

**SEMANTICS OF DIDACTIC POEMS  
(ON THE EXAMPLE OF THE WORKS “DIVANU LUGATI-T-TURK” AND  
“KUTADGU BILIG”)**

**Rakhmatova Gavkhar**

*Head of the Department of Oriental Languages, Oriental University, PhD, Associate  
Professor*

The Turkish literature has always been an important part of the ethical, moral and didactic principle. During the X-XII centuries, interest in this subject has been intensified. The bright evidence of this is the didactic poems of Mahmud Koshgari's "Divani lugati-t-turk" and Yusuf Hos Hojib's "Qutadgu bilig". In the quatrains, Yusuf Hos Hojib uses the didactic ideas of oral folklore.

The ideas in the "Divani lugati-t-turk" and "Qutadgu bilig" are devoted to describing people's high quality, condemning their shortcomings. In them merciless, greedy, materialistic people, arrogance cruelty and violence as well have been criticised.

Knowledge in Turkish poetry is known as valuable. Most of the didactic poems in both of these papers encourage people to study science. For example:

In "Divani lugati-t-turk":

*Alğil ögüt mendin, oğul erdām tilā,  
Boyda uluğ bilgā bolub, bilgīn ula (DLT.I.85)<sup>56</sup>.*

In this section, young people are encouraged to learn and share it with others. The advice of Yusuf Hos Hojib is as follows:

*Bilig, erdām ögrān ağır tut anī,  
Ağır qılğay ol erdām senī.  
Bilig bil, uquş uq, yorīma yava,  
Ödi kelsā berür ol küni (QB.474)<sup>57</sup>.*

Among the people of the Turkic nations, those who have experienced life have been exhorting the youth to serve as adults. As it is mentioned above from the "Divani lugati-t-turk" and "Qutadgu bilig" quotes for young people not to waste time, but get knowledge and skills.

<sup>56</sup> DLT – Маҳмуд Кошғарий. Туркий сўзлар девони (Девони луғотит турк), III томлик. I, III том. Таржимон ва нашрга тайёрловчи С.М. Муталлибов. – Тошкент, 1960, 1963.

<sup>57</sup> QB – Юсуф Хос Ҳожиб. Қутадғу билиг. Нашрга тайёрловчи: Қ. Каримов. – Тошкент, 1971.

When we look at the didactic poems in the “Divani lugati-t-turk” and “Qutadgu bilig”, we see that patience and perseverance are one of the main features of the Turkic people..

In “Divani lugati-t-turk”:

*Kelsä qalî qatiglıq,  
Ertär teyü seriñil.  
Özlük işin bilip tur,*

In “Qutadgu bilig”:

*Ey ne'mat idisi şukur qıl, yegil,  
Ey mehnat idisi, sabur qıl, egil.  
Sabur qılsa mehnat bolur ne'matiñ,  
Şukur qılsa ne'matqa artar tegil<sup>58</sup>.*

The above didactic poems are essentially the same. They talk about the importance of patience. That is if a person is concerned about this life test, he will be tempted to be patient.

There are many examples of Turkic peoples' oral poetry about the benefits of collecting and treating property, as well as the benefits of pursuing and promoting knowledge. In particular, note the following poems.

In “Divani lugati-t-turk”:

*Yağî erur yalıñuqıñ nâñi tawar,  
Bilig eri yağîsın nelig sewär (DLT.III.395).*

The word “Divani lugati-t-turk” states that a clever person never regards the wealth he has accumulated. Wealth is an enemy to him. The enemy can not be loved. The true meaning of this statement is that it is unreasonable to love and entertain worldly possessions

In the verse of “Qutadgu bilig” it is expressed as follows:

*Quvanma qıvı qutqa qutluğ kişi,  
Osanma özün qutqa atlığ kişi (QB.154).*

Yusuf Hos Hojib compares the wealth to the moon. For that he gives Turkic folklore proverbs. That is, do not go to the state, it will be full and will destroy you one day. It is

<sup>58</sup> Тўхлиев Б, Сидиқов Қ, Иботов С. Қутадғу билиг. – Тошкент, 2010. – Б. 12.

not stable. The state is a temporary thing. And the profession is eternal. It will be at his service until the end of his life.

In both plays it is noted that only statehood ones can rule the people.

In “Divani lugati-t-turk”:

*Tawar kimiñ ökülsä,  
Beglik añar kerkäyür,  
Tawarsizin qalib beg,  
Eränsizin emgäyür (DLT.I.343).*

When wealth is given to intelligent people, it is considered as a blessing:

*Biligsizgä davlat yaraşsa kelib,  
Biligligkä artuq yaraşur tegib.  
Biligsiz bilä tursa davlat qalī,  
Biliglig bila turğa teñ-tüş körip (QB.296).*

Yusuf Hos Hojib does not deny the fact that the state can be given to the ignorant. But he emphasizes that he will be more virtuous and purposeful when given to the minded.

In Turkish poetry tactful, polite, and warm-hearted relationships are highly valued. Because these qualities are a pillar of morality. Ethics constitutes are the basics of society. Similar poems can also be found in “Divani lugati-t-turk” and “Qutadgu bilig”.

*Külsä kişi yüziñä,  
Körklüg yüzün körüngil.  
Yawlaq köðäz tiläñni,  
Eðgü sawiğ tilängil (DLT.III.50).*

Among the Turkic peoples, special attention is paid to the open-minded and kind nature. One needs to be tactful and open-minded when it comes to delivering a person's mind and appraising his work:

*Tu etmäk yetürgil kişikä külä,  
Yüzüñni yaruq tut süçig söz bilä.  
Kişig qul qiliğli bu ekki qilinç,  
Adin bulmadim men, bulunsa tilä (QB.632).*

“Divani lugati-t-turk” and “Qutadgu bilig” are one of the fundamental sources of the richness and of the didactic poetry of Turkic peoples. After all, the poetry fragments in

the play have been exhausted by their ideological and artistic aspects, as well as the contemporary issues of today.

In summary, Yusuf Hos Hojib used his didactic ideas in the oral tradition of the Turkic nations and artistic development.

#### List of sources used

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