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THE LANGUAGE OF “KUTADGU BILIG “ AS A SOURCE OF RESEARCH

Abstract: One of the oldest examples of Turkish fiction “Qutadg'u Bilig” provides scientific research and analysis that helps to form a definite idea of the lexicon of the language, to draw conclusions, to compare the lexicon of other lexical-semantic groups and sources.

Key words: lexeme, facsimile, translation, etymological dictionary, phonetic-graphic, morphological and lexical features.

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Introduction

A comprehensive study of lexemes in the vocabulary "Kutadgu bilig" serves as a direction to form a certain idea about the lexicon of the language, to draw conclusions, to study the lexicon of other lexical-semantic groups and sources.

Kutadgu Bilig, one of the oldest examples of Turkish literature, was completed in 1068 by Yusuf, who came to Kashgar, the capital of the Karakhanid Empire, from Balasagun in 1068, and was presented to the ruler Tabgach Bugarakhan (1056-1103). It is well known to the scholars that the Vienna, Cairo and Namangan copies of this pandnoma of 6645 bytes in Turkish (Uyghur) and Arabic scripts have reached us.

The first study of the semantics of words such as root, council, moon, god, used in Yusuf's beautiful Turkish poem Qutadg'u bilig, which was awarded the title of the great hajib by the Karakhanid ruler at the age of 50, was published in 1820 by Julius Klaprot in his work finds expression. The scholar compared the word tenri in the pandnoma with the Chinese tian "blue" and tianli.

The first scientific edition of the work was published by A. As for Jobber, it is recognized in Turkology that he is not free from certain inaccuracies and shortcomings. A. Jobber edition G. Flyugel, I. Berezin, N. It attracts the attention of the Ilminsky. The first complete version of the Viennese copy of the work is by the famous Hungarian turkologist N. Made by Vamberi. Subsequent studies have shown that N. Vamberi showed that he could not explain the content of the poem enough, that he could not understand some of its places.

In the study of "Qutadg'u bilig" academician V.V. Radlov's scientific activity deserves special praise. The scholar, who made a facsimile edition of the Viennese copy of the epic in 1890, began translating the Cairo and Viennese copies as well as the German translation in 1900, and completed it in 1910.

When the first news of the existence of the Namangan copy of the work spread, some fragments of it were first written with the necessary commentaries, first by Fitrat (1928) and then by the

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famous orientalist S. E.. Published by Malov. S. E.. Malov provided a Russian translation of fragments of the Namangan copy, comparing them to the other two copies.

Turkish scholar Rashid Rahmati Arat has made a significant contribution to the study of Yusuf Khas Hajib's work. The facsimile and translation, all three copies published separately by the scholar in Istanbul, are recognized in Turkology for their perfection. It is on the basis of this critical text that "Qutadg'u bilig" S. N. Translated into Russian by Ivanov. The Arat edition was widely used in J. Clawson's etymological dictionary and "Ancient Turkic dictionary". Based on this critical text, the English translation of the work was made in 1983.

It is well known that there is no consensus in Turkology on the definition of the language "Kutadgu bilig". The views expressed on this issue are diverse, and A. N. We believe that there is no need to dwell on the issue, as Kononov provided detailed information in the article "Yusuf Khos Hajib's poem" Kutadgu bilig ". At the same time, it is necessary to cite the opinion of the scholar that it is expedient to call the language of Pandnoma as Haqqani, Karakhanid-Turkic according to the dynastic sign, Karakhanid-Uighur according to the dynastic sign, Qarluq according to the tribal sign, and Qarluq-Uighur according to the historical and cultural sign. The assessment of the famous Turkologist's work, which has a deep philosophical content and a volume of more than 13,000 lines, is based entirely on Arab and Persian poetic traditions, is characterized by extreme scientificity and objectivity.

Since the linguistic features of Yusuf Khas Hajib's poem are mentioned, it is natural that S. It is impossible not to take into account Mutallibov's worldview. The scholar's opinion on the origin of Qutadgu Bilig, the language of which tribe it belongs to, and the construction, function, and meaning of some affixed words are still relevant today. Kutadgu Bilig argues that it was written on the basis of the language of the Chigil tribes, who played a unifying role in the Karakhanid kingdom. The author pays special attention to the fact that he used to introduce and generalize the rules of the language, using various phonetic, spelling, morphological and grammatical features of the period language in new words. The words formed with the help of affixes -chi, -ğu express their views on the semantic aspects, the semantics of double words, the ability to use synonyms for stylistic purposes, based on material examples.

Karimov's contribution to the study of Yusuf Khos Hajib's work from the linguistic point of view is significant. In his research on the category of conjunctions, the scholar discusses in detail the occurrence of head, accusative, accusative, directional, place-time, exit, and motor verbs, their meanings, syntactic function, and the use of auxiliary constructions instead of conjunctions. Q. Karimov

published the text of the Namangan version of the work in the form of a scientific transcription and a description of the modern Uzbek language, published a number of scientific and popular articles on the language of Pandnoma.

It is known that in the second half of the last century, on the basis of many Turkic monuments of the VII-XIII centuries, the "Ancient Turkic Dictionary" of a fundamental nature was born. Of the more than twenty thousand lexical units included in the dictionary, a certain part of the words belongs to the vocabulary "Kutadgu bilig". S. Malov, A. Borovkov, E. Tenishev, A. Shcherbak, D. Nasilov, V. Commenting on the dictionary compiled by Nadelyaev, E. Fozilov noted that 2854 words and phrases used in the pandnoma were included in the dictionary. Radlov, S. Malov, R. While acknowledging that the changes, corrections, and additions made to Arat's research were made with great effort, he drew attention to some of the shortcomings in the way in which the lexicographers quoted the lexicon of "Kutadgu bilig." In particular, he noted,

1) 44 words in the text of the pandnoma; 2) 34 phrases are not included in the dictionary; 3) there is uncertainty in the interpretation of the meaning of 16 lexical units; 4) not all meanings of the word are given in dictionary articles; 5) there are inaccuracies in the translation of supporting examples; 6) Defects in citation and transcription are noted. Undoubtedly, the objections made by E. Fozilov about the transfer of the vocabulary "Qutadgu bilig" in the "Ancient Turkic Dictionary" will help to compile a dictionary of works.

In the monograph of Kyrgyz linguists U. Asanaliyev and K. Ashiraliyev devoted to the study of linguistic features of the pandnoma, the morphological features of the work were observed and they were compared with the materials of modern sister Turkic languages, Uzbek, Uyghur and Kyrgyz. In particular, it was observed that the original and relative adjectives of the category, which represent the character, almost retain their meaning in the Uzbek, Uyghur and Kyrgyz languages in "Kutadgu bilig". The work is not without its shortcomings as well as its achievements. For example, the lexemes of sadness are given instead of the sad form in the Uzbek language, and the lexemes of will are given instead of the free form of freedom in the Uzbek language. As an Uzbek equivalent of the word koni in the work, the words eska (old A.F.) and kona (old A.F.) are incorrectly given.

The existence of nine vowels in the work of Yusuf Khas Hajib, the strict observance of the law of synharmonism, the function of the Uyghur letters in the work are interpreted in the example of rich material materials. The peculiarities of the morphological structure of the language of the monument, the categories of word groups, the ways of

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their formation are described. Features of the lexicon of the work are analyzed semantically, compared with the role of modern Uzbek in vocabulary. The vocabulary of the work is divided into 21 thematic groups. Adjectives denoting a character: 1) words expressing a person's character; 2) words denoting the property of the object; 3) divided into words denoting color. The first group, in turn, is divided into words that express positive qualities (alp "hero", foal "fearless, brave") and negative qualities (thin "traitor", bitter "slanderer").

Turkish linguists are studying the lexical units of the verb category in the Qutadg'u bilig language not only in terms of grammar, but also in particular, that is, the participation of a particular verb in the construction of speech, the formation of a certain paradigm with other meanings. For example, in the text "Devon" and "Qutadg'u bilig" the article on the analysis of sentences without the verb ay = verb is one of them. The dynamics of the use of the region and its synonym de = mäk // temäk in the Old Turkic language, the lexeme of the region in the "Devon" in 36 places in the sentence, 14 of which are in the indirect sentence. In Qutadg'u Bilig, the frequency of use of this verb in indirect speech is found to be very high, and the ayn = "ask, speak, say" on the basis of which ayit = "ask, speak, say" is emphasized instead of the use of "say, say" in the pandnoma.

The lexicon of "Kutadgu bilig" is very diverse, it reflects the concepts of social, political, economic, scientific, cultural, everyday, religious way of life of the Karakhanids of the XI-XII centuries. The first chapter of the work contains a chapter "On the seven planets and twelve constellations", in which the creation of the universe, the names of the planets and constellations moving in the green sky are discussed.

The astroponyms that represent the names of the planets and constellations in the epic (referred to in later works as cosmonims) have attracted the attention of a number of researchers. In particular, the famous Turkologist J. Clawson and K. Karimov, H. Dadaboev, Q. The work of the Sadykovs is one of them¹.

The study of the linguistic aspects of Uzbek cosmonims also referred to the factual material in "Qutadg'u bilig", which contained some shortcomings

in the transcription of astroponyms (ulgu, könak, savit).².

"Kutadg'u bilig" is not only a didactic work, but also a charter, an encyclopedia, which contains the methods of governing a centralized state, policies, rules of law³. It contains a system of terms related to the above-mentioned aspects, which are reflected in the research of works XI-XIV aimed at studying the socio-political and socio-economic terminology used in the language of Turkic sources. Terms related to the work from the mentioned terminological system are analyzed in semantic-functional, historical-etymological and structural-grammatical aspects. The research showed that the terms in the language of the epic belong to the thematic groups of administrative-judicial, career-title, class-class, commercial-economic, diplomatic and customs. It is noted that the terms used in the text of the Pandnoma have common features with the lexical units in the "Devonu lug'otit turk" compiled by Mahmud Kashgari.⁴

There are a lot of terms in the epic that describe the concepts of military work and martial arts, and they are actively used in the chapter "Isfahans naku-teg kerekin ayur" (what the generals say should be) and in other chapters. Although the military terms used by Yusuf Khas Hajib have not been the subject of special research, they have been studied semantically, thematically and structurally within the military terminology of the old Turkic language of the XI-XIII centuries. It is recognized that the terms in the work represent the names of ranks, ranks, titles, units, soldiers, major combat operations, weapons, equipment, defense facilities. Pandnoma and "Devonu lug'otit turk" indicate the reasons for the decommissioning of certain military terms in later periods.⁵

The ambiguity of the adjectives in the language of the epic is Kazakh

G. Bayalieva's article covers it to some extent. V. Vinogradov, S. Axmanova, G. Paul, L. Shcherba, E. Galkina-Fedoruk, N. Amosova, K. After the descriptions and comments of linguists such as Akhanov on polysemy, the scholar notes that in the text "Kutadg'u bilig" the adjective ked is used in four senses, the adjective in three, the verb in two, the verb in two, and the broad in three. He observed that the adjective az, which is mentioned 31 times in the epic,

¹ Каранг: Clanson G. Early Turkish Astronomical Terms. Ural-Altische Jahrbücher/Volumen 36, Fasciculus C MEMZ XIII. 1964.S.350-368; Каримов К. О тюркских названиях знаков Зодиака// Вопросы узбекского языка и литературы. -Ташкент 1962. Дадабаев Х.А. Астрономические наименования в старотюркских письменных памятниках XI-XIV вв// Историко- лингвистический анализ лексики старописьменных памятников. -Ташкент: Фан, 1994.-С.32-43. Содиков К. Туркий матнавислик тарихидан// Қадимги ёзма ёдгорликлар. -Тошкент: Ёзувчи, 2000.

² Примов А. Ўзбек тили космонимларининг лисоний хусусиятлари. Филол. фан. номзоди дисс. автореф.- Тошкент. 2009. -Б. 27.

³ Каримов Қ. "Қутадғу биліг" асары хақида. Юсуф Хос Ҳожиб "Қутадғу биліг". Транскрипция ва ҳозирги ўзбек тилига тавсиф. -Б.7.

⁴ Дадабаев Х. Общественно- политическая и социально-экономическая терминология в тюркоязычных письменных памятниках XI-XIV вв. - Ташкент: Ёзувчи, 1991. -С.186; Он же: Старотюркская дипломатическая терминология в XI-XIV вв// Историко- лингвистический анализ лексики старописьменных памятников -Ташкент: Фан, 1994. -С.4-13.

⁵ Дадабаев Х., Насыров И., Хусанов Н. Проблемы лексики староузбекского языка.- Ташкент: Фан, 1990. -С. 16-26

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has three meanings, and al, which is used 163 times, has two meanings. It was found that the "smart" quality of the bird was used 148 times in the monument. It also draws attention to the phenomenon of metaphorical and metonymic migrations that occur in adjective language using material examples. It is also acknowledged that the adjectives are specific to the language of 11th century Turkic sources⁶.

It should be noted that in the text of "Qutadg'u bilig" phraseological units and phrases are often used. In particular, elig (elgi) is broadly "generous, generous"; elig tut = "to show", elig ur = "to extend a hand, to draw attention", and b. among them. 285 phrases used in the play by Turkish scholar Zafar Onler were studied separately, phrasal bytes were translated into Turkish⁷.

When talking about the work "Qutadg'u bilig", it should be noted that all the lexical units used in it are listed in alphabetical order in the Index compiled by R. Arat.⁸

Admittedly, the vocabulary of "Qutadg'u bilig", written in the literary language, historically and etymologically consists mainly of the original Turkic and Arabic-Persian layers. A special article on the Arabic-Persian dialects in the work was published, which was studied in three groups. The first group includes Arabic-Persian words such as adad (2594) - san "number, quantity", kitab (1550) - bitig "book, essay", dushman- yagy "enemy, enemy" which is an alternative (equivalent) in the Old Turkic language. Such words make up 40% of the total assimilation in the work. It was noted that the presence of these assimilations in the literary language depends on the enrichment of synonymous series and the requirements of the dream traditions.

The second group consists of Arabic-Persian dialects, the meaning of which is understood in the Old Turkic language with the help of phrases, phraseology and double words. M., doomsday (47) - great day, rozi (1094) - food "food, food", east - east "east" and so on.

The third group includes words that make up a significant part of the Arabic-Persian dialects and represent concepts in the Old Turkic language. It is taken into account that Turkish and assimilation words differ in terms of their specific meaning ottenka and portable meaning. It is emphasized that such assimilations expand the vocabulary of the assimilating language and its expressive possibilities. In the example of "Qutadg'u bilig" it is noted that the tradition of using Arabic-Persian dialects was founded in the X-XI centuries, and this aspect was further developed in later periods.

According to the article, the total number of Arabic-Persian borrowings in Qutadg'u Bilig is more than 400, which serve to express the meanings and concepts of religious, scientific, geographical, ethnographic, medical, domestic, cultural life, most of which have different abstract meanings. is distinguished by

It is stated that the acquired auxiliary words, like Arabic-Persian sentence constructions, are rarely used in the epic language, and the number of active Arabic assimilations is much higher than the number of Persian words⁹.

One of the latest works on the characteristics of the Pandnoma language is "Kutadg'u bilig" stylistics published by a group of Uyghur scholars in Urumqi. The three hundred and fifty-five-page monograph consists of an introduction, introduction and four chapters. , folklore, law, martial arts, etiquette, language, literature, sociology have been studied to a certain extent, but not methodologically.

In the introduction, the epic is the greatest work of art of the Karakhanid period, Yusuf Khas Hajib was born in 1019 in Bolosog, Mahmud Kashgari is a contemporary, the talented poet, philosopher and statesman wrote "Kutadg'u bilig" in 1069-1070. , Died in Kashgar in 1085. Commenting on the research on the work, N. Vamberi, V. Radlov, A. Valitova, S. Malov, N. Samoylovich, Bombachi, R. Arat, A. Dilachar, N. Osim, F. Kuprulu, V. The focus is on research conducted by scientists such as Thomsen, K. Brockelman, Hartmann. Research on friendship in China began in the 1950s and 1960s, A.D. Muhammadimin, A. O'tkir, M. Yusup, A. Turdi, Q. Guanchung, L. Ying, E.Ziyaiü, A. It is emphasized that there is research by Rahman et al. The poetics of the work in the chapters (harmony, weight, position, etc.), the author's wording skills (synonyms, antonyms, homonyms, polysemantic words, color words, phrases and phrases), the grammatical style of the epic (types of sentences, stylistic features of sentences) , the diversity of styles in the pandnoma (simulation, repetition, alliteration, parallelism, animation, simile, comparison, etc.) is revealed using factual examples.

For example,

Кимиң йашы түкәтсә сақыш

Татығ барды алдын йайы болды қыш

In the second verse of the verse, it is acknowledged that summer is likened to "summer"

⁶ Баялиева Г. "Қутадғу билик" дастаны тіліндегі көпмағыналы сын сiмдер // Тiлтаным. Языкознание. Алматы.2003.№1 –С.93-96

⁷ Қаранг: Zafer Onler "Kutadgu bilig"de Yer Alan Deyimler // Türk Dilleri Arastirmalari. Cilt 9. 1999. S.119-186.

⁸ Arat R.R Kutadgu Bilig. III. Endeks. Neşre hazirlayan Kemal Erarslan, Osman F. Sertkaya, Nuri Yüce, Istanbul. 1979.

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youth, winter "winter" to old age, and sweet "sweet" life.¹⁰

In short, the issue of separate study and analysis of the language of sources created in the field of Turkology has not lost its relevance.

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