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Ғылыми мақала

N. Nazarov*Chirchik State Pedagogical University, Chirchik, Uzbekistan***The perception of the folklore of turkic peoples in the work of
«Devonu-lugotut-turk»**

Abstract. Mahmud Qoshgari's «Devonu-lugotut-turk», a work in which, along with the lexical and phraseological layers characteristic of Turkic-speaking peoples, the active participation of samples of oral creation shows the place of folklorism have been researched in the work. In his time, Mahmud Qoshgari's position as the leading-intellectual layer of society is emphasized. Examples from some folklore samples in the work are given and their content is interpreted. At the same time, the issues of promotion of this work today will be analyzed on the issues of friendship, solidarity and cultural cooperation among our peoples.

Keywords: Mahmud Qoshgariy, «Devonu-lugotut-turk», Turkic peoples, folklore, ethnography, unity, cultural cooperation, personality, intellectual potential

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Naturally there are customs, traditions, historical-spiritual heritage, lifestyle and moral criteria in each society develop the spirituality of members of society, its attitude to cultural reality by finding a decision has an essential value. The personality factor, its ideological and intellectual potential are important in this case. The conditions in the genesis of the human society naturally grew in their depths, needing a relatively bright contemplative person from a group of people. Therefore, each historical period forms its own group, that is, the leader of its team. Consequently, nothing happens if there is no need. The Conquest of new heights is a product of need while every existing invention in society, striving for the former one.

The leading position of an individual in socio-historical processes, including a person with high spiritual and intellectual potential compared to other members of a group or a group of such people, ensured the ascent of human ancestors to the historical stage as Homo Sapiens (that is, about 200,000 years ago). As well as being strong-willed, such men were distinguished from others by their wit and insight. These characteristics served as an example for others, seeking solutions to problems even in any contradictory conditions, seeking to start the group from darkness to darkness. Sought to empower the group with reason and perception in ensuring mutual unity. Since in the process of historical development of the ethnicity went to a wide range of management, socio-cultural relations and acquired a complex form with its essence and attention, the importance and role of the individual in society was even more entrenched. As a result, those who were able to show their potential and leadership potential continued to rise from the front line of social progress, that is, to find perfect maturity as a person and follow the team and become pioneers. It is known that socio-cultural factors in society play an important role in the development of a person's maturation as a person. Together with this, social progress in society will directly depend on the role, abilities and potential of

individuals. The mutual socio-cultural attitude of individuals living in society, their activities, the development, development of society, the achievement of happiness of members of society are directly related to the maturation of a person as a person, in which the role of spiritual heritage, including linguacultural one, is incomparable.

Mahmud Qoshgari expresses the fact that really our scholar began to collect dictionaries among Turkic peoples: «I did these things not because I did not know a language, but to identify every small difference in these languages, if not, I was one of the most mature of them in the language, the greatest of them, their great specialists, their good understanding, their old tribes, their master spearmen in Such maturity and perfectionism» [1; 17]. According to historical facts inherent in spiritual heritage, and therefore humility, love of work and hard work, Mahmud Qoshgari also urged our grandfather to conquer the milestones that others did not punish when researching and promoting the features of the language, including samples of oral creativity, which are an integral part of ethno culture. The study of these aspects it is important that we focus on our spiritual heritage, especially the scientific views of our great-grandparents, to educate the new generation in the spirit of respect for them, being aware of the upheavals of our values.

In this context, our Grandfather Mahmud Qoshgari is also noteworthy as the spiritual-intellectual dargah of Turkic peoples, although he is recognized as the founder of Turkic lexicography based on samples of oral creativity. «His most important service in the cause of science was his fifteen years of living in the foothills of the Turkic peoples, learning in a lively way the words used in their spoken process and being able to develop an early Turkic language grammar in science based on the data collected during this arduous journey» [6; 143]. It is distinguished not only by grammar, but also by the fact that he collected samples of oral creativity and passed it on to the representatives of the next generation. Scholar's work «Devonu-lugotut-turk» is an important encyclopedic resource with its reflection on the linguohistory of Turkic peoples, the stages of formation of saying that the ethnomania, worldview, the philosophy and patterns of oral creativity. The work quotes such quatrains that this aspect attracts attention as examples of folk oral creativity:

“O’gruyugi mundag oq,
Munda azin tendag oq,
Atsa ajun ograb oq,
Taglar bashi kertilur.

(Such is the learned custom of the Times, and there are other excuses, if he shoots at the world, then the head of the mountains will be curled)” [1; 175].

Consequently, one or another element of folklore is involved in any literary or scientific work. Because, folklore, as a product of folk thought, also expresses the attitude of the people to phenomena and processes in reality. «The interaction of folklore and written literature in all of the cultural peoples who created the highest classical examples of written literature among the people's oral creativity is a common phenomenon» [4; 140]. So folklore and written literature complement each other and enrich the essence. «There is such a law in the history of world literature. The older the period of creation of works of literature and art, the stronger their connection with folk oral creativity and Ethnography»[5; 17]. From this point of view, the work «Devonu-lugotut-turk»:

- first of all, its relative antiquity, that is, even with its writing in the eleventh century, naturally embodied in itself samples of folk oral creativity;
- secondly, this work was collected from the wider population area, covering most tribes and ethnic groups typical of almost Turkic peoples, and even with the good development of oral creativity in Turkic peoples, many data are significant as an example of folklore;
- thirdly, in the work, words, phrases and proverbs are collected not from written sources,

but from the population, serving to confirm our above opinion, both as an expression of the socio-cultural lifestyle of Turkic-speaking peoples, and, consequently, examples of oral creativity.

So, the work draws attention to the lexicographic way that the cultural processes and spiritual riches inherent in Turkic peoples are researched and collected and still add value to their value today, it is noteworthy that it also assimilates folk oral creativity into its composition. The scientific and social value of the work is that it contains the work of Mahmud Qoshgariy (1028-1105 yy.) reveals the essence of Turkic words in circulation from the process of formation of the Turkic language to the beginning of the twelfth century AD, and the wisdom used in folk oral creativity. The work essentially «Devonu-lugotut-turk» draws the attention of spiritual circles, researchers and intellectuals with the spiritual life of Turkic peoples, their scattered living area and even the process of formation and socio-cultural ties, as well as the availability of valuable information on samples of oral creativity. Mahmud Qoshgariy says: «I have traveled through the cities, villages and pastures of the Turks, Turkmen, Oghuz, chigils, yagmos, Kyrgyz for many years, collected dictionaries, studied and identified various verbal characteristics» [1; 17]. These aspects prove that our scholar managed to do hard work. Therefore, the fact that he collects various verbal characteristics from the people – this directly means the collection of materials from folk folklore, this aspect indicates the love both tyranny and folklore in the work.

Focusing on folklorism in «Devonu-lugotut-turk», then:

“Bashi anıñ aliqti,
Qani juzub turuqti.
Balig bolib talikti,
Emdy ani kim jeter.

(Here is about the wounded, whose blood stopped, he says: his wound grew old and corrupted: climbed: the wound was covered in blood, the condition was aggravated. Who can reach it now)” [1; 200].

Considering that Turkic-speaking peoples directly associate the process of accumulating and bringing their cultural and spiritual wealth into a holistic generalized form with the activities of our grandfather Mahmud Qoshgari. Mahmud Qoshgari's «Devonu-lugotut-turk» shows the totality of the spiritual-linguistic formation of Turkic-speaking peoples as one whole super ethnos. In this context:

1. Mahmud Qoshgariy our grandfather is the common ancestor of the Turkic peoples and deserves attention in any socio-historical period as the great one, who collected and passed on samples of the spiritual heritage of Turkic-speaking peoples to subsequent generations.

2. In the image of Mahmud Qoshgari, the Turkic people find evidence once again that they have followed the path of general both material and spiritual formation. So, the examples of the cultural and spiritual heritage of today's Turkic unity are also significant as a reflection of the commonality for Turkic peoples, and, together, the specificity aspects for each el and nation that make up this unity.

3. Mahmud Qoshgari's research and teaching of public opinion covers in the vast areas inhabited by Turkic-speaking peoples is evidence of the superiority of the social status of Turkic peoples in today's Central Asia, Eastern and Southern Turkestan and even the main part of Altai. Otherwise, in conditions of conflicting medieval competition, that the great scholar would not have been able to freely walk through such a wide area and collect a large amount of material.

4. In addition to the lexicological and phraseological layer, the presence of geographical information in the «Devonu-lugotut-turk», as well as the emphasis on their meaning, serves to enhance the scientific nature of the work.

5. In addition to the importance of this work as an early example of Turkic lexicography, the active participation of folklore in it, that is, the widespread use of materials of folk oral creativity, is also significant as an early written example of Turkic folklore.

6. It is known that by The Last Middle Ages, especially Alisher Navoi (1441-1501 yy) by the time, Turkic literary language underwent lexical and phonetic changes influenced by socio-cultural factors. In it, the ratio of words borrowed from the Arabic and Persian lexical layers have been increased. In the work «Devonu-lugotut-turk», relatively pure aspects of Turkic lexicology are evident, and the interpretation and study of lexical and phraseological riches inherent in Ethnos during the pre-BC and Turkish Kaganate (6th-8th centuries) are really worthy of research object today.

7. It is important to ensure the optimal development of the process at a time when various views on the creation of the middle Turkish language, striving for today's mutual commonality of Turkic peoples, were forming, as well as the mutual common aspects of Turkic lexical components in circulation in the early Middle Ages and Middle Ages, which were expressed in the «Devonu-lugotut-turk».

8. There is no doubt that the ideology of Turkic peoples is always dominated by the idea of mutual unity, peace, unity and integrity. In this matter, the work «Devonu-lugotut-turk» is important as a factor in ensuring socio-cultural integrity among our peoples. This feature is important as a cultural and spiritual factor in ensuring the general ideological and ideological orientation of the Turkic super ethnos, strengthening mutual unity and harmony.

9. The scientific heritage of Mahmud Goshgari proves the place of the Turkic factor in ensuring the processes of civilization of not only the Turkish world, but also humanity, the intellectual potential of the Turkic poetry in the Middle Ages, this aspect serves to prove the role and influence of the Oriental factor in the conditions of the existence of today's Eurocentric world-view groups.

10. At a time when the positive aspects of mutual unity, harmony and striving for commonality are prominent in the socio-cultural processes of today's Turkic peoples, Mahmud Qoshgariy is the main factor in the formation of an optimal worldview on the example of the life, activity and scientific heritage of our grandfather – the unification of Turkic-speaking peoples and the commonality of cultural

It is generally significant that Mahmud Qoshgari's «Devonu-lugotut-turk» is a great linguistic work, as well as incorporating examples of oral creativity of Turkic peoples. In this respect, the work deserves to be studied and promoted as an early example of Turkic historical linguistics, as well as being a reflection of folklore and Turkic thought. Thus, the totality of the process of mutual historical formation of our peoples is also important in the study of aspects of similarity in the development of the lexical layer.

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«Диуани-лұғат-ит-түрк» шығармасындағы түркі халықтарының фольклорын қабылдау

Аңдатпа. Еңбекте түркі тілдес халықтарға тән лексикалық-фразеологиялық қабаттармен қатар ауызша шығармашылық үлгілерінің белсене қатысуы фольклористиканың орнын танытатын Махмұд Қашқаридың «Дивани-Лұғат-ат-Түрік» еңбегін қарастырады. Оның кезінде Махмұд Қашқаридың қоғамның жетекші интеллектуалдық қабаты ретіндегі ұстанымы ерекше атап өтілді. Шығармадағы кейбір фольклор үлгілерінен мысалдар келтіріліп, мазмұны түсіндіріледі. Сонымен бірге, бүгінгі күні бұл жұмысты ілгерілету мәселелері біздің халықтарымыз арасындағы достық, ынтымақтастық және мәдени ынтымақтастық мәселелеріне талдау жасайды.

Түйін сөздер: Махмұд Қашқари, «Дивани-лұғат-ат-түрік», түркі халықтары, фольклор, этнография, бірлік, мәдени ынтымақтастық, тұлға, интеллектуалдық әлеует.

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Восприятие фольклора тюркских народов в произведении «Дивону-лугот ат-тюрк»

Аннотация. В работе исследовано произведение Махмуда Кошкари «Девону-луготут-тюрк», в котором наряду с лексическим и фразеологическим пластами, характерными для тюркоязычных народов, активное участие образцов устного творчества показывает место фольклоризма. В его время подчеркивается положение Махмуда Кошгари как лидирующего интеллектуального слоя общества. Приводятся примеры из некоторых фольклорных образцов в работе и интерпретируется их содержание. При этом вопросы продвижения этой работы сегодня будут анализироваться на вопросах дружбы, солидарности и культурного сотрудничества между нашими народами.

Ключевые слова: Махмуд Кошкари, «Дивону-луготут-тюрк», тюркские народы, фольклор, этнография, единство, культурное сотрудничество, личность, интеллектуальный потенциал

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