Lexemas on Science and Education in Yusuf Hos Hojib's Work "Kutadgu Bilig"

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Abstract
This article analyzes the lexical-semantic lexical units of "science-enlightenment" used in Yusuf Khas Hajib's work "Qutadg'u bilig".

Keywords: Yusuf Khas Hajib, "Kutadg'u bilig", lexeme, semema, sema, "ilm-ma'rifat" semantic lexical units, lexical-semantic feature

Introduction
If we look at the history of the Turkic peoples, the historical period referred to as the Karakhanid period has a special place. During this period, due to the growing interest in the study of the culture and language of the Turkic peoples, a number of works reflecting the Turkic languages and the way of life of these peoples appeared. Among them are Yusuf Khas Hajib's Kutadg'u Bilig and Mahmud Kashgari's Devonu lug'atit turk.

Yusuf Khas Hajib's Kutadg'u Bilig "provides an in-depth study of various aspects of the history of the development of science to solve a number of unresolved puzzles, resolve many controversial issues, clarify some abstract views and draw new conclusions" [1].

This work is an important source of information about the long history of our people, spirituality, enlightenment, knowledge, the high culture of the Turkic peoples. There are many scholars' researches on the linguistic features of the epic, such as K.Karimov, E.Fozilov, Q.Sadikov, H.Dadaboev, F.Abdujabbaro, M.Kholmuradova, which provide extensive information about the work "Kutadgu bilig", its lexical and methodological features[1]

In the research of F.Abdujabbaro the lexical units expressing the character, character, character of the person in "Kutadg'u bilig" are analyzed, which are consistently divided into lexical-semantic groups[1]

In the dissertation of M.Kholmuradova the lexicon of this work is studied in detail on a historical-etymological and semantic basis.

“The work is of great value for the history of culture and ideology. It analyzes the meaning and significance of human life. Man's place in society, his duties, his moral boundaries are determined. There will be talks about the characteristics, jobs, worldviews of people from different walks of life, and life guidance and advice will be given. “[1]

While reading the work, it is not difficult to understand that the author is an extremely profound observer, possessing a high level of knowledge.

In Yusuf Khas Hajib's Kutadg'u Bilig, as his name suggests, there are many passages that call for knowledge, admonition, kindness, and enlightenment. For example:

Ўқуш ул юлатег қаранғу түні,
Билис ул ярулуғ ярулту саны.
That is:
A dark night like a flashlight,
Knowledge is light, light you[1].
In the given passage, lexical units such as reading and knowledge are used, emphasizing that knowledge is light, that it illuminates a dark night like a lamp. Let’s focus on the next piece:

Ўқушқ қунға турлүр бу ғазырлғы, әлім,
Ўқушқ киши бир авучча әйеник.
That is:
The value of training is guaranteed to be expensive,
An illiterate person is a handful light [1].

In the passage quoted here, the great scholar, through the words of the reader, the reader, explained that the possession of knowledge is extremely necessary for man, for his future, through thinking, or vice versa.

Билисні бедүү бил, үкүнні үлүг,
Бу иккі бедүүр удурмии үлүг.
That is:
Know knowledge well, study deeply,
These two grow up together[1].

The growth of man, more precisely, the necessity of knowledge and thinking for his perfection, is shown by the lexical units of knowledge, learning, knowledge is equated to great levels.

Юри эй билисси, исиңи үта,
Билисси үтуөнө, э бига қута.
That is:
Come, you fool, seek a cure for this affliction,
He is ignorant, precious and wise[1].

It can be seen from the text of the work that the ideas that call people to acquire knowledge and promote knowledge and enlightenment at the heart of all good deeds were expressed in very simple, clear lines at that time. That is, the words ignorant (ignorant, ignorant), bilga (wise) are also used to warn a person about possessing positive or negative qualities.

This idea is further developed in the following verses:

Қалмүг эзүлікшәр билис асасы үл,
Билис бирла бүлди масал күккә йүү.
That is:
All good deeds are of knowledge,
Knowledge even leads to heaven [1].

Here, the concepts of knowledge and goodness are given to each other as twins, and it is reflected that it is possible to go to heaven through knowledge (knowledge).

Билис қадрини әм биілүлүг билир,
Гушар қадрини әм гушар – ўқ билир.
That is:
He also knows the value of knowledge,
Guhargar also knows the value of Guhar [1].
Неку билга телва билг қадрини,
Билг қайда бўlsa билгилг билир.

That is:

Nechuk telba bilgay knowledge value,
Where knowledge is, knowledge knows\textsuperscript{[1]}

It is natural that this passage reminds the involuntary person of the proverb "The jeweler knows the value of gold". Hence, lexical units such as bilig (knowledge), biliglig (knowledgeable), guhar (diamond, dice), telva (telba, ignorant) discuss the acquisition of knowledge, its difficulties, and the scope of observation of a learned person.

It can be seen from the above passages that in Yusuf Khos Hajib’s Qutadg’u bilig, all the lexical units in the form of "ilm-ma’rifat" semantic knowledge, biliglig, oqush, biligisz, bilga correspond to the semantics of modern Uzbek. B.Abdushukurov notes that the word ogsuz, which has the meaning of "stupid, insane, insane", is used in "Kutadgu bilig".

It should be noted that the play also raises the issue of valuing and respecting knowledgeable people, the effective use of their knowledge. According to Karimov, “Scientists should be treated with great respect, their science should be valued, and they should be rewarded. Because their knowledge illuminates the path of the people, only they can distinguish between armed and unarmed deeds, they are like the head of a flock of sheep. Therefore, it is necessary not to offend them by speaking harshly, to believe in them, to learn from them”\textsuperscript{[1]}

B.Abdushukurov, speaking about the lexical features of the old Turkic literary language, in particular, the language of the work "Qisasi Rabguzi", thinks about the use of biblical terms in the sources of this period:

2) terms denoting writing materials:qaḡaz – paper, qalam – pen, xāma – pen, davât– an inkwell for writing;
3) names of persons engaged in librarianship and words about their activities:bitigēi–secretary, lavha– blackboard, naqqās – painter\textsuperscript{[1]}

In the "Explanatory Dictionary of the Uzbek language" the word bitik is interpreted as a homonymous word, its original meaning is explained as follows:

Битик – 1. Writing.

2. Letter, letter, work\textsuperscript{[2]}

Apparently, the written meaning of this word has been preserved to this day, and the word is used for certain methodological purposes.

\textsuperscript{1}Abdushukurov B. Eski turkiy adabiy til leksikasi. Toshkent: Tafakkur Bo‘stoni. – 2015. – B.38. (192 бет)
\textsuperscript{3}Ўзбек тилининг изоҳлари 5 жилди. 1-жидд. – Тошкент: Ўзбекистон миллий энциклопедияс, 2006. – Б.282.
\textsuperscript{4}Юсуф Хос Ҳожиб. Кутадгу билиги(Саодатга йўлловчи билим). Тошкент: Фан, - 1972. - 30-бет
\textsuperscript{5}Юсуф Хос Ҳожиб. Кутадгу билиги(Саодатга йўлловчи билим). Тошкент: Фан, - 1972. - 33-бет
\textsuperscript{6}Холмурадова М.Ф. “Кутадгу билиги” лексикаси: Филол. фан. бўйича фалс. докт. (PhD)... дисс. автореф. – Тошкент, 2019. – 18-бет
\textsuperscript{7}Холмурадова М.Ф. “Кутадгу билиги” лексикаси: Филол. фан. бўйича фалс. докт. (PhD)... дисс. автореф. – Тошкент, 2019. – 17-бет.
\textsuperscript{8}Юсуф Хос Ҳожиб. Кутадгу билиги(Саодатга йўлловчи билим). Тошкент: Фан, - 1972. - 34-бет
Among the semantic lexemes of "science and enlightenment" mentioned in Yusuf Khas Hajib's "Qutadg'u bilig", lexemes representing different fields of science, their representatives, different objects, processes or actions attract attention.

For example:

Улуярдап бириси ұтапы түрур,
Қамыг иег, тугака бу эмчи ээрп,

That is:

One of them is these doctors.

Hama is in pain, the patients are happy [3].

In the given passage, the name of the profession of doctor is used, the words ig (pain), birth (patient), emchi (haziq, the healer), which are connected with this lexeme.

Explaning these verses by M.Kholmuradova, the researcher notes that this derivative is pure Turkish, a personal pronoun is added to the verb to heal, the word is also mentioned in "Devonu lug'ot turk" meaning "healer, doctor" [3].

According to the researcher, “Yusuf Khas Hajib's encyclopedic knowledge is also reflected in the interpretation of medical concepts. In the text of the work, the names of the person engaged in medicine are reflected " [3].

In the epic, the names of concepts related to a number of fields, such as geometry, arithmetic, fiction, are also widely expressed.

Билайин теса сан ўқи ҳандаса,
Ачилгай сакиши қапга мунда баса.

That is:

If you want to read,

The door to the open account is wide [3].

Here, the lexemes handasa (geometry) and sakish (arithmetic) are used, which explains the interdependence of the concepts of geometry and arithmetic.
That is:

The poet came again - this is a word seeker,

A person who praises or insults.

When they praise, the praise goes to the wind,

If he insults, his name will be tarnished.[3]

In these verses, the words shair (poet), ogguchular (praise), sokguchi (critic) are present, and these concepts are inextricably linked.

It is our duty, our duty to future generations, to use this rich heritage, which has reached our time, wisely and effectively for the progress of all mankind.

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