

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 03 Volume: 95

Published: 24.03.2021 <http://T-Science.org>

QR – Issue



QR – Article



**Qosim Abilovich Sidiqov**  
Namangan state university  
candidate of philological sciences,  
associate professor.  
[qosimjon1977@mail.ru](mailto:qosimjon1977@mail.ru)

## CONDUCTED RESEARCHES ON “KUTADGU BILIG” IN UZBEKISTAN

**Abstract:** The article exposes the facts on the researches done on “Kutadgu bilig” in Uzbekistan which is one of the oldest Turkic written monument. The research works were analyzed chronologically and the author of the current article gives own opinions on peculiarities of the conducted researches as well.

**Key words:** research, oriental literature, transcript, translation, critical view.

**Language:** English

**Citation:** Sidiqov, Q. A. (2021). Conducted researches on “Kutadgu bilig” in Uzbekistan. *ISJ Theoretical & Applied Science*, 03 (95), 188-190.

**Soi:** <http://s-o-i.org/1.1/TAS-03-95-35> **Doi:** <https://dx.doi.org/10.15863/TAS.2021.03.95.35>

**Scopus ASCC:** 1208.

### Introduction

“Kutadgu bilig” has been attracting world’s researchers’ attention as an old Turkic written treasure for many years.

There are several research works of scientists on learning Yusuf Has Hadjib’s “Kutadgu bilig” as well as foreign scientists. First of all, as the founder scientists of Uzbek “Kutadgu bilig” school we can mention names of A.Fitrat, N.Mallayev, Q.Karimov, B.Tuhliyev, Q.Sodiqov and others. Because of these scientists’ attempts the interest is being increased to learn “Kutadgu bilig” from poetical and philological points and define its significance in the world literature.

It is worth mentioning that the great literary critic Abdurauf Fitrat was one of the first scientists who started to investigate “Kutadgu bilig” in our country. In his article which was published in the 2<sup>nd</sup> volume of magazine “Maorif va uqitguchi (Education and teacher)” in 1925 [12], he gave his opinions about finding of Namangan version of manuscript of “Kutadgu bilig” and history of the other two manuscripts. Besides these, Fitrat comes to special conclusion in fourths which were given in the work. He states that as “Kutadgu bilig” was written in masnaviy (poetic genre which comprises two lines) there are many quatrains. As he says these quatrains are in “Shohnoma” poetic measure and their rhyme are in order as rubais which were popular between Iran

poets. In addition, he mentions that in Namangan manuscript quatrains were written with golden water. If we pay attention, it’s seen that Fitrat equalizes the quatrains in work to rubais and it is acceptable. The richness of meaning in Yusuf Has Hadjib’s quatrains equalizes them with rubais. But rubai differs from quatrain with its features of measure. As R.Orzibekov mentions: “Some rubais’ first, second and forth lines are rhymed with each other but the third line isn’t rhymed with them. It is free from the rhyme. Its rhyme scheme is *aaba*. In Oriental literature, for instance, in Uzbek literature most rubais have that kind of rhyme structure [16]. And this structure is peculiar to “Kutadgu bilig”. We can say that the quatrains in “Kutadgu bilig” played an important role in the forming the poetic genre rubai in Turkic literature.

Several arguments were hold among scientists on the amount of quatrains in “Kutadgu bilig”. Comparative analysis shows that there are 210 quatrains and all of them belong to Yusuf Has Hadjib.

At the end of the article Fitrat mentions that it is one of the important tasks to compare all versions of “Kutadgu bilig”, correct the order as well as mistakes and create new transcription of manuscript of the work.

Scientists on Turkic literature R.R.Arat and Q.Karimov somehow could manage to do that task. As a result of their researches the new transcriptions of

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

the work in Uzbek and in Turkic were created. But the researches are having all over the world are showing that there is the need to more perfect transcriptions which will be based on three versions of the work [6].

A well-known scientist Natan Mallayev who had a deep research on “Kutadgu bilig” analyzed author’s life and works, his socio-political and educational views, the fame of the work at that time and the characters of the work. As the scientist states “Kutadgu bilig” was written at the time when written literature didn’t have much significance in Turkic [7]. The poet didn’t choose the tradition of writing in Persian-tadjik, but he tried to create a great work in his mother tongue and he could manage it. This view was later given by R.Denkoff too [18].

It is known that academician G.Abdurahmonov played an important role in learning the linguistic features of the work. His views about the translation of “Kutadgu bilig” into Russian have significance for us [4].

Qayum Karimov is one of the first scholars who searched “Kutadgu bilig” in wide sphere. He wrote dissertation on categories of case in the work and published present transcription of “Kutadgu bilig” which was highly praised by world scientists. He published several scientific researches on philological and poetic points of the work [15]. The publication of the quatrains of the work is also connected with the investigations of this scientist. Besides observing the work in different systems, the scientist gave his critical views on works which were hold by foreign researchers. For instance, several mistakes and shortcomings were revealed which were made by Kyrgyz scientists U.Asanaliyev and K.Ashiraliyev in their views and observations.

Bokijon Tuhliyev is one of the most important scientists who investigates the work according to the modern literary aspects [11]. He fulfilled significant work on learning genre features of the work, analyzed the relationship between “Kutadgu bilig” and Turkic folklore, and published monographs based on those researches. Besides these, he published books for children in Cyrillic and Latin alphabets. According to him, at the same time considerable works are being done on creature of new more perfect transcription and text of the work and preparation Russian translation.

Qosimjon Sodiqov is one of the great scientists who is working on “Kutadgu bilig” and its linguistic features [10]. As a result of his research Turkic literature obtained much of scientific foundations about the work by observing its copies. There is given scientific information on finding of manuscripts of the work. By observing those manuscripts he states “Hirat version doesn’t have proper order. Some pages have 33-36 or even 48 lines while others have only 20 lines. We can realize that the secretary (the person who physically wrote the original work “hattot”) wrote in a hurry.

... In Cairo version some pages and sometimes even chapters are omitted. There is not the end in this copy.

... In Namangan version the work doesn’t have the end. It ends with the chapter “Uzgurkish talks to Ugdulmish”. Even this chapter stopped without finish. By this way the scientist gives perfect philological descriptions to the three copies of the work.

Furthermore, Q.Sodiqov created the comparative table of copies of the work. It must be mentioned that to this table wasn’t included N.Grebnev’s Russian [14], R.Denkoff [18] and V.Mey’s [17] English translations.

Gulom Xujayev investigated German translations of “Kutadgu bilig” [16].

Linguist professor Abduzohur Abduazizov published article about the first English translation of “Kutadgu bilig” by R.Denkoff. In his article he gave his opinions about translator as well as advantages and disadvantages of translation [2]. Here we pay attention on argumentative issue between scientists about Yusuf Has Hajib’s philosophical views on mind. As literary critic N.Mallayev says: “Yusuf Has Hajib’s educational views, especially opinions on medicine might be formed by Abu Ali Ibn Sino’s (Avicenna) heritage. Poet might mentioned Abu Ali Ibn Sino (Avicenna) when he wrote about Toji Hakim”. Those opinions were mentioned by N.Mallayev as well German scientist Otto Alberts. A.Abdulazizov didn’t agree with this. He writes: “... This opinion is not true. As they say Abu Ali Ibn Sino (Avicenna) differs mind from intelligence and Yusuf Has Hajib agreed on that approach. Actually, Yusuf Has Hajib explains mind and intelligence without separating as united”. And we think that it’s true.

Scientist on translation theory Zohidjon Sodiqov is one of the scientists who has been analyzing different versions of “Kutadgu bilig” in foreign languages. In his early researches two translations in German were analyzed by comparing with original [9]. In this research scientist analyzed the german translations done by Hungarian scientist H.Vamberi and Russian-german scientist V.Radlov. Z.Sodiqov translated the introduction of first English translation of “Kutadgu bilig” by R.Denkoff and published it in journal “World literature”.

Particularly, scientists such as A.Qayumov, H.Boltaboyev, H.Homidov, M.Imomnazarov, O.Jurayev, B.Valixujayev, M.Khayrullayev, E.Fozilov, A.Aliyev, E.Umarov, A.Yoqubov, Kh.Kurugli, M.Saidov, I.Barolina and many other scientists had a research on literary-linguistic, philosophic and moral issues of work.

It must be stressed that at the same time much attention is paid for learning this work. Our linguist and literary critic youth are learning it from different points and are trying to reveal the plot of facts and events of the work by using the latest scientific achievements. We can see that other poetic features of

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHII (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

work are given constantly in journals and scientific selections.

## References:

1. Ahmetova, A.K. (1990). *Pedagogicheskie vzglyady Jysufa Has Hadzhiba Balasagunskogo* (po pojeme "Kutadgu bilig"): Avtoref. diss. kand. ped. nauk, (p.24). Tashkent.
2. Abduazizov, A. (1993). "Kutadru bilig" ingliz tilida. *Ўzbekiston adabijoti va san#ati*, Toshkent, № 28 (3236).
3. Abdullaev, X. (2005). *Halk makollarining "Kutadru bilig" pojetikasidagi yrni va badiij-jestetik funkciyalari*: Filol. fan. nom. diss, (p.160). Tashkent.
4. Abdurahmonov, G. (1970). K perevodu "Kutadgu bilig" na russkij jazyk. *Sovetskaja turkologiya*, Baku, № 4, pp.120-126.
5. Abdurahmonov, G. (2006). "Kutadru bilig" tankidij matnini tajjorlash muammolari. *Ўzbek tili va adabijoti zhurnali*, Toshkent, № 4, pp. 40-44.
6. Abdurahmonova, B. (2007). *Ta#lim boskichlarida "Kutadru bilig"ni yrnanishning yrziga hos hususijatlari*: Ped. Fan. nom. diss. avtoref, (p.24). Tashkent.
7. Karimov, K. (1970). "Kutadru bilig"ni transkripcija va tavsif kilish prinsiplari. *Ўzbek tili va adabijoti*, Toshkent, № 5, pp.28-34.
8. Mallaev, N. (1976). *Ўzbek adabijoti tarihi*. (p.544). Toshkent.
9. Ne#matov, X. (1973). Jysuf Hos Xozhib. *Ўz#urmishning yilimi ("Kutadru bilig")dan*. *Ўzbek tili va adabijoti*, Toshkent, № 1, pp.64-65.
10. Sodikov, Z. (2007). "Kutadru bilig" tarzhimalarining kijosij-tipologik taxlili. (p.171). Tashkent: Fan.
11. Sodikov, K. (1989). "Kutadru bilig"ning til hususijatlari. Isxokov M. Rahmonov N., Sodikov K., Tyhliev B. *Ylmas obidalar*. (pp. 229-306). Tashkent: Fan.
12. Tyhliev, B. (1990). *Bilim - jezgulik jyli*. (p.24). Tashkent: Fan.
13. Fitrat, A. (2000). *Tanlangan asarlar. II zhid. Ilmij asarlar. Nashrga tajjorlovchi va izoxlar muallifi X.Boltaboev*. (pp.11-16). Tashkent: Ma#navijat.
14. Hodzhaev, G. (1985). *Vossozdanie hudozhestvenno-stilisticheskogo svoeobrazija proizvedenij uzbekskoj literatury v perevode na nemeckij jazyk*: Avtoref. dis. . kand. filol. nauk. (p.24). Tashkent.
15. Shukurov, Sh., & Karimov, K. (1977). "Kutadru bilig"ning tili taxliliga bazishlangan bir tadjikot hususida. *Ўzbek tili tarihi masalalari*, (pp.159-168). Tashkent: Fan.
16. (1975). *Jysuf Balasagunskij. Nauka byt schastlivym. Perevod Nauma Grebneva*. (p.188). Moscow: Hudozhestvennaja literatura.
17. (1971). *Jysuf Hos Hozhib. Kutadru bilig. Transkripcija va xozirgi yzbek tiliga tavsif. Nashrga tajjorlovchi. K.Karimov*. (p.114). Tashkent: Fan.
18. Orzibekov, R. (2006). *O'zbek lirik she'riyati janrlari*. (p.353). Tashkent: Fan.
19. (1998). *Yusuf Balasaguni. Beneficent Knowledge / Translated into English by W. May*. (p.510). Moscow-Bishkek.
20. (1983). *Yusuf Khass Hajib. Wisdom of Royal Glory (Kutadgu Bilig): A Turko-Islamic Mirror for Princes, translated, with an introduction and notes, by Robert Dankoff*. (p.12). University of Chicago Press.

<b>Impact Factor:</b>	<b>ISRA (India) = 6.317</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
	<b>ISI (Dubai, UAE) = 1.582</b>	<b>РИИЦ (Russia) = 0.126</b>	<b>PIF (India) = 1.940</b>
	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 9.035</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 7.184</b>	<b>OAJI (USA) = 0.350</b>

---

<b>Impact Factor:</b>	<b>ISRA (India) = 6.317</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
	<b>ISI (Dubai, UAE) = 1.582</b>	<b>РИИЦ (Russia) = 0.126</b>	<b>PIF (India) = 1.940</b>
	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 9.035</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 7.184</b>	<b>OAJI (USA) = 0.350</b>

---