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## A COMPARATIVE STUDY OF THE STORY OF FALAKNAZNAMEH AND STORY OF KOROĞLU

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### ABSTRACT

*Folk Literature (Folklore) of all nations is full of numerous epic, romantic and didactic stories in which heroes are mostly part of the plebs and the narrative line of these stories is very close to their life, style, aspirations and ideals. The story of Falaknaznameh and Koroğlu in Iranian and Azerbaijan folk literature have their origin in the relatively close culture and vision of two Iranian and Azeri nations. Due to numerous similarities, comparative study of these two stories in view of their narrative course, theme and events can open up new horizons before the eyes of the readers that will make them familiar with the common intellectual ties, aspirations and hopes of the two nations. The results of the current study showed that the main characters of the two stories are the symbols of the virtue and righteousness. Among the key common features the main characters of these two stories one can refer to the promotion of justice, patriotism, liberalism, battle against feudals, battle against looters and plunderers, protection of the rights of the laity and keeping the company of the masses.*

**Keywords:** Falaknaznameh, Koroğlu, Comparative Literature, Folk Literature.

### INTRODUCTION

By studying the folk literature in the world, we see many myths, stories and epic and romantic poetic works among the tribes in Iran, India, China, Egypt, Greece and etc. sometimes there are so wonderful similarities between them that every reader would become surprised. Similarity of these stories in structure, characters, scenes and manner of the heroes is among the most prominent similarities of these stories. Sacred manifestation of the heroes in myths and fictions in the course of time has gone beyond the borders and added to their commonalities. (Raisnia, 1987:11) As to this similarity, in addition to the common human features, one can refer to such factors as relations, trade, immigration, and cultural interactions of humans. Falaknaz the key character of the story of Falaknaznameh due to her specific heroic characteristics has acquired a fame beyond the borders of Iran and even managed to enter the culture and literature of other nations and influenced other nations and tribes. This has added to its value. It is needless to say that the beliefs and culture of every nation are rooted in the myths of that nation. The prominent heroes and characters in this type of stories are influential in this type of stories. Surprisingly, these international events though date back to far past, the role and function of some of these heroes are similar. These similarities show that human cultures and civilizations in ancient times have been closely related. In current essay, we seek to study the epic story of Koroğlu

among different nations and tribes and compare its similarities and differences with the story of Falaknaznameh. In this part we provide a short review of comparative literature and then proceed to compare the story of Falaknaznameh with the story of Koroğlu. The author has sought to highlight the similarities and differences between these two stories in a comparative fashion. We have taken advantage of valuable sources and new ideas in our study of these two great figures.

- ***Research Objectives:***

Falaknaznameh as a poetic work is one of the most famous folk stories in Iranian and world literature that has always attracted the attention of the scholars. It has a consistent and strong structure. Such characters as Falaknaz, Khorshid, Sarv, and Gol in this story carry comprehensive and constructive cultural and social messages. There are numerous similarities and differences between the stories of Falaknaznameh and Koroğlu. The factors that have given rise to this type of similar stories among nations can be sought for in common culture, civilization and language as well as the common origin of the nations. These are of paramount importance. As to the objectives of this article we will answer the following questions: A: What goal does comparative literature seek to achieve? B: How can we compare the story of Falaknaznameh with the story of Koroğlu? C: How much influential are the stories of Falaknaznameh and Koroğlu among nations?

- ***Research Background:***

So far most of the studies in this regard have been conducted in the form of article and for the first time, Seyed Ali Ale Davood has edited Falaknaznameh in a consistent way and in the form of a book. Most of the published papers cover a wide range of issues to which we refer in this part. The editing of Falaknaznameh by Seyed Ali Ale Davood (2003); Mohammad Sultanov has also published a good paper regarding Taskin Shirazi in one of the academic journals of Republic of Azerbaijan (Sultanov, 2010: 13); hundred romantic poems in Persian Literatur(Hassan Zulfaqari: 2015,227-228); myth of love and lover in several Persian works of love; (Jalal Satari: 2009,14); epic stories of warriors in Persian literature (Mohammad Qasemzade: 2011, 35) Iranian folk literature: collected papers of myths and traditions of Iran (Mahjub: 2003, 24) history of Persian literature (Hermann Ette translated and annotated by Rezazadeh Shafaq: 1998,443); epic stories of warriors in Persian literature (Yaqmaei, 1998, 253); critical paper of Falaknaznameh in Nameh Farhangestan Journal (Zaker Al Hosseini, 2005: 30, 126) critical paper of Taskin's Falaknaznameh in Book World Monthly (Qeysari: 2004); Poems (Bakhtiari: 1989,11) . But none of these works have provided any comparison with the epic story of Koroğlu; thus, this paper can be the first independent study in this field.

- ***Comparative Literature:***

Comparative literature is one of the valuable and important branches of literary sciences that informs us of the interaction of the literature of nations. This literature is known with two titles of American School of comparative literature and French School of comparative literature



among the nations. France is the birth place of the comparative literature in its scientific sense. It was in this country that for the first time Villemain. A. in his lectures of 1828 used the term “comparative literature” for the first time (Bronil et al., 1996: 18). Although scholars believe that the comparative literature of which Villemain and his contemporaries spoke did not have any clear and determinate scientific method and in fact it was just a type of comparison between the poets of different countries (Zarinkoob, 1995: 181). The comparative scholars are not unanimous of the presentation of a comprehensive definition of the comparative literature and this has always been associated with different views (Volk, 1994: 42). It is said that the French comparatist Baldansperge was the founder of this basic notion (Al Khatib, 1999: 28). Then, Vantieghem and Marry Kare and Guyard and others have promoted it. Vantieghem in his renowned work “Comparative Literature” writes: I am afraid that some might think that by comparison we refer to gathering the books and texts from the literature of different nations and compare their similarities and differences ... No doubt, this type of comparison is a fruitful and enthusiastic work ... But this does not have any historical value and does not push the history of literature even one step forward (Alush, 1987: 69). Jean Marie Kare the famous French comparatist in her introduction to Goudrillard’s book of comparative literature has written: comparative literature is a branch of the history of literature that deals with the intellectual and international ties, for example, between Byron and Pushkin and Goethe and Carlyle and etc; in other words, comparative literature studies different relations among the world literary works and the discovery of the external sources of them; comparative literature does not study the literary value of the works rather it pays attention to the changes that is created by a nation or a writer in other works of nations. In fact, mutual influence in this context often refers to interpretation, reaction, stability and battle (Gouard: 1956, 5). The clearest definition offered of comparative literature in French school belongs to Gouard who writes: “Comparative literature is the history of the international literary relations. The scholar of comparative literature is like the one who sits on the border of national language in order to register and study the intellectual and cultural interactions of the two nations” (ibid: 5).

H. Remak as one of the greatest American comparatists writes: comparative literature refers to the study of literature beyond the borders of a specific country and the study of relations between literature and other epistemic and ideological domains like the arts of painting, sculpture, architecture, music, philosophy, history, social sciences, politics, economy, sociology and science of religions. Shortly speaking, comparative literature refers to the study of a country’s literature with the literature of one or several countries” (Al Khatib, 1999: 50).

Here we are grounding our work in American school of comparative literature and seek to take the principles of this school into consideration in our studies.

#### *Similarity of the story of Koroğlu with the story of Falaknaznameh:*

To compare these two stories we need first to provide a short summary of the story of Falaknaznameh and Koroğlu. “Falaknaznameh is the story of love and warriorhood. No doubt, its public reception has its origin in this combination of love and fairytales with epic adventures” (Satari, 2009: 140). This story can be summarized as follows: The son of Egypt’s Monarch was so handsome that the Egyptians called him Joseph II. He was also a righteous and good man like the Jewish prophet. One day an Egyptian merchant went to South and took something as a gift for him. The picture of Falaknaz was inside the gifted box and the merchant



did not know it. The King sent the gift to his daughter Aftab. When Aftab opened the box she saw the picture of Falaknaz and fell in love with him. She ordered her servant Akhtar to take a picture of Aftab to the merchant in order to carry it to Falaknaz. When Falaknaz saw the picture of Aftab he fell in love with her and sent a message to her to the effect that Falaknaz will meet her the soonest. Aftab was so happy and arranged a party. Falaknaz asked his father to go to Hajj. Then he travelled to south. Falaknaz after visiting the House of God, headed to Eden to meet Aftab. His ship was destroyed by the storm and Falaknaz fell into the Sea of China and found himself in Khanbaliq in Khata. In that city he heard from a man that after the death of Azad Shah the throne has been given to his daughter Gol. She has a pretty sister called Sarv. After hearing the description of beauty and virtues of Sarv forgot Aftab. By accident, he met Sarv in the polo pitch. They fell in love with each other. When Gol saw Falaknaz's warriorhood and power in the battle ground with Mehran fell in love with him. Finally, Mehran's troops failed and Gol arranged a party to cheer up this victory. Mehran was forced to ask help from Dadbeh the king of Turkistan who was a friend of Azad Shah the father of Sarv Gol. Dadbeh dispatched Khorshidafarin who was in love with Gol to help Ekhtishan Shah the brother of Mehran with a huge army but he was defeated by Falaknaz. Gol accepted not to kill Khorshid upon the request of Falaknaz. Falaknaz who was in love with Sarv tried to hide his secret from God who was in love with him. Gol was also hiding her feelings for Falaknaz from her sister. For a short time, Gol, Sarv, Falaknaz and Khorshid happily lived together. After a while Khorshid married Gol and Falaknaz married Sarv. Falaknaz forgot Aftab of South. Aftab was in love with Falaknaz and decided to travel to Egypt with Akhtar and Zohreh. Khorshid was once informed of the love of Aftab for Falaknaz and her decision for travelling to Egypt. He went to Sarv and told her the love story of Aftab and Falaknaz. They called Aftab and Zohre and married Aftab to Falaknaz and did the same with Zohreh and Moshtari. Then Falaknaz and Khorshid headed to Egypt. After a while the King of China the father of Khorshid in a letter complained of the distance of his son and asked him to return to China. Khorshid with Falaknaz, Gol and Sarv travelled to China and lived happily ever after (Satari, 2009: 133, 139). As we previously mentioned, Falaknaznameh is the story of love and warriorhood. When the vicious devil attacks Egypt from the Mount Qaf the Prince Falaknaz heads to the battle ground with the devils and destroys them in a difficult battle. When Faruq's son decides to attack Egypt from Roma Falaknaz attacked Faruq's army at night. He killed many of these bad men. Faruq's son called Marzuq is killed in this battle. When Ekhteshan and Mehran siege Khita city, the army of Sarv and Gol is defeated by Ekhteshan and Merhan's army in Shadab Kooh. Falaknaz goes to the battle ground. He frees Sarv from the prison. In the battle of Ekhteshan with Sarv and Gol the daughters of Dadbeh the King of Turkistan they were all defeated by Falaknaz and Khorshid was held captive. Finally, upon the request of Falaknaz he was freed and since that time Khorshid called himself the servant of Falaknaz. In another part of the story, Falaknaz attacks the thieves with Khorshid around the Castle of Zangian. He fights Sam and Shabrang the commanders of the thieves. He takes all of them as captives and exiles them. He puts their castle on fire and returns the goods of the carvans to their owners. This story in addition to its romantic and epic content is also a fairytale. When Falaknaz manages to help himself through a stormy sea, the fairy sees him and reveals his secrets. When Falaknaz hears those secrets asked with surprise. You old informed man are you a fairy? In answer he was told: Prince Falaknaz if you leave the worldly pleasures aside you will become informed of the secrets like me (Taskin, 2003: 71, 226).



- Story of Koroğlu: This is one of the most valuable works of the oral literature and Asheqi creation. Among the features of this story, one can refer to the patriotism, respect of other nations, friendship, honesty, fraternity and equality, hospitality and so on and so forth. In 16<sup>th</sup> and 17<sup>th</sup> centuries Azerbaijan was destroyed by the occupiers and each one of the neighboring states were at war for plundering the natural wealth of this land. Azerbaijan and its people were living in bad conditions and the financial and human burden of these wars – between Iran and Ottomans – was on the shoulders of the people of this land. The people bore all pains and hardships and at the same time voiced their dissatisfaction with the conditions through protests. Sometimes there was mutinies and rebellions. Meanwhile the uprising of Koroğlu represented people’s protests and battles. In a very consistent fashion, he gathered chosen people from different social classes and groups in the mountains of Azerbaijan and trained them for battle against the looters and occupiers. He struck deadly blows on the enemies of the people, Khans, Sultans, Pashas and Iranian and Ottoman Monarchs. He bravely cut the hands of the plunderers off the land insofar as his historical figure turned to a myth and a symbol for ideals and aspirations of the people of this land and the neighboring nations who were struggling for reaching freedom and justice. The stories of Koroğlu are now part of the epic stories of the people of Azerbaijan and are also read by most nations. These stories have been studied by the world leading critics and literary experts. Thus Koroğlu is known as the national hero of Azerbaijan. The story of Koroğlu is completely known among the Tajiks, Turkmens, Uzbeks, Kirkiz, Armenians, Turks and other nations in the Middle Asia. There are numerous variants of these stories in different parts of the region.



### *Different Narratives of the Story of Koroğlu*

Koroğlu with such an extent and expansion is considered to be one of the folklore masterpieces of the people of Azerbaijan. Tajik people know him as Qurquli or Korogli. The basis of the story of “Qurquli” is that the beautiful and justice promoting land called “Chambul” is attacked by the occupiers and the people of Chambul rise to defend their lands against the enemy and under the leadership of Qurquli they manage to defeat the occupiers. Qurquli is the hero of people and their representative. He is not an aristocrat or from a higher social class rather he has emerged from among the masses and is the son of a butcher called Avaz who joins the folks to defend people’s rights. The story of Koroğlu or Qabir Oglu among the Turkmens is as follows: a hero called “Adi Beig” after his death has a child. His child is named as “Roshan” or he later becomes known as “Gor Oglu” or “The Son of Grave”. “Khunkarkhan” kills “Momen” the uncle of Gor Oglu and blinds the eyes of his grandfather “Chighali Beig”. He is raised by his blind grandfather Chighali Beig and the widow of his uncle. The name of his dead uncle’s widow is “Gul Andam”. One of the commanders of Khunkar kidnaps Gul Andam and takes with himself. Although Gor Oglu is a small boy he prepares himself to take revenge and enters the battle ground. He gathers 40 brave young men and shows braveries on the back of his mythical horse “Qirat”. He upriser against Khunkar and Arab Reyhan. Then he marries a beautiful girl called “Yunis Pari”. But since he cannot have a child he adopts “Uvaz” the son “Puldur”. Among the features of this hero among Turkmen people, one can refer to bravery, warriorhood and defense of people. Among different nations of the Middle Asia, Koroğlu is a hero who with his braveries

has become a symbol of resistance before the enemies among people. Among the Turks, although Koroğlu is a relatively different hero from that of Azerbaijan, he is of an Azeri origin and has numerous distinguished features. He is a racketeer who attacks the merchants, governmental expeditions and even the royal army and loots them. In this story, in addition to championship and battle, there are love affairs. In this story, 40 warriors gather around Koroğlu. But in this narrative there is no sign of the social and political campaigns of against the occupiers and colonialists a la Azeri version. Even some renowned companions of Koroğlu are absent like Eyvaz, Damirchi Oglu, Balli Ahmad, Eisa Balli. Some of the female heroes are also absent including Telli Khanim, Durna Khanim. In Ottoman narrative, the battle against the feudals and the occupiers is presented in a weak form. Another version of the story of Koroğlu is found among the Armenians which is much moiresimilar to the Azeri version as compared to other versions. In Armenian narrative of Koroğlu, the issues of sea horses Qirat and Durat as well as the emergence of gun in the last story, the Qirat's stealing, helping the poor, Egyptian sword and others have the utmost similarity with Azeri variants. In Armenian variant, Koroğlu is known as a justice seeking hero, a patriot, a liberalist, the enemy of feudals and a defender of people's rights. Kh. Ramoelian (Armenian scholar) describes the Armenian variant of this story as follows: "The story of Koroğlu is loved by Armenians as much as the Azeris love it. This epic work has been created for establishing justice and equality, defense of people's interests". Armenian people has also been suppressed by the colonialists, the feudals, the capitalists and the oppressors. Therefore, it is not surprising that Koroğlu among this nation due to the social-political similarity of these two nations can be explained. Armenian scholars insist that these stories have made their way into the circles of Armenian people through Azeri Ashiqs and the Armenian Ashiqs have narrated these stories under the influence of Azeri Ashiqs. It is interesting to note that many of Armenian Ashiqs with their instrument sing the Azeri songs. Samuel another Armenian scholar writes: "One can state that the creation of Armenian Ashiqs sometimes is so close to Azeri Ashiqs that it is Azeri and not Armenian anymore. The story of Koroğlu that depicts the life and struggle of Azeri hero is very popular among the nations in the east" (Heyat, 1988: 215). Most of the renowned Armenian writers have conducted research on Koroğlu and considered him as the symbol of bravery and championship. In Armenian narrative, Koroğlu is the story of a hero who revolts against the occupiers, colonialists and oppressors in the path of freedom, country, justice and equality, equality and fraternity among the people. The father of Koroğlu "Ali Kishi" loses his eyes in the hand of the Ottoman Pasha and Koroğlu first rises to take his father's revenge and starts his struggle but soon this personal revenge turns to a social and political movement and after a while numerous oppressed people gather around him and an uprising takes form against the oppressors and occupiers who suppress the people. Patriotism is the chief theme of these stories. Chanli Bel is the sacred land of Koroğlu and the heroes who have gathered around him. They do not allow the enemy to enter their land and are ready to sacrifice their blood for their land:

*I break the stones and destroy the mountains/ I make the Khans drink poison and the Sultans drink the hemlock*

The dependency of this brave nation on homeland can be found in the poems that they have sung addressing the strong and proud mountains of Chanli Bel:



*Since my childhood I was raised/ at the bosom of the mountains, O' mountains*

Koroğlu considers himself as one of the heroes of Chanli Bel and does not distinguish himself from others. He asks them to give him consults for finding a better solution for the problems. In his battle against the feudals he cries:

*Forty thousand heroes from Georgia, Lizgi and heirs of Rostam/ unsheathe their swords and cut the iron/ the name of Koroğlu is a nightmare for the enemy/ there are still lions around Koroğlu*

He needs unity in order to defeat the enemy and seeks to create friendship, brotherhood and equality among the men around himself. His name is "Roshan" but since his father has been blinded by the Ottoman Pasha he comes to be known as "Koroğlu", i.e. the Son of the Blind. His battle against the Ottoman Pasha causes him to turn to the representative of people and defender of their rights and in a short while many warriors gather around him and the sense of heroism and equality becomes even stronger. He is from a poor family and sacrifices his life and battles for people:

*They call these people "Slaves", they break the slave's neck/ I am the spear leading these slaves (Pasha Efendiev, 1991: 217).*

He distributes the goods that he steals from the merchants and the royal army among the poor people in the town and country. People help him and even they have no power to join him they express their hopes for the victory of Koroğlu. Among these people we can refer to the story of Durna Telli the farmer who hears the sad news of the execution of the freidns of Koroğlu and cries and curses Aslan Pasha because she is not able to join the warriors. But Koroğlu hastes to save the friends and after defeating Aslan Pasha he distributes the treasury of Pasha among the people. He tries to use heroic songs to persuade the men around himself and attack the heart of the enemy.

*O' My mad knights! Attack the enemy/ Eat the land with the enemy (ibid: 218).*

Koroğlu not only is a professional swordsman rather he is also a renowned Ashiq. In wars he used sword and his Saz (Ashiq's Instrument) together and encouraged the men with his songs and music and disauaded the enemy.(Anvar uzon:2009. 20) His words are strong and beautiful

and at the same time, overwhelming associated with epic music. In the squad of Koroğlu and Chanli Bel the ordinary people have gathered together and his friends have simple jobs. They are blacksmith, shoemaker, shepherd and ordinary people. His enemies are Khans, Kings, Beigs, Merchants and Shah. Among the interesting points of the stories of Koroğlu one can refer to the lovely character of this hero who whenever hits a problem he would never act individually rather he gathers everyone around himself and takes their consults. This is reflected in the following verse:

*My brave champions! Today we need to talk and come up with a solution (Karimi, 2003: 54).*

Koroğlu believes in the path that he has taken and loves his homeland and the people and is proud of the people who have gathered around him and he cherishes them:

*Never say that Koroğlu is alone/ he has seventy-seven brave men/ Damirchi Oglu, Balli Ahmad/ he has Eyvaz and Isa Balli*

One of the beautiful characters of this story is Nigar Khanim. He is the wife of Koroğlu and the daughter of Ottoman King. She writes in one of her letters to Koroğlu:



*I am the daughter of the King, my name is Nigar/ I didn't pay attention to the kings and Khans/  
You are my only beloved in this life/ I want you make me your beloved too*

She has joined Koroğlu and stays loyal to him until her death and assists Koroğlu in the time of hardship and she uses her reason and common sense instead of force and solves the problems of Chanli Bel. In Chanli Bel all people from the old and young, women and men from the poor class of the society live together and eat and drink together and fight with the enemy shoulder to shoulder and there is no difference between them. Nigar represents a loving mother who takes all the brave fighters as her own child. She loves everyone and cares about them all. But she is suffering because of being deprived from having a child of her own.

Flowers decorate Chanli Bel/ if the flowers turn yellow whose heart breaks? / every ram is moving with his lamb/ why don't you have your own baby?

But Eyvaz who is a brave knight from the oppressed class of society turns to her son. He is always with Koroğlu and fights with the enemy. His bravery and honesty are inspiring in this story. Ashiq Junun is one of the memorable figures of this story to whom an independent story has been allocated. He is also present in other stories too. He meets the people in villages and cities and recruits the heroes to join Chanli Bel squad and brings the news from the city to Chanli Bel. The face of women is among the other key points of these stories. The stories of Koroğlu is the source of inspiration of tens and hundreds of great global works and the subject of the poems of many poets and different poetic works. The invitation of Koroğlu to battle is one of the most important parts of these stories. He bravely stands before the kings and invites the people to defeat them:

*Ride your horses my brave knights/ lets topple the Ottoman king from his throne/ destroy his land and kill him/ lets kill the light of the king my knights*

Koroğlu is a set of epic stories that not only exists in Azerbaijan rather among all Turkish speaking nations and also the neighboring nations particularly the neighbors of Azerbaijan. Every nation proudly tries to consider as its own heritage and since this tradition is of a long background today we are witness to the fact all Turkish speaking nations try to present Koroğlu in their own narratives and keep him alive among their national myths. No doubt, the prevalence and flourishing of such stories plays a key role in cultivation of future generations of every nation and strengthens the spirit of valor, battle, sacrifice and other good features. Koroğlu defends the rights of the poor and fights with the evil people. This path is the path of great battle (Azad Nebiev, 1999: 11).

### ***Similarities and Differences of Two Stories***

The similarities and differences of the two stories of Koroğlu and Falaknaznameh become clear via the study of the external and textual context of these two stories. According to the apparent text of the two stories, Asad Shah the father of Falaknaz, and Ali Kishi the father of Koroğlu could not have a child of their own. God gave them sons as a result of numerous prayers and blessings. The difference is that according to Turkmen version, Koroğlu is born after the death of his father. Both sons after the birth are trained as a military man and turn to a powerful mythical man. The most important similarity of the two stories is chivalry that is found both in Koroğlu and Falaknaz. The basis of the story of Koroğlu is like Falaknaz and lies in the battle against the oppressors and occupiers. When the beautiful and justice seeking land called



“Chambul” is attacked by the enemies and the people of Chambul defend their land under the leadership of Koroğlu they manage to defeat the enemy. In the story of Falaknaz when the vicious devils attack Egypt from the Mount Qaf, Prince Falaknaz hastes to defeat the devils and destroys them in a hard war and thanks God for this victory. When Faruq’s son attacks Egypt from Roma, Falaknaz attacks the army at night and kills many of them. Faruq’s son called Marzuq is killed in this battle. When Ekhteshan and Mehran attack Khata city, the army of Sarv and Gol in Shadab Kuh is defeated by the army of Ekhteshan and Mehran. Falaknaz enters the battle ground and frees Sarv. In another part of the story, Falaknaz with Khorshid attacks the thieves around the castle of Zangian. He fights with Sam and Shabrang the commander of the thieves. He takes them all captive and sent them to exile. He puts their castle on fire and returns the stolen goods to their owners.

The other similarity of the two stories is the war with the Byzantine Turks. The father of Koroğlu “Ali Kishi” when loses his eye at the hands of the Ottoman King, Koroğlu first tries to take his father’s revenge but a nation wide movement takes form. Many people join him from across the country and try to defeat the oppressors and defend the rights of people. His revolt against the Ottoman King causes him to be selected as the representative of the people. Koroğlu after defeating Aslan Pasha shares the treasury with the poor people. He encourages the warriors and brave men with his songs and attacks the heart of the enemy. In Falaknaznameh when Seljuq the son of Faruq attacks Egypt, Falaknaz attacks Faruq’s army at night and kills many of them. Faruq’s son called Marzuq is killed in this battle.

Another similarity between these two stories is the adoption of a child. Koroğlu cannot have a child of his own. He adopts “Eyvaz” the son of “Puldur” as his son and he is known among the Turkmen people as a warrior and brave man who defends people. In Falaknaznameh, Khorshidafarin becomes the brother in law of Falaknaz and keeps the company of the latter in all wars. He is unique in bravery. In Koroğlu story, patriotism is the main theme and Chanli Bel the sacred land of Koroğlu is defended against the enemies by him and his companions. They do not allow any enemy enter this land and sacrifice their life for defense of this land. In Falaknaznameh when the devils attack Egypt, Falaknaz equips his servant Moshtari to defend the land and he also helps Moshtari. In another part of this story when Faruq Mishom attacks Egypt from Roma in order to loot the father of Falaknaz the war begins. Father of Falaknaz is killed and Falaknaz hears the news. With Khorshidafarin he goes to Egypt and fights with Romans in order to take the revenge of his father and Iranians. He defeats the Romans. Koroğlu’s wife and also that of Falaknaz are from royal family. Nigar the daughter of Ottoman king is Koroğlu’s wife. Sarv the daughter of Azad Shah is the wife of Falaknaz.

In both stories, the heroes are known as justice seeking, liberal minded, devoted warriors against feudals and defenders of the people’s rights. Koroğlu is a warrior who fights against the occupiers and oppressors and defends freedom, justice, equality, fraternity and brotherhood. Falaknaz is a justice seeking prince. He trusts in God and fights with devilish men. He does not allow the enemy to enter his land and he never surrenders.

In some cases, the story of Koroğlu and story of Falaknaz are different: Koroğlu is from a poor family and sacrifices his life for defense of people while Falaknaz is a prince whose father is among the grandsons of Prophet Joseph the Aziz of Egypt.



The other difference lies in the fact that Koroğlu in addition to chivalry is also a poet and instrument player. But Falaknaz is just a warrior who devotes himself to the promotion of justice and travels to other lands to defend the oppressed people.

The other difference is that the story of Koroğlu is based on the battle against the oppressors but the story of Falaknaznameh in addition to its epic aspect is also a romantic love story. Moreover, the story of Falaknaznameh in view of its geographical scope covers more lands but the story of Koroğlu is covering lesser lands.

## CONCLUSION:

The stories teach the etiquettes of life to humans. Some people become the champions of these events and are cherished. Myths and stories that have been transferred first in oral form, after the passage of time have turned to written form and then by translation into different languages have gone beyond the borders of a single nation and got scattered through different nations. Following the formation of civilization among humans, one can see the enthusiasm for life, chivalry, battle against oppression. The key characters of these stories are both wise and brave and idealist. To protect their land and defend the dignit and rights of the oppressed nations, they have battled against the oppressors and enemies. The specific and distinguished features of the champions of both stories have caused them to be compared. By comparison of these two works, one can reach the sparks of common worldview and culture between the two nations that bespeak of the deep bond between the beliefs of the world nations. In the current essay by the study and analysis of the story of Falaknaznameh and its comparison with the epic story of Koroğlu we have assayed the similarities and differences of them. In our study of the characters and champions of these two stories, we found out that many of the similarities have their root in common thought, culture, and language of the nations. The relations of civilizations are another factor of these similarities and due to unknown reasons they have become separated and have taken their bitter and sweet events to distant or nearby lands. They have been transferred from one nation to another and become eternal. As a result, the common linguistic and cultural roots, the early rise of different nations, beliefs and rituals, literary interactions, oral literature, similarity of the ideals and interactions of the key cultures and neighboring cultures can be considered as the factors of the similarity of the heroes of the stories of Falaknaznameh and Koroğlu. In this essay we can conclude that creation of one literary work beside a nation with social features and the possibility of creation of similar works among other nations with similar social and cultural features can be expected.

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