

A SURVEY OF ANCIENT TURKIC LITERATURE IN 19TH CENTURY

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Namangan shahar 34-umumiy o'rta ta'lim maktabi o'qituvchisi

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Annotation:

In the X-XII centuries, literature in the Turkish language developed significantly. A number of poets and writers came out. Yusuf Khos Hajib is one of them. The author's name is Yusuf. There is very little information about him. Some information can be found in "Kutadgu Bilig". He wrote this work in 462 AD (1069-1070) when he was 50 years old. Yusuf gives the following information about himself in the preface of the work: "Balasagun mavludlio, who classified this book, is a Parqiz idisi er turur.

Keywords: literature, information, classification, Turkology

Аннотация:

В X-XII веках литература на турецком языке значительно развивалась. Вышел ряд поэтов и писателей. Юсуф Хос Хаджиб – один из них. Имя автора Юсуф. Информации о нем очень мало. Некоторую информацию можно найти в «Кутадгу Билиг». Эту работу он написал в 462 году нашей эры (1069-1070), когда ему было 50 лет. Юсуф приводит в предисловии к произведению следующие сведения о себе: «Баласагун мавлудлио, классифицировавший эту книгу, является Parqiz idisi er turur.

Ключевые слова: литература, информация, классификация, тюркология

Annotatsiya:

X-XII asrlarda turkiy tildagi adabiyot sezilarli darajada rivojlandi. Bir qancha shoir va yozuvchilar chiqdi. Yusuf Xos Hojib shulardan biridir. Muallifning ismi Yusuf. U haqida juda kam ma'lumot mavjud. "Qutadg'u bilig" da ba'zi ma'lumotlar mavjud. U bu asarini milodiy 462 yilda (1069-1070) 50 yoshida yozgan. Yusuf asar muqaddimasida o'zi haqida shunday ma'lumot beradi: "Bu kitobni tasnif qilgan Balasagun mavludlio Parqiz idisi er turur.

Kalit so'zlar: adabiyot, axborot, tasnif, Turkologiya



Introduction

The role of literature in ancient Turkic societies cannot be overstated. It was an essential element of communal life, serving as a vehicle for education, cultural continuity, and the expression of communal values and aspirations. The oral traditions, which laid the foundation for Turkic literary culture, were vital in preserving the history, mythology, and legal systems of these communities. These stories, epics, and poems, rich in metaphor and allegory, encoded the collective wisdom and experiences of the Turkic peoples, offering guidance for both the individual and the collective.¹

As these societies transitioned from predominantly oral traditions to written forms, the creation of manuscripts in Turkic languages marked a significant evolution in the ability to record and disseminate knowledge. This shift allowed for the preservation of more complex narratives, legal texts, religious scriptures, and philosophical works, thus broadening the scope of cultural and intellectual exchange. The written word enabled the codification of laws and customs, the preservation of historical records, and the exploration of philosophical and spiritual questions, laying the groundwork for a rich literary tradition that would influence future generations.

Yusuf KHas Hajib and his "Kutadgu Bilig" are emblematic of the intellectual richness of the Karakhanid period. This work, beyond its immediate literary and philosophical value, is a mirror reflecting the social and political ideals of its time. Yusuf's nuanced exploration of justice, governance, and ethics offers a timeless framework for understanding the responsibilities of leaders and the constituents of a just society. The dialogues within "Kutadgu Bilig" are not merely didactic teachings but are imbued with a deep understanding of human nature and the complexities of societal life. This masterpiece transcends its historical context, providing insights that remain relevant to contemporary discussions on governance, morality, and human relations.

It is well known to scholars that there are three copies of Qutadgu Bilig: Cairo copy, Namangan copy, Vienna copy. Unfortunately, all three copies not perfect. There are many mistakes in the manuscripts. For example, Namangan copy is 6,095 bytes, Cairo copy is 5,400 bytes due to hattots error, The Vienna copy is completely incomplete. Our great grandfathers The original copy of the work he ordered and

¹ Usmonov, A., & Mizomova, F. (2021). O'ZBEK LEKSIKOGRAFIYASI XUSUSIDA. FILOLOGIYA UFQLARI JURNALI, 3(3)



copied at that time is still available not found. On top of that, the research on the work "Qutadggu Bilig" is very important started late, only in the twentieth century. Such a work in the 11th century the first news that it was written was published in our press in 1914. From there Ten years later, Professor Abdurauf Fitrat got hold of the Namangan copy of the epic introduced and published a fragment of the work with certain comments. Twenty years later later, the Turkish scientist Rishad Rahmatiy Orot started this good work. He said "Qutadgu by comparing the three existing copies of "knowledge" in the world, and replacing the imperfections completed and in 1947 published a prose account of the epic. Relatively later prepared and published a perfect verse copy and it is modern Ottoman translated into Turkish. He also organized the content of the work. It is known that There is no inventory with all the copies that have arrived so far. Also Rishad One of the great merits of Rahmati Orot is Yusuf Khos Hajib pitying youth, what he said about old age, corruption of time and friends his thoughts about his work, the advice of Yusuf Khos Hajib, the owner of the book included in the work as a separate part. Thanks to this outstanding service of the Turkish scientist a relatively perfect copy appeared in our hands, which we are now reading.²

Mahmud Kashgari's "Divanu Lugat-it Turk" is a monumental achievement in the field of linguistics and cultural studies. By meticulously documenting the Turkic languages, Kashgari preserved a linguistic heritage that offers invaluable insights into the cultural, social, and historical contexts of the Turkic-speaking peoples. His work is a testament to the diversity and richness of Turkic languages, reflecting the vast geographical spread and cultural diversity of Turkic communities. Beyond its linguistic significance, "Divanu Lugat-it Turk" is a cultural treasure trove, containing proverbs, poems, and tales that provide a vivid snapshot of 11th-century Turkic life. Kashgari's dedication to preserving this linguistic and cultural heritage has made his work an indispensable resource for scholars and a source of pride for Turkic-speaking peoples.³

Conclusion

The enduring legacy of Yusuf KHas Hajib and Mahmud Kashgari is a testament to the power of literature and scholarship to transcend time and space. Their works not

² Abdurahmonov G., Rustamov A. «Qadimgi turkiy til». T., 1989

³ Mahpirov, V.U. (1997). Names of farancestors. Almaty: Institute of Oriental Studies, Academy of Sciences of the Republic of Kazakhstan. (in Russ).



only enriched the cultural tapestry of their own times but continue to inspire, educate, and resonate with readers and scholars across the world. The study of their manuscripts offers a gateway into understanding the soul of the ancient Turkic world, its values, its challenges, and its contributions to the rich mosaic of human civilization. Through their legacy, we are reminded of the enduring value of wisdom, the pursuit of knowledge, and the universal quest for justice and understanding.

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