

A UNIQUE, PRICELESS MEMORIAL OF OUR PEOPLE
(To the 70th anniversary of the birth of skilled pedagogue, doctor of philological sciences, professor Boqijon Tokhliev)

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Abstract. This article deals with one of the most favourite writers and scientist of Uzbek literature Boqijon Tokhliev. His study on "Devonu Lug'otit Turk" and its analysis has been done in the article.

Key words. Folk proverbs, human virtue, sign of knowledge, source, culture.

Introduction. "Devonu Lug'otit Turk" is a treasure of source studies. According to the researches of leading scientists such as **Aziz Qayumov, Abduqadir Hayitmetov, Alibek Rustamov, Baqijon Tokhliev,** "Devonu lug'otit turk" is a rare source of information about the ancient lifestyle, life scenes, customs, faith, and social relations of the Turkic peoples. based on a deep analysis of proverbs and examples of written literature. According to Academician Aziz Qayumov, the examples of folk proverbs given in "Devonu Lug'otit Turk" are "the ore of thoughts arising from the experience of the people's life. "Human virtue is an overview of noble qualities, it consists of conclusions made by studying the diversity of life ¹. "

Analysis. The people have been evaluating the views of different regions of social life based on their experience. The famous scientist justified his comments by quoting the following proverbs from "Devon": "Kut - the sign of knowledge" - the sign of happiness is knowledge and intelligence. There is a proverb about a person's language: "The beginning of honor is the language" - the beginning of manners is the language. Or "A dry spoon does not fit in the mouth" - A dry spoon is not pleasant in the mouth. The people used to evaluate different ways of life according to their experience. Here are a couple of examples of such proverbs: "Alp is in the saddle, the wrist is on the pole" - A hero is in battle, a scientist is in conversation (chests). "Koz keligi yazin balkurur" - The coming of autumn is known from summer. "When a camel shakes, load a donkey" - If a camel shakes, load a donkey. "Weed cannot be without smoke, a young man will not be without love" - Grass will not be without smoke, a young man will not be without sin and so on.²

The interpretation of "Devonu lug'otit Turk" as a source of the history, culture, customs, spiritual-educational, social-economic and literary-artistic views of the Turkic people is even more widely seen in the researches of **Doctor of Philological Sciences Baqijon Tokhliev.** The scientist draws attention to folk proverbs contained in "Devon" as extraordinarily rich sources. Professor B. Tokhliev considers every proverb in "Devonu lug'otit turk" as a unique and priceless monument of our nation and tries to reveal its scientific-historical and literary-aesthetic essence. Having wandered the cities, villages and pastures of the Turks, Turkmen, Oghuz, Chigil, Yagmo, Kyrgyz for 15-20 years, Mahmud Koshgari recreates in his imagination the period of creation of every proverb recorded and encourages them to analyze them in relation to their own history and times.

¹History of Uzbek literature. 5 volumes, vol.1. From the earliest times to the second half of the 15th century. -Tashkent: Science, 1978. -B.92
². IBID.

According to Tokhliev, In "Devonu is a Turkish dictionary" the text of which is given below, was created in the period of tribal-seeding: "If the bee is covered, the oğuş is aglışur, the oil is coming, the imräm is tebräşur. When the cry is expected, the seeds are gathered, when the enemy comes, everyone gathers."³

Discussion. According to the scientist's interpretation, personal-family and social problems are harmoniously expressed in the quoted proverb. Due to its importance, we quote B. Tokhliev's interpretation in full: "There are comments about two types of anxiety. First of all, it is about family conflicts, and then about social danger. Family concern concerns only this family and relatives directly related to this family. That is why it is enough to meet this group to discuss this event or to eliminate its further processes. The scope and intensity of the disturbance reflected in the next section is much higher. It belongs to everyone who lives together, to everyone who lives within the village or the said territory. That is why its repulsion, loss is not for a certain person or a certain small group, but for everyone here. So, the question is between a small part and the whole, to be more precise, it is about the family and the people, the private house and the entire country, the homeland. In our opinion, the emergence and formation of these relations in the form of proverbs in the folk language during the period of tribal breeding occurred in connection with these processes. Accordingly, it is concluded ⁴that this proverb can be included among the oldest, relatively "old" proverbs preserved in the social thinking of our people, all Turkic peoples .

Our ancient ancestors were perfectly aware of the secrets of the nature, animal and plant world, surrounding mountains, deserts, forests and thickets. Mother Nature was approached based on the characteristics of each corner. There were its own rules for not getting lost in the desert, its own requirements for walking over rocks, its own principles for forest wandering, and its own guidelines for crossing water (rivers and seas). If certain forms of trees and shrubs growing in the forest served as a compass to determine the direction of movement, the forms of stones in deserts and deserts in a certain position performed the same function in order not to get lost, to determine the intended destination, and to follow the path. The enormous life experience of the Turkic peoples in this regard, incomparable knowledge, intellectual power and sharp ability, combined, are sealed in folk proverbs : "If you have knowledge, you will not travel, and if you have knowledge, you will not write words." " If you have a heart , a person will not go astray, if you have a mind, you will not make a mistake in your words."⁵

It is observed that the same hadith occurs in different forms in several places in the samples of Eastern classical literature. Great representatives of the literature of the Eastern peoples quote the hadith "An hour of justice is better than the prayer of a man and a devil" in order to draw the reader's attention to the value of justice and fairness in the eyes of the two world leaders, Muhammad (pbuh), and the destiny of the country and people: The older one is known for his breed, and his master says: "A just hour is a good time, and a prayer is good ⁶ ." This hadith appears in some samples of Eastern literature or in manuscripts of a work written in different periods in the form "Adli saat khayrun min imidabi khamsina sanatin" - "One hour of justice is better than fifty years of prayer" ⁷ .

"Devonu Lugotit Turk" We read from the edition prepared by Salih Mutallibov. "You can't eat a horse without barley, and you can't urinate without a back." - A horse cannot ride without barley ,

³. Tokhliev B. "Devonu Lug'otit Turk" proverbs as a factor of source studies. - Problems of textual studies and source studies in Uzbek philology. Proceedings of the Republican Scientific and Practical Conference. - Namangan, June 12-13, 2020. Book 1. - B.64.

⁴. Tokhliev B. "Devonu Lug'otit Turk" proverbs as a factor of source studies. - Problems of textual studies and source studies in Uzbek philology. Proceedings of the Republican Scientific and Practical Conference. - Namangan, June 12-13, 2020. Book 1. - B. 64-65.

⁵ Tokhliev B. "Devonu Lug'otit Turk" proverbs as a factor of source studies. - Problems of textual studies and source studies in Uzbek philology. Proceedings of the 3rd Republican scientific-practical conference. - Namangan, 2020, June 12-13. -B. 65.

⁶. mħbwb alqlwb علي شير النواني. Source text. - M. - L. Izd. AN USSR. 1948. - Ctr. 8-9.

⁷ mħbwb alqlwb علي شير النواني. Manuscript No. 27780 in the treasury of the Bukhara Art Museum. - V.5a.

a young man cannot win a battle without a helper. This proverb is used to call for cooperation in work

The author of "Devonu lug'otit turk" referred to the above proverb to explain the word "barley", and in his commentary on the word " Arqa " he used another version of the same proverb: "Ar q asiz alp čerig siyumas. "A hero cannot break the battle line without a helper" ⁹. " According to Professor B. Tokhliev, the author of "Devonu lug'otit turk" recorded different forms of proverbs in special cases. That is why their interpretations differ from each other. Formal changes in folk proverbs, i.e. the addition or deletion of some words from their text, are the product of a long historical process and can be sufficient proof of the antiquity of such proverbs. The fact that it is difficult to determine the scientific truth without a deep study of the history of the text has been deeply substantiated in the researches of our textual scientists through comparative analysis ¹⁰.

Bokijon Tokhliev with "Avesta" and "Orhun-Enasoy" petroglyphs, labor and ceremonial songs and textbooks contained in "Devonu lug'otit turk", "Qutadg'u bilig", "Hibatul hakoyiq " He is a gifted scientist who can easily become acquainted with the masterpieces of ancient Turkish literature such as "Shahnoma" and rare examples of world literature, and who deeply understands the history of the nation, the specific laws of the development of enlightenment and culture, literature and art. "Devonu Lugotit Turk" We read from Salih Mutallibov's translation: "A boy will be born if he follows Umayka. - Whoever looks at it (companion) sincerely will see a son. Women expect good things" ¹¹. Mahmud Koshgari, a lexicographer, cited this proverb to explain the word "Umay". He referred to the review of a number of authoritative dictionaries in order to say that the word comes in two meanings and that this proverb goes back to pre-Islamic times according to the history of its creation ¹². Mahmud Koshgari found the word in the text of the inscriptions of Orhun-Enasoy. "Devonu Lugotit Turk" compared and studied the text of publications in different languages at different stages. The Moscow edition of Mahmud Koshgari's work by Academician Alibek Rustamov is one of the sources studied by the scientist ¹³.

The scientist also showed skill in choosing quotations from scientific, literary and historical sources. In this sense, after a long and continuous comparative-typological analysis, referred to the judgment of the reader, encourages scholars to create wider and deeper studies on "Devonu lug'otit turk". "Mother-goddess is the main female deity in many mythologies, her image is very clearly observed in the cultures of ancient peoples from the Upper Paleolithic period (that is, 35-40 thousand years ago), the Mother-goddess was worshiped as a symbol of the beginning of nature, its fertility and abundance. The ancient Turkic and Mongolian peoples are no exception to this, and the goddess Umay (Umay, Umayya, Uma, Omay, Otukan) was highly worshiped in their pantheon. Her Mongolian name Etugen (Itoga, Ituge, Iroga) was well known" ¹⁴.

⁸Tokhliev B. "Devonu Lug'otit Turk" proverbs as a factor of source studies. - Problems of textual studies and source studies in Uzbek philology. Proceedings of the 3rd Republican scientific-practical conference. - Namangan, 2020, June 12-13. -B. 66.

⁹ Mahmud Koshgari. The dictionary is Turkish. Dictionary of Turkish words. Perfect edition, revised, supplemented, and amended based on S.Mutallibov's translation. Prepared for publication by Q. Sodikov. -Tashkent: Publishing house named after Gafur Ghulam, 2017, -B.64.

¹⁰For complete information on this, see Jabbarov N. Studying the history of the text is a criterion of scientific truth. - Problems of textual studies and source studies in Uzbek philology. Proceedings of the 3rd Republican scientific-practical conference. - Namangan, 2020, June 12-13. -B. 50-58.

¹¹ Mahmud Koshgari. Dictionary of Turkish words. (Devonu lugotit turkish Translator and publisher S.Mutallibov. Responsible editor G.A.Abdurahmonov. 3 volumes, volume 1. - Tashkent, FAN, 1960. -B.62

¹² Butanaev V.Ya. Khakassian-Russian historical and ethnographic dictionary - Abakan, 1999;

Butanaev V.Ya. Burkhanism Turkov Sayano-Altay. - Abakan, 2003; Drevnetyurk dictionary. Leningrad, Nauka, 1969.

¹³ Mahmud al-Kashgari. Divan lugat at-Turk (Svod tyurkskikh slov) : v 3 t. / Per. s Arabic. A.R. Rustamova, pod ed. I.V. Kormushina, prim. I.V. Kormushina, E.A. Potseluevsky, A.R. Rustamova; In-t vostokovedeniya RAN : In-t yazykoznaniya RAN. T. 1. -.- (Pamyatniki pismennosti Vostoka. CXXVIII. - M. : Vost. lit., 2010.

¹⁴ Umay Boginya-Mat tyurkskih i mongolskih narodov://matma.ru/umay-boginya-mat-tyurkskih-i-mongolskih-narodov/ narodov - Tokhliev B. "Devonu Lug'otit Turk" proverbs as a factor of source studies. - Problems of textual studies and source studies in Uzbek philology. Proceedings of the 3rd Republican scientific-practical conference. - Namangan, 2020, June 12-13. -B. 67.

"If the literary source is compared to a whole building, textual studies is its foundation. Literary studies must be built on this foundation. Otherwise, it will become a deposit like a building without a foundation"¹⁵, - writes Doctor of Philology Nurboy Jabbarov.

"If one person has a headache, the other person does not have a headache. - If one monk has a headache, other monks will not have a headache. This proverb is used ¹⁶to mean that some of them do not want to eat and drink what they want. The diligent scientist who determined that the word "toyin" in the old folk proverb has the meaning of "the leader of those who are not in the religion of Islam" concludes that "this proverb also belongs to the series of folk masterpieces created in the pre-Islamic period " .

Conclusion. Professor B. Tokhliev's industriousness and his unique research method made the scholars "Devonu lug'otit turk" inspires deeper and more consistent learning. A wide, in-depth, systematic analysis by the famous scientist done by D.S. Likhachev, and the author notes "Devonu lug'otit turk" allows to literally discover the history of the text.

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¹⁶ Mahmoud Koshgari. The dictionary is Turkish. Department of Turkish Waters. A perfect edition, revised, filled, and amended based on S.Mutallibov's translation. Prepared for publication by Q. Sodikov. - Tashkent, publishing house named after Gafur Ghulam, 2017. - P.115.

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