

Study of Phrases in the Works "Devoni Lug'otit Turk" and "Kutadgu Bilig"

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Abstract: The works "Devoni Lug'otit Turk" and "Kutadgu Bilig" are two seminal texts written in the Turkic languages that provide invaluable insights into the linguistic practices and phraseology of their time. Written centuries apart, a comparative analysis of phrases used in these works can shed light on the evolution of the Turkic languages as well as cultural influences. This article will conduct such a comparative study with a focus on identifying commonalities and differences in phrases related to various topics such as governance, society, religion and nature.

Keywords: phrases, history, meanings, linguistic analysis, phraseology, different periods.

Introduction. Studying idioms and their meanings is an important aspect of understanding literature from different periods and cultures. Two seminal works that provide valuable insight into the use of language from the medieval Turkic world are Mahmoud Al-Kashgari's *Devoni lug'otit Turk* and Yusuf Hajib's *Qutadgu bilig*, aimed at documenting and explaining language and concepts. Comparative analysis of selected expressions found in each work helps to identify how language and meaning have developed over time and cultural influences on terminology.

"*Devoni lug'otit Turk*" and "*Kutadg'u bilig*" are among the most important works in the early Turkic languages of Central Asia. Written over centuries, these texts provide invaluable insight into the evolution of Turkic vocabulary, grammar, and culture over time. "*Devoni lug'otit Turk*" focused more on lexicography and translation, while "*Kutadg'u bilig*" was a broader didactic work devoted to various aspects of politics, ethics, and society. Together, they represent important achievements in the development of written Turkic traditions.

"*Devoni lug'otit Turk*", commonly called "Dictionary of Turkic Dialects", was compiled by Mahmud Al-Kashgari at the end of the 10th century. As a citizen of the Uyghur Kingdom, the oasis of Turfan in East Central Asia, Al-Kashgari had a unique perspective to document the various Turkic dialects used in the vast region. Its dictionary contains about 10,000 entries, the dictionary consists of many Turkic languages and dialects.

It provides glosses and translations of these terms in Arabic, thus preserving them for future study. Through its extensive lexicographical work, "*Devoni lug'otit Turk*" stands as the oldest complete dictionary of any Turkic language.

A few centuries later, Yusuf Has Hajib of Balasagun, in modern-day Kyrgyzstan, wrote *Qutadg'u Bilig* ("Wisdom that Gives Happiness") in 1069-1070 AD. Unlike al-Qashg'hari's dictionary, *Qutadg'u bilig* was a broad didactic poem intended to teach rulers about effective governance and ethics. In more than 6,000 lines of verse, Hajib deals with various topics ranging from political advice, proper behavior and ethics, to natural sciences [4].

Qutadg'u Bilig, written in the Chagatai variant of the Old Turkic language, represents a new level of literary sophistication for Turkish works. It provides an understanding of the culture and thought of Central Asia during the Karakhanids. The text also contains valuable information about modern social and political structures and Turkish worldviews.

Separated by centuries, Devoni Lug'otit Turk and Qutadg'u Bilig were both among the first to contribute to the development of Turkish as a written language. Al-Kashgari helped establish and codify Turkish vocabulary and grammar through his dictionary [2]. Meanwhile, Hajib raised Turkish literature and prose to new heights through his sophisticated didactic poetry.

Together, they reflect the growing maturity and diversity of the written Turkic tradition. Both works would greatly influence later Turkic literature and scholarship. Even today, "Devoni lug'otit Turk" and "Kutadgu bilig" remain indispensable main sources for understanding the history of Turkic languages and the peoples of Central Asia.

Research Methodology. Learning phrases from "Devoni lug'otit Turk" and "Kutadgu bilig" causes some difficulties. One of the main reasons for this is its terms expressed in some Turkic languages. While studying the expressions given in these two works, we will consider and analyze the thoughts and opinions about these two works and the terms in them.

Analysis and Results. Analysis of expressions in "Devoni lug'otit Turk":

Mahmud Al-Kashgari compiled "Devoni lug'otit Turk" in the mid-11th century to identify more than 30,000 words from various Turkic dialects. His descriptions give a rich picture of medieval Turkish life and outlook. For example, the phrase "thirty-two young men" refers to 32 young men chosen as tribal leaders. This phrase gives an insight into the tribal structures of that time.

Another phrase "k rat dev" literally translates to "blue God" or "sky god" and probably refers to the supreme god of Turkic mythology. Al-Qashgari's work relied on oral sources and recorded a wide range of terms spanning the linguistic period. However, there were no contextual examples in the dictionary format.

Analysis of phrases in "Qutadg va bilig":

"Qutadgu bilig" written around 1070 by Yusuf Has Hajib was one of the first works of Turkish literature. Written as a mirror for princes, it used didactic stories and aphorisms to convey advice on how to rule justly. Several phrases are repeated that provide cultural and religious context not present in the dictionary.

Moral lessons were conveyed through expressions such as "face to face" or "face to face" meaning honesty. Also, "Kutadgu bilig" includes examples of praise poetry with expressions such as "in a blue scarf" depicting the ruler holding a court in the heavenly world. Such phrases offer a more nuanced understanding of the worldview of the text [7].

Control Phrases:

Both works contain many sayings about governance, as if they were written to give advice to rulers. Mahmoud Al-Kashgari in Devoni lug'otit Turk uses expressions such as "beylik kil" (to become a bey) and "elmishlik kil" (to become a minister) to describe political roles. Relatively similar but detailed phrases like "Qutadg'uBilg" are employed "devleti tutup idere etmek" (to hold and operate the state) and "memleketi diremek" (to manage the country). In addition, Al-Qashgari's expressions focus more on titles, while Kay ka'us ibn Iskandar includes (only to be) broad management concepts such as "the apple of justice" [3]. It shows an evolution over time from an emphasis on political positions to an acceptance of abstract principles of governance.

Social Phrases:

There are also enlightening social expressions in the works. Al-Kashgari uses more direct terms such as "ogul tayi" (son's wedding) and "qiz tayi" (daughter's wedding) to refer to family events. Yusuf hos Hajib is laboring for more metaphorical expressions for the same. There is a "rose opening" (this flower is blooming) and a "hyacinth opening" (this is a hyacinth also blooming).

Furthermore, while Al-Qashgari's expressions focus directly on family, Hajib includes broader kinship terms such as "akrabal" (relatives). This shift indicates a gradual expansion of social activities.

Religious Phrases:

Religious expressions also show differences. Al-Kashgari's work reflects a pragmatic focus on religious practices, directly about "namaz oqish" (prayer) and "oru ration tut" (fasting) links are available. Relatively speaking, Hos Hajib uses more symbolic expressions imbued with Sufi metaphors "Hakk'a ülümek" (appeal to the divine) and "nefse hakim olmak" (possession of the self). This distinction comes from the Hos Hajib inscription within the Islamic civilization that emerged in the lands of the Seljuqs.

Natural Expressions:

The works also provide insight into how people relate to nature. Al-Qashgari uses simple descriptive terms such as "mountains" (mountains), "plains" (plains), and "rivers" (rivers). At the same time, Hajib's work is punctuated by rich figurative references such as "spring in the bosom of laughter" (spring in the flower garden), reflecting his learned use of imagery. This metaphorical elaboration of natural data is a hallmark of the rise of the Persianate literary tradition.

Conclusion

A comparative study of selected phrases reveals how terminology developed under cultural influences such as "Devoni Lug'otit Turk" and "Qutadg'u Bilig" and Islamization from the 11th to the 12th centuries. While Al-Kashgari's dictionary reflects the diversity of medieval Turkic dialects, Yusuf Hajib's didactic tale provided a religious and social context lacking in its predecessor.

Subsequent research on phrases in other works and other works may continue to understand linguistic and conceptual changes in the medieval Turkic world. Documentation and analysis of terminology remains key to appreciating the rich cultural heritage and traditions of the past.

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