



A STUDY OF PHRASES EXPRESSING THE RELATIONSHIP WITH PERSONAL THOUGHT AND PERCEPTION IN THE WORK “QUTADG ‘U BILIG”

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Abstract

This work discusses the division of phrasemes into semantic groups in the work “Qutadgu bilig” written in the 11th century and the relationship of semantic groups to the individual. The use of phrasemes occurs in the ready state of speech. Such complex language units can be found in many places in the work “Qutadgu bilig” written in the ancient Turkic language. It can be observed that the phrasemes in the work are related to the thinking and perception of the individual. By introducing such phrasemes in the work, the author tried to skillfully reflect the image of the images in his speech. The relationship of such phrasemes to the current Uzbek literary language was also studied and analyzed comparatively. The use and expression of idioms in speech has made the text more attractive. Today, one can see that many idioms have come into use or that changes in the composition of idioms have occurred over time.

Keywords: Personality, phraseology, communication, psyche, thinking, emotional, perception, consciousness.

Introduction

In world linguistics, many scientific studies have been conducted on phraseological units. The development of phraseological units as a science occurred in connection with the scientific views of V.V. Vinogradov, A.B. Kunun, N.N. Amosova, N.M. Shansky. In the studies of E.F. Arsentyeva, Ch. Timea, I.E. Gorodetskaya, a comparative analysis of phraseological units with a somatic content based on the anthropocentric paradigm was carried out.

In the studies of Sh. Rakhmatullayev, A. Isayev, A. Mamatov, B. Yo’ldoshev, K. Bozorboyev, Sh. Almamatova, Sh. Ganiyeva, I. Kuchkortoyev, E. Umarov, H. Kakhhorova, I. Urazova studied phraseology as a source in their research. G. Ergasheva, G. Adashulloyeva, A.A. Nasirov, G. Kurbonova, Sh. Rakhimova, M.A.



Radzhabova, Sh. Musurmankulova studied phraseological units in the Uzbek language in a comparative and comparative aspect.

A number of scientific studies have been conducted in Uzbek linguistics on the formation of phraseological units. M. Vafoyeva studied the structural and semantic features of phraseological synonyms in the Uzbek language. Sh. Ganiyeva conducted scientific research on the topic "Structural study of Uzbek phraseology" (2013).

The study of historical phraseology is considered important in Uzbek linguistics. I. Urazova's scientific research work on the topic "Study of phraseology in Turkic written sources of the second half of the 14th century" extensively analyzed the semantic and structural-grammatical features of historical phraseology.

Religious motifs in J. Buriev's work "Kutadgu Bilig" Yusuf Khos Hajib's scientific dissertation on the topic "Religious motifs in Kutadgu Bilig" separately analyzed the religious motifs in the work. In analyzing these motifs, it is possible to recognize that phraseology expressing religious views is used in Kutadgu Bilig.

The scope of research on historical phraseology in Uzbek linguistics is expanding and increasing in number. The study of phraseology in the work "Kutadgu bilig" plays an important role in solving linguistic issues related to historical phraseology.

"Kutadgu bilig" is one of the rare examples of world culture. "Kutadgu bilig" has been studied in various aspects in Turkology.

R.R. Arat studied the linguistics and literary studies of Yusuf Khos Hajib's work "Kutadgu bilig". He compared the three surviving manuscript copies of the work and restored the critical text. This study was a major event in Turkology conducted by R.Arat. In fact, the manuscripts differed from each other, and it was not easy to consider any of them as a separate master copy. R.Arat compared these differences and compiled a scientific text.

M. Olmez conducted research on the analysis of translations of the text of the work into different languages. He analyzed the German translation by V.V. Radlov, the Turkish translation by R.R. Arat, the English translation by R. Dankoff, the Kazakh translation by A. Egebayev, as well as the Chinese and Uyghur translations of the work.

LITERATURE ANALYSIS

The work "Kutadgu Bilig", written in the 11th century, is one of the rare examples of world culture. "Kutadgu Bilig" has been studied in Turkology from various aspects. In



recent years, special importance has been attached to the analysis of historical phraseology in Uzbek linguistics. The importance of research on this topic is reflected in the following:

1. The study of historical phraseology serves to gradually illuminate stable combinations.
2. Stable combinations are language units that clearly reflect the culture, views, and traditions of the people. The attitude of the Mayan people to events, their assessment of individuals, things, and phenomena shows that they have changed over time.
3. The preservation of historical, archaic words characteristic of certain periods in the composition of historical phraseology indicates the improved implementation of the function of accumulation and transmission of these units.

R.R. Arat, in his study of “Kutadgu Bilig”, also showed the manuscript status, variants and philological problems of the work. His scientific research works can be considered not only in the fields of literary criticism, but also in the fields of historical linguistics, lexicology and phraseology. R.R. Arat conducted a study of “Kutadgu Bilig” based on all its manuscripts. In 1947, he published a critical text of the work in Turkic, in 1959 he translated the work into Turkish, and in 1979 he published the text and index of “Kutadgu Bilig”.

R.R. Arat studied linguistics and literary studies on Yusuf Khos Hajib's "Kutadgu Bilig". He compared three surviving manuscript copies of the work and restored the critical text. This study was a major event in Turkology conducted by R. Arat. Indeed, the manuscripts differed from each other, and it was not easy to take any of them as a separate master copy. R. Arat compared these differences and compiled a scientific text. M. Olmez conducted research on the analysis of translations of the text of the work into different languages. He analyzed the German translation by V.V. Radlov, the Turkish translation by R.R. Arat, the English translation by R. Dankoff, the Kazakh translation by A. Egebayev, as well as the Chinese and Uyghur translations of the work.

The study of the linguistic features of the work "Kutadgu Bilig" began in the 20th century. R. Arziyev's dissertation is devoted to the stylistic and semantic features of "Kutadgu Bilig". In this dissertation, R. Arziyev showed the main features of the words with a figurative meaning in the work "Kutadgu Bilig" (Ota pendi tutsa shakar bo'gu kand) based on the synonyms of the figurative meaning.



In his research, R. Arziyev analyzed metaphorical transfers based on human body parts (head, liver, neck, face), zoonyms (lion, wolf, horse, sheep), etc.

A. Kasiyeva studied the lexical-semantic properties of metaphors in “Kutadgu bilig”.

. A. Kasiyeva explains the words ba□irsaq and tapu□či used in the work as follows: “The metaphor is a finder of the heart – “a servant of the heart – a heart” bagir [pechen], in Russian translation “ closer to the heart” and in English. “[hold it] close to the chest”. Kasiyeva’s remarks understand the “closeness” meaning of the lexeme bagir “liver”, that is, the bagir “liver” is mentioned as the organ closest to the heart in the chest.

The reasons for the attribution of human relatives - brothers, sisters - to the "liver" become clear from the interpretations of the scholars.

"Kutadgu bilig" has also been studied by Turkish scholars such as Z. Önler, A. Tusun, H. S. Ugurlu, U. Hunkan, N. H. Ekrem, Abdullah Kök, G. Selcan Sağlık Şahin, Güljanat Kurmangaliyeva Ercilasun, Mehmet Vefa Nalbant, Bilge Özkan Nalbant.

RESEARCH METHODOLOGY

In the process of studying the phraseology of the work "Kutadgu bilig", the methods of observation, linguistic analysis, and comparison were used. In the process of finding the phraseology in the work, it was studied on the basis of the transcription and description of the work into the modern Uzbek language by Q. Karimov (1971) and on the basis of observing the photofacsimile of the Vienna copy numbered 6090, which is kept in the manuscript fund of the Abu Rayhan Institute of Oriental Studies, and translating some verses.

The research work was carried out through a linguistic analysis of the relation of the phraseology of the work to the modern Uzbek literary language and the scope of its application. In the process of analysis, the specific schemes and models of the structural and semantic aspects of the phraseology were identified.

RESEARCH RESULTS

Personal thinking is directly related to human speech and memory, emotional states. In the formation of such connections in speech, it is also important to reflect and express human thought and worldview, as well as objects in existence. In the process of observing the texts of the work "Kutadgu Bilig", it can be seen that personal



thinking is used in many places from phrases related to the concepts of religious belief.

We can observe that personal thinking, presented in the text of "Kutadgu Bilig", is used in many places phrases related to the concept of religious belief.

Bajat hukmiñä koz – Refer to the judgment of Allah: Bajat hukmiñä koz kamuy ishlarig, üzü kelsä etlür açar ej tirig / Leave all affairs to God's judgment, it will be resolved (itself) when it comes, oh living / (QBN 178a). This phrase means "by the grace of Allah", "if God wills". The phrase Bajat hukmiñä koz is addressed to a person, and through a stable combination it is being said that how all affairs happen and are carried out is "referred to the judgment of Allah". That is, it is said that they will be carried out according to the will of Allah (Bayat). The form of address ey tırık in this couplet is applied to a person and reflects the meaning of "creature" that is actively used in the current Uzbek language, "animal" found in classical literary sources.

A person's sincere, sincere, heartfelt belief is expressed through the stable combination köñül bütür=: Köñül bütür= means "to give wholeheartedly": Bir-ök tilin ög bütürgil köñül / Keep something in mind: When you praise Allah, believe in Him with all your heart (QBK 2297).

The word köñül does not actually form this somatic phrase. A number of phrases formed with the word köñül have come to express human thinking and mental state. In a number of classical literary examples, for example, in "Kutadgu bilig" it served to express the meanings of "mind", "thought". The phrase köñül tuta= in the text of the work has expressed the meanings of "to remain in memory", "to keep in memory": Bitigsiz ıñıg bek tutamas köñül / An unwritten work does not remain in memory (QBN 2063).

Phrases with a heart component reflect the idea that it can be complete, full, half, or half: köñli balıy – kö'gli yalmta. Bu ödläk aqı birlä köñli balıy / Bu taqdir o'xidan kö'gli yalmta (QBK 3244). Balıy (Turkic) is full, wounded, half-hearted. Köñli balıy also has the meanings of "o'sik", "jabr sitam ko'rish".

The unity of the heart and language is an activity that is at the heart of religious and moral issues. Phrases expressing the harmony of human thoughts and actions are actively used in religious and moral topics: köñül yurkip, til yurkip – to unite the heart and tongue: Köñül til yurkip jaqın bolmıř er / Kö'ngıl, til yurkip, özlem birik cırımındad (QBN 40210). Birik = (Turkish) to unite, gather, join; accusative form:



Köñül biruktür , til biruktür – “to bind the heart, to bind the tongue”: Köñül til biruktür süçig tut sözün / Bind your heart to your tongue, bind your speech sweetly (QBN 3079). Biruktür = (Turkish) to bind, to connect, to bind.

“Kutadgu bilig” is a work inspired by hadiths as well as being a moral and educational work.

In the phraseological units with the heart component, Yusuf Khos Hajib’s views under the influence of hadiths and its content are expressed.

DISCUSSION AND CONCLUSION

The phraseology in the text “Kutadgu bilig” is aimed at reflecting various aspects of the worldview and belongs to different semantic groups in terms of the subject. Phraseology mainly serves to express concepts and processes related to the character, behavior, thinking, perception, psyche, and communication of individuals. Most of the phraseology used in the poem is related to the human factor. This shows that the main content of “Kutadgu bilig” is the issue of describing a person in various ways. Language units are used in speech in a figurative sense. A figurative sense is a meaning that arises on the basis of connotation and arises as a result of the separation of the concept from the denotative meaning. A figurative sense requires study in connection with the issues of philosophy, psychology, and cognitology. The main feature of a phrase is that more than one word is combined to express a single lexical meaning. “Kutadgu bilig” is a literary text based on symbols, and the depiction of reality and characters is based on figurative meaning. The events, characters’ behavior, and actions are effectively expressed through metaphor, metonymy, synecdoche, and associativity methods of figurative meaning formation. The use of linguistic units in figurative meaning ensured the multi-meaning nature of the work’s lexicon.

The methods of meaning transfer in phrasemes in “Kutadgu bilig” served to express concepts related to the thinking, perception, and psyche of a person. They expressed the person’s beliefs and religious thinking.

“Kutadgu bilig” is a work written in the form of admonition to rulers and officials. Phraseologisms that express concepts related to a person's character and morality form the main part of the work's lexicon. Phraseologisms play an important role in expressing a person's character and moral qualities.



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