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## Research Article

# EXPRESSION OF PROVERBS IN THE WORK OF KUTADGGU BILIG

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## ABSTRACT

The article describes the characteristics of aphorisms in Yusuf Khos Hajib's work "Kutadgu Bilig", and the role of proverbs in the life of society and the state. The importance of the proverbs used in the article for today, their aspects that express the worldview of the people, is emphasized. The article focuses on the artistic value of the proverbs and sayings presented in the work, and the skillful use of unique similes by the author of the work.

## KEYWORDS

Proverb, wise words, knowledge, intelligence.

## INTRODUCTION

Nowadays, when achieving spiritual purification and moral perfection is being carried out in our society, it is important to restore our past, and forgotten values, and to study the works of such great people of the past. "Qutadgu bilig" (meaning knowledge that brings happiness) is the work that we should look at. We associate the appearance of this work with an extremely vital

and spiritual necessity. The collapse of Arab rule in the socio-political arena, and the emergence of local independent states required the renewal and strengthening of its spiritual foundations. He served as a philosophical and moral guide for the Karakhanid state. He was able to show the strength and power of the artistic and aesthetic thinking of the Turkish people in his literary

work. They are based on the vital activity of symbolic characters and their mutual proverbs.

Do the works of old age in youth,

When you get old, you lose strength, you don't have enough age.

You have seen the article above. It informs that a person should advance justice, legality, peace, and prosperity of the country in his youth. The integrity and development of the country depend only on the youth. How the people will be depending entirely on the leader of the country. In "Kutadgu Bilig" the head of state called the ruler "elig" or "bek". It should be noted separately that among the ancient Turks, I imagined the concept of homeland together with the people belonging to this homeland. This concept is represented by the word "el". This word expresses not only the people but also the concepts of country, land, state (kingdom), and country. Its combination with the word "day" is equivalent to the concepts of "people", "country", "homeland".

Another example;

If a good man enters with white milk, he will not change his ways until Death comes.

That is, a person's character accompanies him until the end of his life. Release the Uzbek counterpart with the soul that entered with blood.

A symbol of satisfaction (well-being). Each of them symbolically represents justice, luck, intelligence and prosperity (satisfaction). At the

same time, they appear as holders of certain positions at work. In the image of Yusuf Khos Hajib, he is correct in proverbs, truthful in his behavior, truthful in his speech, mature, rich in eyes and heart, knowledgeable, intelligent, and calls for vigilance. Yusuf Khos Hajib expresses these thoughts through the speech of his characters. From the above texts, it became clear that with the help of proverbs, it reveals its essence, its true essence through symbolic details and actions. It is not for nothing that Kuntugdy was given the symbol of justice. With this, Adib reflects the belief that Justice, a just ruler and just laws should be at the top of the state. The name Kuntugdi is also suitable. Because the Sun gives everyone the same light. It warms everyone equally. For him, there is no difference between big and small, rich and poor. The worst vices before justice are: breaking the law, lying, drunkenness, violence, shamelessness, indifference, anger at work, not benefiting others, slander and crookedness. In his opinion, a real person does only good to all people and does not expect a reward from people in return. Kuntugdi said: "A good man never changes his nature, for if a good deed comes with white milk, he will not change his manner until death comes." Aytoldi devotes his whole life to strengthening the country's development, peace, tranquility and well-being. Yusuf Khos Hajib symbolically expressed the idea that "the state should be governed with justice and intelligence." Ogdulmish and Ozgurmish's questions and answers sometimes reach the level of intense discussion. Despite this, Ogdulmish is careful and

intelligent, and as a result, he can convince Ozgurmish of his ideas. According to him:

An intelligent person knows the value of intelligence.

If a wise man sells knowledge, the wise man will buy it.

One of the current expressions of this proverb is "The goldsmith knows the value of gold, and the copper knows what it is." Moreover, he always preaches that all worldly affairs are a necessity of life. For this purpose, he talks and explains about farmers, merchants, shepherds, artisans, the poor, families, children and their upbringing. He is a determined person who works hard to achieve his goal. He is not a person who leaves his work unfinished and returns halfway. It is these qualities that lie at the heart of the confessions of the convert. The meaning of the word Ozgurmish is "awakening" or "awakening". His ascetic appearance corresponds to this meaning. He warns you not to waste your life with all kinds of petty desires, doing useless things. Arouses sleepless feelings. It is reported that there are things in the world that cannot be solved by the state or reason, that there are sensitive feelings in the human heart, and it is said that people should be vigilant in order not to indulge in these feelings and not waste their lives. Urmish is an observant, willful person. He declined Eli's offer to come to town. Although this sentence is repeated three times, he does not change his mind. He leaves for Elig only after the reasonable explanations of the son.

The wound from the beating heals and is quickly forgotten.

Swearing with the tongue does not end, its poison remains forever

A needle injury heals, but a tongue injury does not! It fits perfectly with the proverb. Uzgurish is a pious person. He puts religion and religion above all else. For him, going to the shops for good clothes, good food and all kinds of entertainment is equivalent to giving his soul to the wind. In his opinion, a person should enrich his soul and cleanse his body of all kinds of evil. The way is enlightenment. To prove his point, he said to Ogdulmish: "You and I both eat simple barley soup and if we go to sleep, we will both be hungry, so there is no point in painting such food with lipstick." q, you walk in kimhobs. , but I'll be content with a coarse woolen shirt, and if death comes tomorrow we'll both go naked! Therefore, it is necessary to enrich not the body, but the soul. "Kutadgu Bilig" is also an example of high art. In it, the poet's thoughts are decorated with beautiful images, life comparisons and subtle metaphors, impressive figures, wonderful symbols. Yusuf Khos Hajib felt the power of words and the inner possibilities of his native language at a subtle level, and wrote: "I knew Turkish words like a wild reindeer, but I studied them carefully." The poet's figurative system can give vivid ideas. The general situation of the 11th-century Turkish literature and the traditions of this literature. The image of the bow is one of the most used images in the history of our literature. falling in love with their lover, often making up for lost time. Their relationship with Sagittarius is



relatively rare. The image of the bow in "Qutadgu Bilig" is related to the bow in "Devon Lugat at-Turk" and in ancient written sources, as well as in folklore.

### **There is a very old saying in the parable,**

The father's place and horse will be left to the son.

There is a proverb that says, "The father's place and horse are left to the son." In the Uzbek language this proverb, "A horse is replaced by a woman", here the poet refers to youth, a period of enthusiasm like an arrow, the heart to a bow, but when youth gives way to old age, the dreams of the old heart are still alive as before. but they are difficult to achieve. At the heart of this is the fact that the hero is stuck in the vortex of a difficult life. It should be noted that this metaphor used by the writer later became a traditional image in Turkish literature, including Uzbek literature.

As we can see, here the beks are first compared to a brave lion, but in the next stanza, they reveal their true form. The "beheading" of this category is manifested. So, it is not the bravery of the lion, but its malice that is taken into account here. The poet compares oppression to a burning fire, and justice to flowing water: when one approaches, it burns and destroys everything, and from the flow of the other, such blessings flow. The poet's allusions are impressively expressive:

Listen a lot, say a little.

Think a lot, say a word.

Think a lot, say a little..

Its powerful effect distinguishes this similarity. The poet likens the tongue to a lion and thoughtfully warns the listening reader against the great danger of speaking bad and useless words. Some comparisons can be used to illuminate more than one image. For example, they use the image of an animal for people who are ignorant, uneducated, without intelligence, greedy and have bad behavior and bad habits. We can see that the image of the wolf was used concerning the commander of the army, the enemy, the brave, the husband and death. But not all of them have the image of a wolf in the same sense. If I compared the general to a wolf, it means that he is terrorizing the enemy with great strength, and if I compared a palace official to a wolf, then their stupidity and ignorance is emphasized. The best way to compare an enemy to a wolf is to look at its aggressiveness and aggressiveness. The comparison between death and the wolf is because neither of them can distinguish between good and evil. The interpretation of the same image with different comparisons is characteristic of the art of "Qutadgu bilig". For example, a person's face looks like bone, moon, soup, purple, or gray. The bone is thrown at the dishonest person in such a way that the poet pretends that no one needs him, that the person is like an abandoned thing. And the moon is a symbol of facial beauty (beauty in general) in Eastern literature. The soup-like appearance of the face indicates the attractiveness of a person's appearance. Purple is a symbol of a red face. A red face is a special "unit of measurement" of beauty. The gray color is a sign of the face of a person who is afraid or in an uncomfortable situation. This

phenomenon can also be seen in several references to the army commander. They have the strength of a general, the terror of an animal like a lion, the constant vigilance of a tiger, the strength of a tiger, the aggression and attack of an enemy like a pig, and the courage of a pig. The wolf, with his skill in battle tactics, cunning and enterprise, is like a fox, his ferocity is like a bear, and he is vengeful. the basin and the camel are compared to the man, the night watchman and the sentinel owl to the owl. In general, the use of color comparisons when describing an object serves to highlight and exaggerate the different aspects of this object. In the comparisons, there are many life scenes related to the lifestyle of the Turkic peoples, especially farming and animal husbandry. Animals such as dog, lamb, wolf, sheep, deer, crow, jackal, red fox, meadows, dry sand, grass (fire) and spring. Among them are comparisons related to things such as grass, rope, written trap, rope, shackles., autumn, field, desert and phenomena such as dust, wind, tub (storm). All this shows that "Kutadgu Bilig" is the first great written epic in the Turkish language, which had a strong influence on the oral creativity of the Turkic peoples. After Ogdulmish returns from Ozgurmish, the following verse is also found in the Elig language:

If a person is patient, he will find his wish,

He who perseveres catches a swan.

The current versions of this proverb are "Patience is yellow gold!" , We know that Elig invited Ozgurmish to his place, but Ozgurmish refused this offer, saying that he had gone to the path of

asceticism. The metaphor here is a beautiful and elegant way of summarizing this situation. In addition, the poet was able to express this situation very effectively, because the phrase "you did not accept my proposal" cannot deeply affect the feelings of the reader. "Remove the gauze and replace it with a thorn" creates images. Silk gasmol is the suggestion here; thorn - rejection. "Kutadgu bilig" metaphors can be found in many places, especially in places dedicated to the depiction of nature. When the poet paints the same moment or scene over and over again, he is limited to using the same metaphors. In one place, the night is represented by the metaphor of a black face, while in other places it is a rusty face, a lover's forehead, black hair, a black shirt of gray color and an Abyssinian beard (see). described through beaver skin metaphors. The metaphorical image of the sun is the daughter of Rome. It is also expressed in the metaphors of the shield (coral branch), the bright face, and the face of the beautiful girl. Such a variety of metaphors can be observed in places related to the morning landscape, most importantly, in the image of heroes. All this testifies to Yusuf Khos Hajib's high skill in artistic depiction.

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