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TURKS AND TURKISH LANGUAGE IN “KISASI RABGUZI”

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Zulayho Rakhmanova

Senior Researcher, Doctor Of Philosophy In Philological Sciences Of The Institute Of Uzbek Language, Literature, And Folklore Of The Academy Of Sciences Of The Republic Of Uzbekistan

ABSTRACT

The spirit of a nation is manifested through its language. Therefore, national thought, especially artistic thought, arises from the potential of language. This article discusses the origins of language and explores the relationship between language and spirituality, emphasizing the unique characteristics of the Turkic language.

KEYWORDS

Turkic, language, prophet, nation, spirit, people, literature, thought, religion.

INTRODUCTION

The concepts of language and nation cannot be imagined separately, they are closely interconnected. In preserving this spirit and passing it on from ancestors to descendants, fiction plays an invaluable role. In this sense, the work “Kisasi ar-Rabguzi” also needs to be studied today to preserve the spirit of the nation, unify the Turkic world and ensure national independence. This is natural, since the work not only preserves the vocabulary of the ancient Turkic

language, but also reveals its phonetic, grammatical and stylistic features, providing important information about the Turks and the Turkic language. It is known that due to the state of ignorance and backwardness, the descendants of Adam, who faced the flood, again settled on the earth from the descendants of Adam the Second - Noah (peace be upon him). “Noah came out of the ark. On that day, eighty-five people - forty men and forty women - settled in a village on the shore of



the sea in the region of Shom. They called it "Qaryat us-Samunina". They remained in the water for six months. When they came out of the water, they could not weave because they were weak. They died in captivity, except for seven people: Noah's sons and three daughters-in-law. These seven people remained in the world; the rest perished. From that day on, so many people were born, both wicked and righteous, believers and infidels, descended from the sons of Noah." The history of mankind continues in this way. From Noah (peace be upon him) three sons: Ham, Sam and Japheth gave rise to various peoples, including the Turkic peoples. The author especially emphasizes that the Turks are a people who received a blessing from their father: "Once Noah (peace be upon him) was on the ark, and the waters of the flood arose. Noah lifted his clothes, and his ankle showed. Ham saw this and laughed. He himself scolded Ham. Japheth covered his father with a cloak. The Almighty, in response to Ham's mischief, made the seed of Ham's descendants black. Their sons were born black. They became ashamed and took refuge in the reeds on the seashore. The descendants of Ham included the Hindus, Ethiopians, and Zanj. However, Sam is the father of the Arabs and non-Arabs. Ham was sent to India, while Sam was sent to the lands of the Arabs and non-Arabs. Japheth was sent to the lands of Turkestan. The Turkic people are descendants of Japheth. From this lineage the Turks became noble and respected." This information is found in almost all the stories of the prophets.

However, the first work written in the Turkic language on the prophets, "Kisasi ar-Rabghuzi", discusses this topic in detail. It even sheds light on the different points of view regarding the origin of Gog and Magog, who are said to cause confusion before the Day of Judgement: "...Gog and Magog are from the lineage of Japheth." The author cites several sources against the opinion of the Amorite scholars: "Ka'b narrates: Adam was on the ark and saw a dream. His seed fell on the ground and mixed with the earth. The Almighty created Gog and Magog from this water. They will be descendants and relatives of our father. They are relatives of the air and will not be related." Abdullah ibn Abbas (may Allah be pleased with him) states that there are ten shares of Adam's descendants, nine of which are Gog and Magog, and one share belongs to all of humanity. Presenting history in this way requires deep knowledge to clarify the wisdom behind each event in the eyes of Allah. The main thing is that Nasir al-Din Rabghuzi expresses these concepts in a vivid, philosophical and artistic language, fully demonstrating the capabilities of the Turkish language. These stories emphasize the importance of receiving blessings from parents for children as a means of pleasing Allah and ensuring a prosperous future. The beautiful morals and education of a generation are repeatedly addressed in the work. Based on the verse from Surah Al-Kahf, "And their father was a righteous man" (Al-Kahf: 18/82), it is stated, "If the parents are virtuous, their virtue will reach seven generations."



After such evidence of national greatness, the author discusses the Turkic peoples. It is known that the Prophet Muhammad's call to Islam was conducted through peace and justice. In such exemplary diplomatic relations, letters were considered one of the important means to convey the essence of Islam to the peoples of the world and to bring them to faith. History bears witness to the letters sent to several states, including Byzantium, Persia, Egypt, Abyssinia, and Yemen. In this context, Nasiriddin Rabghuzi explains the Muslim conversion of the great Turkic nation as follows: "It is said that when the letter of Mustafa (peace be upon him) came to the Turks, they accepted it and honored it. Those who respected it became honorable and prosperous until the Day of Judgment." Some scholars claim that the Muslim conversion of the Turks did not begin with the favorable reception of the Prophet's letters. However, the author's beliefs, goals, and the connection he found between the Turkic peoples and the Prophet Muhammad align with the essence of the work. The gradual spread of Islam over many years from the early period is naturally connected to the multitude of Turkic regions.

The relationship with the Turkic language is linked in the work to the creation of the world and the selection of Adam (peace be upon him) as a caliph, highlighting the profound role of language in the fate of humanity. Adam (peace be upon him) is the father of mankind. In

the Holy Qur'an, it is stated, "And He taught Adam the names of all things. Then He showed them to the angels and said, "If you are truthful in your claim that you are His caliphs, then tell Me the names of these things!" They said: "Glory be to You, our Lord! We know only what You have taught us."

"Indeed, you are the possessor of knowledge and wisdom" (Allah); "O Adam, tell me the names of these things," He said (Al-Baqarah: 2/31-32). Rabghuzi then describes the subsequent process as follows: "Adam gave names to the animals, this is a tree, this is a stone, this is water. The names of the things were expressed in different languages. A call was heard: "O angels, did I not tell you that I know what you do not know?" In the Quran, Adam (peace be upon him) is mentioned as having the "knowledge of names." Rabghuzi emphasizes that he knew all languages. The exact knowledge of names is, in fact, understanding the essence of these things. The true names of material objects, spiritual concepts, and heartfelt feelings conceal their meanings and contents. With this privilege, Adam (peace be upon him) surpassed the angels in his knowledge. In "Kisasi ar-Rabghuzi" it is said: "Now you have learned that Adam is a scholar and you are worshippers. In my presence, one scholar is superior to a thousand worshippers. Where there is a worshipper, there must be a scholar serving. He may be a revered figure; you may be servants. He may be in the mosque; you may prostrate yourself before



Adam.” The details in this work resemble one of the detailed explanations of verses in books of tafsir. They reveal the sources of inherited feelings for humanity. The reason for man’s creation is defined from the duties of service to the privileges of ability. Even in poetic passages, Rabghuzi emphasizes Adam’s knowledge of Persian and Turkish:

“He learned the knowledge of names, declaring it distinctly,

With all languages, his words were of pure Persian and Turkic.”

Such information, even regarding Adam’s initial knowledge of only the Turkic language, appears in other literary works as well.

This work, which pays serious attention to the issue of language, also points out the reasons for the division of the languages of the descendants of Adam: “He said: “Who will throw himself into the fire?” Namrud said: “There is nothing better than your God, your God,” which led them to accept Islam. The women did not agree. Then they were enveloped in smoke and perished. Lot (peace be upon him) came and informed Ibrahim, and they were saved at night in the darkness.” Namrud posted guards on the road. Whoever met people speaking Hebrew, they said: “Throw him.” That night, the different languages merged by the power of the Creator, and the languages multiplied. It is said that there were seventy-two different languages. Eighteen

languages were taken by the descendants of Ham, eighteen were taken by the descendants of Sam, and thirty-six languages were taken by the descendants of Japheth, who were Turks. Ibrahim and Lot passed through the guard. Thus, Allah the Most High confused the languages of two believing servants in order to save them, and this also became the cause of the division of mankind. According to modern scholars, there are more than 30 languages that belong to the Turkic language family. The work is valuable not only for its artistic expression of scientific and theoretical information, but also for providing Turkic equivalents of Arabic names. For example, “Allah, the Most High and Majestic, sent a bird. Its name in Arabic was Ahl, and in Turkic it was called kuk karga (blue crow). It flew, and Adam followed it. It is reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Do not kill six birds, one of which was kuk karga, for it is for Adam.” Or in another case: “... The angels were given a command, and they struck that woman, and she was humiliated. Her name in Arabic was Zukhra, in Persian – Nahid, in Hebrew – Bidukht, and in Turkic – Sakyt”. The mere use of the Turkic words Tengri and Iziyo next to the words Allah demonstrates the linguistic value of the work: “He said: “Divine, how many years has this been going on?” The message came: “Sixty years”, he said. He prayed: “Iziyo, prolong his life.” The message came: “The decree has already been written on the divine tablet.” In conclusion, it should be noted that the broad



advantages of poetry in the Turkic language are evidenced by “Kisasi ar-Rabguzi”, written in the Old Turkic language, according to biographers, in the Khorezm dialect. It should be emphasized that this work, which displays a unique rich vocabulary, phonetic, grammatical and stylistic features of the Turkic language, is of particular importance for the preservation of Turkic thought and spirit.

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