. He stroke his wound with his hands three times and said: " Boy,(guy) don't be afraid, you can't die of it. Mountain flower and mother's milk will cure you".Then he disappeared". Drinking water of vitality, Khizir prophet gained immortality and became a prophet of eternity living forever. Showing them the right way he used to help and advise people. According to the legends, Prophets Khizir, Nuh lived during Prophet Musa or Iskender's time. Khizir and Ilyas had gone to darkness to bring the water of vitality. They had had dinner at the spring. While having fish, some water that Khizir had brought from darkness, dropped on the fish and it became alive. And at that very moment they understood that it was the water of vitality. Drinking the water by order of Allah they gained an eternal life. But Iskender didn't get luck drinking the water of iternity.

One of the legends about Khizir Prophet is that, as if he could walk on the water. Places where he stepped on, plunged with greenness. People used to talk about him: " He was roaming wearing his green clothes" (7, 286-287).

CONCLUSIONS

According to G.Gahramanov's researches on "Divani-Hikmet" written by E.Yesevi about affection to development of Sufism literature, it's impossible to talk about direct connectivity of Yesevism in Azerbaijan. Yesevism isn't only noticed in Ali's "Yusuf and Zuleyxa", so that, his wise thoughts and words also seemed to be read, beloved together with "Dede Korkud eposes, which are seen in the spirit of his later written works (8,417). Here, we consider to take into account one point that, containing Oguz Turk's archaic-myphological thoughts, epos traditions, the source of lots of Sufi images like; black-clothed Dervishes, having comelinness and intelligence, nigab-faced brave-men in the epos "Dede Korkud" which they took with them to the places where they stepped on and propoganded it, there is no source in any case getting to written poetry-to Divan literature.

RESULTS

The source of epic-Sufi images and motives in the epos and in the thoughts of Oguz tribes, is an orally-spread folk Sufism among its people and which is in its own language.

One of the reasons of existence of Islamic points in the epos "Dede Korkud" is, its being rewritten by Islamic secretaries and adding Islamic points to the epos. And all these features connects the epos with the Sufism points. Notwithstanding, "Dede Korkud" epos is a cultural treasure of Turkish peoples, so that, one can see all wonderful features about Turkish people in this epos.

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