

## Some Comments on the Study of “Devonu Lug'otit Turk”

**Botirova Ugiyoy Yadigarovna**

Master of the Uzbek-Finland Pedagogical Institute of Samarkand State University

**ABSTRACT:** This article analyzes the sources for the study of Mahmud Kashgari's Devonulug'otit Turk and the opinions expressed about them in the work. Abdurauffitrat was the first in Uzbekistan to be interested in Devonulug'otit Turk. In the mid-1920s, he collected all the poems in Devon and translated them into Uzbek. Fitrat was the first to group the poems in Devon into one or another subject, giving them a separate title, and to include them in his 1927 book, Samples of Old Turkish Literature.

**KEYWORD:** Turkology, “Devonu lug'otit Turk”, proverbs, wise sayings, songs, phrases, Abulkasim Abdullah binni Mukhammad al-Muktado.

The first work of Turkology<sup>1</sup> Mahmud Kashgari's Devonulug'otit Turk is an encyclopedic work on toponymy, ethnography, onomastics, linguistics, etymology and many other areas of the Turkic peoples. In this case, the scholar explains the meaning of words in Turkish in Arabic. As an example, it refers to examples available in the vernacular. It is known that Mahmud Kashgari's work "Devonu lug'otit Turk" is not only a dictionary, ie an Arabic translation of his words, but also a great work of art, which contains examples of literature of the pre-Arab period. It contains many proverbs, wise sayings, songs, phrases, and epics from folklore. About 8,000 Turkish words have Arabic explanations. The author writes: “*I have decorated this book in a special alphabetical order with words of wisdom, saj (rhyming prose), proverbs, rajaz (a type of poem with relatively long verses) and literary fragments called prose ... As an example in this work in Turkish. I quoted from the poems he used, from the wise sayings and proverbs used in the days of joy and mourning*”<sup>2</sup>, – it is not in vain to say. The book provides information on the history, socio-economic status and other aspects of many Turkic tribes and clans, and in this regard has become a major work of its time, becoming the first example of such works in the history of world science and culture. Chunks of M. Koshgari's material to be placed in M. Kashgari's work we know that Mahmud Kashgari learned comparatively Turkic tribes' and breeds' languages that lived in Central Asia and Western China in the second half of the 11th century. The materials he gathered traveling for a long time from one country to another country give the opportunity to clarify the language of that period and with this method serves as a basis to make precise conclusions<sup>3</sup>.

<sup>1</sup>Турсунов У. Туркологиянинг тўнғич асари.– «Ўзбек тили ва адабиёти» 1961. - №3. –Б. 67-69.

<sup>2</sup>Кошғарий М. Девону луғотиттурк. Учтомлик. Ўтом, 1960, 44-бет.

<sup>3</sup>Qodirova B. Analysis of verb terms in Uzbek and Kazakh language schools' manuals //Journal of Advanced Research in Dynamical and Control Systems. – 2020. – T. 12. – No. 6. – C. 1125.

“Devonulug'otitturk” was written in 1072. However, the materials included in it have been collected for 15-20 years. Mahmud Kashgari himself said: “I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yagmo, Kyrgyz, collected dictionaries, studied and identified various word features. I did this not only because I didn't know the language, but also to identify every little difference in these languages. Otherwise, I would have been one of their leaders, one of the greatest specialists, one of the best, one of the oldest tribes, one of the best spearmen in their battles. I paid so much attention to them that the languages of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, and Kyrgyz tribes completely disappeared. I have arranged them on a thorough basis in all respects”<sup>4</sup>, – he writes.

Based on these considerations, 950 years ago, in the author's words, the year 464 AH began at the beginning of Jumu'ah, and after being written (copied) and corrected four times, the year 466 ended on the 12th day of Jumu'ah (1074). It should be noted that this "Devon" has a common scientific and artistic value for all Turks, and therefore attracts the attention of Turkologists around the world. The book is called "Devonulug'otitturk" ("Dictionaries of Turkic languages"). It is dedicated to Abul-Qasim Abdullah bin binMukhammad al-Muktada. Mahmud Kashgari is a keen scholar of the Turkish language and a tireless propagandist. He skillfully demonstrates its distinctive features, elevating the "Turkish language, which is running like an Arabian horse, like two young horses”<sup>5</sup>.

Written in the 11th century, Devon's linguistic heritage is still relevant today. In addition, this work by Mahmud Kashgari is a prelude to the tradition of compiling a dictionary. Devonulug'otitturk was the main basis for all dictionaries created after the Kashgari period. The oldest dictionaries in the history of Turkic languages, including Uzbek, were created from the 11th to the 13th century “Kitobi at-tuhfatuz-zakiya fi-l-lug‘atitturkiya”.

His lexicography from the 15th to the first half of the 19th century consists mainly of dictionaries based on Navoi's works: Tole 'ImoniHiravi'sBadoe' ul-lug'at (1405), Abushqa (16th century), Muhammad Mahdikhan's old Uzbek-Persian Sanglokh. (1748), "Kelurnoma" by YaqubChinggis and "Lugatichigatoyi and Turkic Ottoman" by Sheikh Suleiman Bukhari, "Muntahabu-l-lug'ot" and "Zubdul-lug'ot" by Muhammad RizaKhokhsor, "Lugatisita al-sina" by IshakhonIbrat such as Although these dictionaries were created in the lexical tradition of their time, they can be traced to the state of the same language (Uzbek) at different times and to the forms in which it was written or used in a particular literary text, taking into account the meaning of the words in it<sup>6</sup>.

Every word interpretation in Devon, in this regard, carefully looking at the content, form, signs in the myths, legends, proverbs and poems, it is time to dig into the history of our people and to conduct new research on this basis.

There is only one copy of Devonulug'otit turk in the world, which is kept in the library in Istanbul, Turkey. According to the author, "Devon" was copied by Muhammad bin Abu Bakr Damascus from Mahmud Kashgari in 1265-66 AH. According to sources, Mahmud Kashgari had another work called "Javohirun - nahv fi lug'otit turk" ("Pearls of syntax of the Turkic languages"), but this work has not survived.

<sup>4</sup>КошғарийМ. Девонулуғотиттурк. Учтомлик. Итом, 1960, 44-бет.

<sup>5</sup>To`xliyev B., Karimov B., UsmonovaK. 11-sinf adabiyoti I qism.«O‘zbekistonmilliyensiklopediyasi» Davlatilmiynashriyoti Toshkent – 2018.

<sup>6</sup>Boynazarov Z. Tarixiy-qomusiymanbalardaifodalanganolaninglisoniymanzararivauningmadaniyattarixinio‘rganishdagio‘rni (Mahmud Koshg‘ariyning “Devonulug‘at-it turk” asarimisolida). ORCID: 0000-0001-X964-145X

The only manuscript of Devonu lug'otit turk was published in 1915-1917 in three volumes by Ahmad Rifat from Kilis at the Omira printing house in Istanbul. This edition of the work was the main source for his translations into German, Turkish, Uzbek, Uyghur, Kazakh and Persian<sup>7</sup>. Three volumes of this rare masterpiece have been published in our country<sup>8</sup> is the main source for the study of Devon today. In addition, to date, the following scholars have conducted research on the poetics of "Devon" in our country and abroad: H. Dadaboyev<sup>9</sup>, I.V.Stebleva<sup>10</sup>, A.Xayitmetov<sup>11</sup>, A.I.Elove<sup>12</sup>. In particular, prof. H. Berdiyev's monograph "The phenomenon of solesism in the poems of Devonu lug'otit turk" and H. Berdiyev's and D. Rajabov's monographs "Rhyme in the poems of Devoni lugotit turk" complement this series.

Abdurauf Fitrat was the first in Uzbekistan to be interested in Devonu lug'otit turk. In the mid-1920s, he collected all the poems in Devon and translated them into Uzbek. Fitrat was the first to group the poems in Devon into one or another subject, giving them a separate title, and to include them in his 1927 book, Samples of Old Turkish Literature. In particular, "March on Alp Er Tonga" - 10 quartets, "Winter and Summer" - 23 quartets, "Arrow and Bow" - 5 quartets, "On the battlefield" - 17 quartets, "Summer Games" - 6 quartets. , "Hunting to War" in 12 quartets and "Tangut beginning war" in 8 quartets<sup>13</sup>.

The Uzbek literary critic A.Abdurahmanov, on the other hand, arranged all the poetic passages in Devon under a single theme, calling them "Alp Er Tonga or the Battle of Afrosiab" and describing them as an ancient Turkish epic<sup>14</sup>.

Mahmud Kashgari's encyclopedia Devonulug'otit turk has a wide range of materials. They cover issues such as the genre features of poetic passages, their art, and the analysis of certain literary terms. However, the poetic passages in the work are cited for specific interpretations, a process that requires a linguistic and poetic approach. Accordingly, it is important to analyze the linguistic features of poetic materials, as well as to determine their study, direction and principles.

Devonulug'otit turk is an important philological source as an encyclopedic source. Each of its examples has a special historical, scientific, spiritual and educational significance.

The Devonu lug'otit turk consists of an introduction, eight chapters, and a conclusion. Devonu lug'otit turk is based on eight chapters. In each section, Turkish words and phrases belonging to nouns and verbs are explained. There are more than 7,500 such words and phrases in Devan alone.

<sup>7</sup>Рустамий С. «Девону луғатиттурк» даги лингвистика тамалар. – Т. 2006. – Б. 20.

<sup>8</sup>Махмуд Кошгарий. Туркий сўзлар девони (Девонилуғотиттурк), таржимонванашргатай ёрловчи С.М. Муталлибов. 3 томлик. – Тошкент, т. I, 1960; т. II, 1961; т. III, 1963.

<sup>9</sup>Дадабоев Х. «Девону луғатиттурк» даги туркий тилларга хос фонетик валексик-семантик хусусиятлар ҳақида // Тилшуносликнинг долзарб масалалари. Т. 2008, - Б. 3-9.

<sup>10</sup>Стеблева И.В. Развитие тюркских поэтических форм в XI веке. – М., 1971.

<sup>11</sup>Хайитметов А. О древней поэзии тюрков (по материалам «Девону луғатиттурк» Махмуда Кашгари) // Советская тюркология, - Баку, 1972, № 1. С. 123-128.

<sup>12</sup>Elove A. İ. Dīvanü Lugatit – Türk teki halk şiirleri // Türkün, 1936, sayı 6, 54-59; 7, s. 65-72; sayı 8, s.65-72; 1937, sayı 8, 1-8; sayı 10, s. 32-40; sayı 11, s. 29-38.

<sup>13</sup>Қаранг: Бердиев Х. ва Ражабов Д. «Девонилуғотиттурк» даги шеъррий парчаларда қофия». Монография. – Тошкент, 2004.

<sup>14</sup>Қаранг: Х. Бердиев ва Д. Ражабовларнинг «Девонилуғотиттурк» даги шеъррий парчаларда қофия». Монография. – Тошкент, 2004.

According to M.Imomnazarov, "Devanu lugatit turk" covers both literary language and basic Turkic dialects. In other words, special attention is paid to the Turkish literary language. This is a strong proof that the Turkic literary language was very widespread and had a strong position in the Islamic region at that time. The dictionary includes the names of hundreds of people, cities and villages, country names, geographical terms such as rivers, mountains, pastures, valleys, fields, roads, passes, lakes, rivers, various tribes, clans, peoples, planets, stars and seasons. The number of grammatical features and morphemes explained in it is about a thousand. Not only that, he also provided valuable evidence on the structure and use of these Turkic words, Turkic tribes and other issues, including ancient myths and legends, about 300 proverbs and sayings, and 210 lines of poetry (164 quatrains, 750 lines). 44 bytes (binary) and 2 in the form of trinity brings<sup>15</sup>.

In addition, their value in the poetry of the Turkic peoples is determined by their weight. Prof. According to M. Imamnazarov, the "bytes" in "Devan" can be considered as masnavi, qasida, ghazal and qita fragments, which are in fact examples of poetry typical of Islamic culture. Most of them are written in the rajaz and some in the ramal, munsarikh, hazaj, basit and mutaqarib seas of the aruz, and it can be said that they were written mainly in the aftermath of the Arab conquest (VIII-IX centuries).

The Quartets in Devan are mostly finger-weighted, and certain examples, including the Quartet in honor of the Alpine Tonga, indicate that it was a widespread ancient form of Turkish folk poetry created in the seventh century BC and later. Based on the same reasoning, it is safe to say that the Quartet in Devan was created between the seventeenth century BC and the eleventh century BC, a total of eighteen centuries, and reflects the spirit of that period.

The fact that the Persians called Alp Er Tonga Afrosiyob, as academicians V. Bartold and V. Grigoriev put it, was not a mythical name, but a real historical figure (as professed by H. Doniyorov), whose real name was Maadai, lived in the VII century BC. He was called for his rule, bravery, bravery, bravery, courage, and bravery. He "united the Turkic tribes and established a great state known as the Scythians." Given the fact that the cities of Barman and Barsagan were built in the name of Barman and Barsagan, the cities of Qazvin and Qum in the name of his daughter Qaz, and finally the death of this great hero, would have deepened. Indeed, truth lives in myths.

Consequently, the modern Central Asian states, Afghanistan, East Turkestan, and partly Iran are historical and cultural areas of the Uzbek language, and historically the monuments of Uzbek spiritual and material culture were created by Uzbeks and sometimes people of different languages and cultures. This leads to certain semantic differences in the meaning of encyclopedic and philological dictionaries on the history of the Uzbek language, as well as lexemes (words) and phraseological units explained in them. In addition, natural processes in language and its levels, such as neologization, archaization, word acquisition, actualization and deactivation of language units, and activation of peripheral words in the lexicon, lead to different interpretations and perceptions of the word "yesterday" by the "today's" language community<sup>16</sup>.

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<sup>16</sup>Gerashenko B.M., Shipitsina G.M. Leksikograficheskoe otrazhenie dinamicheskix protsessov v leksike russkogo yazika // Nauchnie vedomosti. Seriya Gumanitarnie nauki. 2010. № 18 (89). Vipusk 7. –S.21-30

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