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## BLIND SON OR INFANT SON? HEROIC EPIC OF TURKISH PEOPLES THROUGH THE EYES OF THE WORLD

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**Annotation:** *This article summarizes the scientific study and hypotheses presented in the largest internet encyclopedias in the world about the “son of an infant or a blind son”, a heroic epic of the Turkic peoples.*

**Keywords:** *Gur Oglu, blind son, Middle East, Central Asia, turkish, azarbayjan, turkmen, uzbek, armenian, kazakh, wiki, Wikipedia*

### INTRODUCTION

Ker-ogly (also Ker-ogly, Keor-ogly, Ger-ogly, Ker-oglu, etc.) is a folklore—epic monument of the Turkic peoples that developed by the XVII century, and became widespread in the Middle East, the Caucasus and Central Asia, versions of which can be conditionally divided into two or three groups:

- Western (Armenian, Georgian, Kurdish, Azerbaijani, Turkish versions dating back to the Azerbaijani epic "Ker-ogly").
- Eastern (Turkmen "Gerogly", Uzbek and Kazakh "Gor-ogly").
- The Tajik epic "Gur-ugli" (or "Gur-guli"), attributed by a number of researchers to the Eastern (Turkestan) group of versions, contains, however, memories of the struggle with the Kyzylbash sect in the Caucasus.

Translated from Turkic, "Kor-oglu" means "Son of a blind man." Gor-ogly can also be translated as "the son born from the grave". His mother, according to the Eastern version, was buried pregnant, but the child was born and survived, so he was named Gor-oglu. According to A. Gafurov, the name Korogly is a late form of the name Gur-oglu (Mighty/Great Son)

In most versions, Koroglu is the leader of the Jalali uprising at the beginning of the XVII century, during which a group of rebels in eastern Anatolia fought against the Ottomans and their local representatives for more than 30 years.

### MAIN BODY

The famous Ottoman traveler of the XVII century Evliya Celebi was in Anatolia and the Caucasus around 1650. He mentions that in Anatolia there were well-known stories about Koroglu, a robber minstrel from the Jalali tribe. On the occasion of the execution of the leaders of the Jalali uprising at Lake Iznik, a minstrel was brought to the Ottoman Sultan. This man reminds Evliya Celebi Korogly, "who was an extraordinary performer on the chogur, and no one could compose poetry like him."

The Armenian historian of the mid-XVII century Arakel Davrizhetsi gives a list of leaders of the Jalali movement who were engaged in looting in rural areas in Anatolia and Armenia during the era of Shah Abbas I. Among them, it is reported about the poet Koroglu, who composed many songs that are now sung by minstrels. Safavid historian Iskander Munshi wrote about the Jalali uprising, describing them as a branch of the Takalu tribe that rebelled against the tyranny and injustice of local rulers in Anatolia.

Nevertheless, in the Georgian version of the epic, Koroglu and his men are fighting against Shah Abbas I. N. Boratav Pertev claims that on the basis of archival documents, all versions can be considered stories about the same Koroglu. The minstrel, who between 1584 and 1585 accompanied Osman Pasha Ozdemiroglu in his campaign against the Safavids, also participated between 1587 and 1591 and again in 1602 in the Jalali uprisings. Boratav suggests that the Ottomans pardoned the rebel Jalali, although he later returned to his former way of life.

However, the Azerbaijani scientist Vagif Valiyev claimed that the Jalali leader of the robbers was not identical to the poet who lived in Azerbaijan. Turkish historian Fuat Keprulyu mentions a poet of folk tales of the XVI century named Koroglu and considers Eyvez, one of the companions of the famous Koroglu, to be a poet. The Turkish scholar Ergun Sadettin Nyget considered Koroglu a divan poet who flourished during the time of the Ottoman Sultan Murad IV and died in 1654.

A number of other historical sources also mention people named Koroglu, but they are not remembered as poets and minstrels. During the reign of Shah Abbas I, the rebellious Turkmen leader Khosrow Sultan Guroglou lived in the mountains of Kerman. Oguz Khosrow Sultan Guroglou is known as one of the assassins of Shahkoli bey Ostajlu, the Safavid commander of Khorasan during the reign of Shah Abbas I. Even in the era of the Ottoman Sultan Abdul Hamid II, Koroglu was the name of a famous leader of robbers

Hasan Khan (Həsən xan) blinds his groom Alı-kishi (Alı kişi) for offering his guest Hassan Pasha nondescript horses. These horses were called Gyrat (Qırat) and Durat (Durat) and they were a cross between Hasan Khan's mares and magical sea horses (dərya atı). The son of Ala-kishi Rovshan (Rövşən), because of his father's blindness, began to be called Korogly (ker — blind, ogly, — son, — literally: son of a blind man). Aly-kishi and Korogly decide to take revenge on Hasan Khan, for which they make an "Egyptian sword" (Misri qilinc) and behead their offender with it. After that, they flee to the mountains and settle in the town of "Chenlibel" (Çənlibel) near the source of Gosha-bulag (Qoşabulağ). Here Koroglu buries his father and, after a duel, joins the gang of the robber Delhi-Hasan (Dəli Həsən). One of Korogly's adventures is a meeting with the sultan's daughter Nigar from Istanbul, who becomes his wife. Other famous adventures of the hero are the acquaintance with the blacksmith Demircioglu, the rescue of friends from a Baghdad prison, the abduction of Gyrat's horse by bald Hamza.

Western versions contain many biographical and everyday details that indicate that epic legends have not yet become a heroic epic. In many Western versions, Ker-oglu looks

like a "noble robber". In all Western versions, the hero is a people's avenger and an improviser poet, whose goal in life is revenge on the tyrant who blinded his father (hence the hero's name — the son of a blind man). The Western versions consist of separate prose stories about the exploits of Korogly in combination with poetic inserts — epic and lyrical songs. The authorship of these songs is attributed to the hero himself.

According to K. Raichl, the epic probably originated at the end of the XVI century in Azerbaijan. S. Berengyan writes that the Azerbaijani folk epic "Koroglu" appeared in the Safavid era. According to Joseph Braginsky, the epic originated among Azerbaijanis and the acting character was a real historical person from Azerbaijan. According to one version, the prototype of the main character Dastan was a participant in the anti-Ottoman uprising of Jalaliev, who then went to the Safavid Empire and entered the service of Abbas the Great. Scientists in the person of Turkmen Karryev and Gorogli, Georgian Chelaidze, Armenian Samuelyan, Azerbaijanis Farhad Farhadov, Rustam Rustamzade, Tahmasib and Rais Niya, Russians Braginsky and Zhirmunsky, Czech Gini Chepek and Turk Boratava, as well as most other Turkish scientists believe that the Azerbaijani version is the oldest, it influenced all other versions of dastan[5]. Kunosh Ignats notes that the epic of Korogly came to Turkey from Azerbaijan[10]. Alexander Khodzko suggests that Korogly was born in Azerbaijan during the time of Shah Abbas II (1617-1648). In the oldest record of the Azerbaijani version of dastan, there is a significant anti-Ottoman spirit and the main enemy is the Ottoman Sultan Murad.

The Armenian version of the epic is less accurate in historical and geographical details, but especially rich in content. There are interesting folklore elements in this version.

In the Ottoman version, the country of Korogly is called "Saganlu forest", and the capital is "Korogly—kalasi". In Anatolia and the Balkans, the Turkish version has the form of a short story. Her hero is a fugitive, fighting with the local feudal lord Bolubey, avenging a personal grudge.

The image of Gerogly is on the front side of Turkmen paper banknotes with a value of 20 manats of the sample of 2009

In the Kyrgyz epic, stories about Korogly and Gargoyles are present in epic cycles about the heroes Manas and Alpamysh. In the Turkmen version, his name translates as the son of the grave and has some differences from other versions. The epic of Gerogly is a national treasure of Turkmenistan. Gerogly is depicted on Turkmen manats, and many monuments have been erected in honor of Gerogly in the capital of Turkmenistan. Kazakh musician-kuishi Daulet-Kerey created a kui on dombra — "Korogly". The Uzbek and Kazakh versions are largely written, and the Tajik version is entirely written in verse. The epic also passed from the Uzbeks to the Tajiks.

The American poet Henry Wadsworth Longfellow (1807-1882) dedicated the poem "Rushan Bek's Leap" to Korogly in his poem, which first appeared in 1878. Based on the Azerbaijani version of the epic, Azerbaijani composer Uzeyir Hajibeyov wrote the opera