

Scientific Study Of The Work “Qutadg’U Bilig”: Main Directions And Interpretations

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Abstract: This article discusses the scholars who have conducted research on Yusuf Khas Hajib’s work “Qutadg’u bilig” and analyzes their theoretical views. The leading directions of research carried out in world and Uzbek linguistics are comprehensively examined, and their content-related features are analyzed.

Keywords: Scholarly research, style, turkology, analysis, monument, transcription, writer’s skill.

Introduction: Yusuf Khas Hajib’s work “Qutadg’u bilig” is one of the most valuable sources of the spiritual heritage of the Turkic peoples, and in its time there was no monument equal to this masnavi. Therefore, a comprehensive and in-depth study of this work is of special significance for contemporary linguistics both from a practical and a theoretical point of view. “Qutadg’u bilig” is a unique work that encompasses the views of turkic peoples on the perfect human being, state and social administration, diplomacy, jurisprudence, the importance of acquiring knowledge, questions of morality and culture, national values, philosophical views, observations about child rearing and human qualities, as well as knowledge about philology and the exact sciences.

The literary scholar B. To’xliyev expresses the following view in this regard:

“One of the greatest figures of the Eastern Renaissance, a major scholar of his time and great writer, Yusuf Khas Hajib’s works play an invaluable role in elevating the contemporary social and spiritual life. Almost all the verses of “Qutadg’u bilig” are remarkably melodious and impressive, they are read with special delight and interest and possess a stirring power” [Тўхлиев, 2000].

METHODS

The methods used in the scholarly study of “Qutadg’u bilig” are aimed at illuminating the language, content and artistic thinking of this work in a comprehensive manner. In this article, historical-comparative, lexical-semantic analysis and descriptive methods were

effectively employed.

RESULTS AND DISCUSSION

The first scholarly edition of “Qutadg’u bilig” belongs to A. Jober, and later this edition drew the attention of G. Fleischer (G. Flyugel), I. Berezin and Ilminskiy. The first complete edition of the Vienna manuscript was carried out by the prominent Hungarian Turkologist H. Vambery. According to his view about the Turks: “The most important point is that the Turks, through their erudition, shook the whole world. It is an undeniable truth and at the same time astonishing that, while primitive life prevailed in our Europe, a national literature had already flourished among them.” Subsequent research has shown that in Vambery’s edition the content of the masnavi is not sufficiently revealed and that there are mistakes in some places [Баялиева, 2003].

In the study of “Qutadg’u bilig” the contribution of academician V. Radlov deserves particular recognition. The scholar translated the work into German and in 1900 produced the transcriptions of the Cairo and Vienna manuscripts. The monographic study of the linguistic features of the masnavi began at the end of the 20th century. R. Arziyev defended a candidate’s dissertation devoted to the lexical-stylistic features of the work [Арзиев, 1991].

In the popularization of “Qutadg’u bilig” it is appropriate to especially emphasize the name of our great scholar Abdurauf Fitrat. The scholar published fragments from the Namangan manuscript copy of “Qutadg’u bilig”. The well-known scholar Qayum

Karimov provides the following information about this: "In 1924 the Uzbek scholar Fitrat managed to obtain this manuscript from Muhammadhoji Eshon Lolaresh and in the same year he brought this copy to the Main Library in Tashkent. A year later, an article by Fitrat about the Namangan copy of "Qutadg'u bilig" was published in the journal Maorif va o'qituvchi (Education and Teacher). In 1928 he published certain fragments of this work with necessary commentaries".

Significant research on "Qutadg'u bilig" has also been carried out in Turkey by prominent scholars. The contributions of R. Arat, A. Dilaçar, K. Eraslan, O. F. Sertkaya, A. B. Ercilasun, I. Kafesoğlu, N. Külekçi, K. Yavuz and other scholars are invaluable. Here it is appropriate to single out the services of the well-known Turkologist R. R. Arat, who, having examined the various copies of "Qutadg'u bilig" compared and supplemented them, restoring missing verses, and who, by working for many years on the critical text of the work, brought the spelling of words in the text closer to the contemporary language and reconstructed the original text of the work [Хамидов, 2020].

The scholar who, without any doubt, laid the scholarly foundations for the extremely broad study of Yusuf Khas Hajib's work in Uzbekistan is Qayum Karimov. This scholar examined the work in great detail from a linguistic point of view and devoted practically his entire life to the study of this monument. One of his greatest services is that he produced the transcription of the work recognized by all Turkologists, developed the principles for rendering it into contemporary Uzbek, created the Uzbek translation of the text on this basis, and published an edition that meets scholarly requirements to a considerable degree. He also authored numerous articles and books on the text, linguistic features, discovery and study of the work, as well as on aspects related to its artistic value [Каримов, 1970].

In his research devoted to the case system of the language of the masnavi, the scholar thoroughly discussed the realization of the nominative, genitive, accusative, dative, locative, ablative and instrumental cases, the meanings they express, their syntactic function, and the peculiarities of the use of postpositional constructions instead of cases or in combination with them.

Another scholar who made a significant contribution to the development of the study of "Qutadg'u bilig" is Boqijon To'xliyev. He published a large number of articles about the artistic features of the work and conducted serious research in this regard. He carried out substantial work on the genre characteristics of

"Qutadg'u bilig" examined separately and in depth the metre and rhyme system of the masnavi, and studied the expressive devices and principles of depiction that play an important role in the poetics of the work. On the basis of his research into the poetics of the work, he published several brochures, teaching manuals and a separate monograph. His services in popularizing the work among a broad readership are also worthy of praise. In this respect, it is appropriate to recall that he did work ranging from publishing a children's version of the work to writing quite substantial articles.

One of the scholars who has devoted the greatest effort to a general philological study of the work is Qosimjon Sodiqov. He has been working on the masnavi for almost twenty years. One of his greatest services is associated with the study of the specific features of the Uighur-script copy of the work. He paid special attention to the lexical, graphic and phonetic features of the text and, on the basis of comparative study with other copies, arrived at important theoretical and practical conclusions. He conducted scholarly research devoted to the description and analysis of the linguistic features of this work.

In the study of the linguistic features of the text, academician G. Abdurahmonov carried out quite serious work. In the functional morphology of the sources of 11th–12th century Turkic, alongside the works of Mahmud al-Kashgari and Ahmad Yugnaki, the material of Yusuf Khas Hajib's "Qutadg'u bilig" has been deeply analyzed from the viewpoint of the classification of parts of speech, verbal inflection, grammatical categories of the language of the monuments and affixal word-formation. The idea that the system of grammatical forms of the language of these monuments possesses not only privative but also equipollent and gradual oppositions was advanced. It was acknowledged that the system of word-formation is closely connected with the system of word inflection.

The translation scholar Z. Sodiqov is one of the researchers who has analyzed the interpretations of "Qutadg'u bilig" in foreign languages on the basis of translation studies principles. He studied the skill of two major Turkologists, H. Vambery and V. Radlov, in translating "Qutadg'u bilig" into German. At the same time, he identified the stylistic features of the two German translations of the work and the differences between them. The literary scholar H. Abdullayev conducted research on the place and significance of folk proverbs in the work. The scholar determined the scope of folk proverbs in the text and analyzed their relationship with the variants found in the folklore of Turkic peoples such as Uzbeks, Karakalpaks and Kazakhs. In addition, he presented his views on the artistic and aesthetic functions of folk proverbs in the

poetic text of the work.

B. Abdurahmonova, for her part, conducted research into the specific features of teaching “Qutadg’u bilig” at different stages of education. As a result, she tried to identify modern methods of studying the work at various educational levels and developed systematic methodological materials for teaching the text. The scholar also presented her scholarly views to the public on the specific features of studying the work at different levels of education, in particular, in general secondary schools, academic lyceums and vocational colleges.

F. Abdujabborova, in turn, specifically investigated the lexis expressing personal qualities in “Qutadg’u bilig” and analyzed the semantic features of lexemes denoting character traits and behaviour. According to her analysis, in the masnavi there are adjectives that express a person’s age, external natural features, social status and character traits. Of the 294 lexical units expressing qualities used in the work, 129 are adjectives expressing character and traits. Some lexemes in the paradigm of adjectives denoting age, such as *kichik* (young/small), *keng* (broad-minded, generous), *qari* (old), are common to the vocabulary of Old Turkic of the Qarakhanid period, while some others are the result of Yusuf Khas Hajib’s skill in word-formation [Abdujabborova, 2011].

In addition, M. Xolmurodova analyzed Qutadg’u bilig from a lexical-semantic perspective. She expresses the following opinion about the work: “Yusuf Khas Hajib’s “Qutadg’u bilig” is the first artistic masnavi written in Turkic. The study of the lexicon of “Qutadg’u bilig” is important for revealing the rich potential of the Turkic languages, in particular, of Uzbek; for determining the relationship between native and borrowed layers of vocabulary; for identifying the patterns of usage in contemporary Uzbek; for analyzing semantic processes; and for examining the thinker’s views and his skill in the use of words”. She conducted a statistical analysis of the native and borrowed layers in the lexicon of the work and proved that Turkic lexemes constitute 84% of the vocabulary of the text. She pointed out that lexemes such as *qonuq*, *yitür*, *börk*, *injäk*, *šatu*, *ziča* are still actively used in contemporary Uzbek dialects. She determined that the lexemes in the work belong to 32 semantic groups.

CONCLUSION

In conclusion, it can be said that the scholarly study of “Qutadg’u bilig” is considered one of the most important directions of contemporary linguistics, literary studies, history, philosophy and cultural studies. Research conducted on this work shows that it is not only a classical monument, but also a significant

source that reflects the socio-political and moral-philosophical views of the society of its time. At the same time, the scholarly study of the work remains relevant for our era and creates a solid theoretical and methodological foundation for future research.

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