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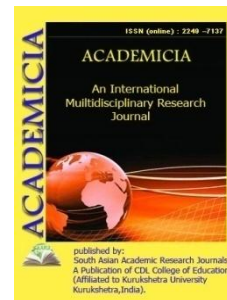
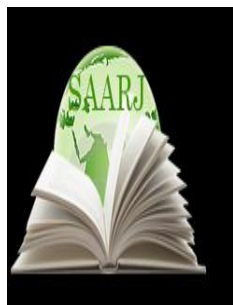
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E-mail id: saarjjournal@gmail.com

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ANALYSIS OF PROVERBS AND APHORISMS IN “KUTADGU BILIG”

Bozorova Sabokhat*

*Tashkent state university of Uzbek Language and Literature,
UZBEKISTAN

Email id: sabohatbozorova@gmail.com

ABSTRACT

“Kutadgu Bilig”, one of the most important works of post-Islamic Turkic Literature written by Yusuf Has Hacib in 1069, has a great distance between today. Nevertheless, most of the ideas about the main purposes of the work, manners, labels, education, and the relationships between the various social classes still apply today. In the study, the positions of the postas in Kutadgu Bilig in reflecting the educational content of the work, ideological-scientific value, cultural linguistic features, educational importance in society and public life are in question. The importance of the meanings in the text of the phrase, the educational-spiritual value, the psychological and genetic principles of the content of the meanings are interpreted. Special emphasis was given to researching aspects of aphorisms related to folk literature, especially proverbs used in “Kutadgu Bilig”, and the common features of sums and proverbs were examined. The purpose of this research is Kutadgu Bilig in the context of phrases and proverbs Evaluate. In this context, the examples of aphorisms and proverbs in Kutadgu Bilig have been determined and these couplets It was evaluated as a source. Ethnography and phenomenology methods were used in this work.

KEYWORDS: Kutadgu Bilig, Didactic Works, Folk Literature, Aphorism, Proverb, Uzbek Proverbs, Turkish Proverbs, Metaphors.

LITERATURE REVIEW

“Kutadgu Bilig” written by Yusuf Khas Hajib is the first literary epic written in Turkish. The work is an invaluable treasure that, with its deep meaning that has lived on for centuries, serves to pass on spiritual values to future generations. Scientists around the world have done a lot of research on this work. The first study of the semantics of words used in “Kutadgu bilig” was made in 1820 by Yu. Klaprot. In 1823, J. Amadee published a part of the manuscript in the “Journal Asiatique”, giving information about the Viennese version of the “Kutadgu bilig”. In

1870, H. Vamberi published parts of the epic. V.Radlov, S.Malov, A.Samoylovich, S.Ivanov, A.Kononov researched the work. R.R. Arat was one of the first to create a critical text and index of the work. G.Blagova compared the materials of "Kutadgu bilig" with "Boburnoma" and analyzed its morphological features. R.Arziev defended his dissertation on the lexical and stylistic features of "Kutadgu bilig". Turkologists such as E.Bertels, A.Valitova, A.Bombachi, Li Chi, B.Sultanov, A.Kasieva conducted scientific research on the work. Scholars such as G.Abdurahmanov, K.Karimov, H.Nematov, H.Dadaboev studied the lexical-semantic, syntactic features of the work. B.Tukhliev, H.Abdullaev, S.Ibotov, Z.Sodikov, D.Tashpulatova studied the epic from the literary point of view. Ahmad Zaki Validi and Abdurauf Fitrat, orientalists, should be mentioned in popularizing "Kutadgu Bilig". In Uzbek linguistics, Q. Karimov's contribution to the linguistic study of "Kutadgu Bilig" is significant. Scientists such as E.Fozilov, E. Umarov, O. Jo'raev, H. Boltaboev also conducted scientific research on the work "Kutadgu bilig". Kutadgu Bilig is an important work on which a lot of research has been done. The aphorisms and proverbs in the book have also been studied by many researchers. However, the forms of aphorisms and proverbs in modern Uzbek and Turkish have not been studied comparatively. The relevance of the study is thus determined. In the study comparative, comparative-historical methods were used.

METHODOLOGY

Qualitative research is a type of research in which qualitative data collection methods such as observation, interview and document analysis are used, perceived, and a process for realizing events in a realistic and holistic manner is followed. (Yıldırım & Şimşek, 2006) In our study, information was collected using ethnography and phenomenology methods of qualitative research and interpreted as relevant. The sources that will shape the research are generally qualitative works. Therefore, a theoretical way of working was generally adopted. Therefore, preferred works as sources in the literature written about proverbs and sayings were examined. Couplets containing aphorisms and proverbs in "Kutadgu Bilig". The value of these couplets, which have been identified, has been revealed for today as well as for the period they were written. It is important to state that our main goal is to benefit from the magnificent works of our peoples, to know the meanings of the aphorisms and proverbs, to remember the advice of our ancestors and our personality.

RESULTS

The didactic content of Yusuf Khas Hajib's "Kutadgu Bilig" is determined by its aphorisms. Aforizmlar taniqli ijodkorlar, mutafakkirlar tomonidan yaratilgan hikmatlar bo'lib, ularning negizida xalq donishmandligi yotadi. Aphorisms are proverbs which were told by famous writers, poets and thinkers. They are based on the wisdom of the nation. In general, proverbs and aphorisms are often difficult to identify. It is clear that folk proverbs are formed, first of all, in the form of aphorisms. Folk proverbs are also realized through the speech of some folk sage. That is the reason why we feel common in folk proverbs and aphorisms. "Kutadgu Bilig" contains aphorisms that are in line with the content of popular Turkish proverbs. These proverbs are still important. A number of aphorisms in the work reflect proverbs based on life experience. In such aphorisms, the conclusion is referred directly to the judgment of the listener. In this study, the aphorisms in the "Kutadgu bilig" are classified into seven groups.

INTRODUCTION

It is important to research the text of ancient literary works in terms of philology, language and speech, thoughts of speech culture, examples of folk literature, and to educate the youth in all respects as mature, highly intelligent. The “Kutadgu Bilig”, written by Yusuf Has Hacib, is one of the educational works that serve to raise the personal spirituality of our literature, reflecting Eastern-style worldviews. There are also many proverbs and aphorisms in the work. In fact, it is a little difficult to distinguish proverbs and sayings. Proverbs are spoken by wisdom among the people and first they are shaped in the style of aphorisms. Therefore, there are many similarities between proverbs and aphorisms. Proverbs are used both in basic and side meanings, and meanings are used only in the basic sense.

In “Kutadgu Bilig”, there are meanings that are meaningfully close to proverbs used by Turkic people. The results on the basis of life experiences are expressed in these meanings.

Many features of the “Kutadgu Bilig” such as its importance in Turkic people’s culture, literature, the significance of this being as a common literary work for Turkic nations, the educational role in the history of world nations, linguistic features and the author’s talent attracts attention. The significant role of the aphorisms in reflecting the educational content of this work, its ideological-artistic value, lingvopoetic features and its role in society and public life, the thematic classification of the aphorisms, its literary features, the expressing degree of the characteristic properties, the linguistic value of words which express cultural and national meanings in the aphorisms are also very important.

APHORISMS IN “KUTADGU BILIG”

Special emphasis should be given to aspects of aphorisms used in “Kutadgu Bilig” related to Turkic folk literature, especially proverbs, and the common features of words and proverbs. Attention should also be paid to the literary symbols in the work, the features which show the skills of Yusuf Has Hacib, examples of metaphors, metonymy and other literary arts, semantic features of the character describing human character and other features, and the degree of influence. Today's importance, educational-spiritual value, psychological and genetic principles of the content of the postans are very important in terms of linguistics. We can classify the aphorisms in the work in terms of meaning:

1. Aphorisms about genetics.
2. Aphorisms about human psychology.
3. Aphorisms about the education and etiquette.
4. Aphorisms about human character.
5. Aphorisms about speech culture.
6. Aphorisms about science and scientists.
7. Aphorisms about social relations.

1- Aphorisms about Genetics

Some aphorisms in “Kutadgu bilig” are related to genetics, that is lineage. For instance, Örüñ sūt birlä kirsä ed’gü qılıq, ölüm tutmağınça ewürmäs yorıq (Yaxshı qiliq oq sut bilan kirsä,

O'lim kelib tutmaguncha o'z tarzini o'zgartirmaydi) [If good habit is taken through the mother's milk, it will not change until the Death comes]. The main meaning of this is actively being used today as "Sut bilan kirgan jon bilan chi qar". It is in the same sense with the proverb (If something is taken through the mother's milk it comes out only if the death comes). This psychological, genetic basis is related to the character and psychology of human beings. *Huy canin altındadır* (The temperament is under life), *Güzele kırk günde doyulur, iyi huyluya kırk yılda doyulmaz* (You can be fed up with a beautiful person in forty days, whereas you will not fed up with a good behaved person in forty years), *Huylu huyundan vazgeçmez* (A person will never give up his character), *Sütle giren huy, canla çıkar* (If something is taken through the mother's milk it comes out only if the death comes), *Yüz güzelliği hamamdan eve, huy güzelliği Urum'dan Şam'a* (The external beauty will be known only by the family, a beautiful temper will be seen from Urum to Damascus), *Yüzü güzel olanın huyu (da) güzel olur* (The face of the person, whose character is also beautiful, will also be beautiful). The same meaning is expressed in the proverbs mentioned above. The inner world of man is endless emotions, the sum of experiences, many of which are genetic. For this reason, the character of man creates natural, unchanging habits as well as features that will affect the social environment. The word "Sut" (milk) units with the words like "tug'ilish" (born) and "jon" (life) and "o'lim" and creates logical opposition in relation to (death) thoughts and increases the degree of influence.

2-Aphorisms about Human Psychology

Some aphorisms in the "Kutadgu Bilig" are related to personal psychology:

Buşaqliq bilä erkä öwkä yawuz, bu ikki bilä tutçı emgär et öz (Anger and wrath are enemies of man, because of these two people are always tormented (9, 326). Buşaqliq (buşaq+liq) – öwkä the use of words in the sense of anger and wrath is related to the peoples' ideas about the occurrence of anger in the lung. For this reason, it would be appropriate to accept these words as linguistics with cultural knowledge. Kaşgarlı Mahmut noted that the word *kisskä* was used in the sense of anger. (3, 148). This aphorism's meaning is close to the proverbs of Uzbeks "Jahl chiqsa(kelsa) – aql ketadi", and Turks *Öfkeyle kalkan zararlar oturur* (If the person stands angrily, he sits with harm), *Öfkede akıl olmaz* (There is no mind in anger), *Keskin sirke kabına (küpüne) zarar(-dır)* (Sharp vinegar damages own container) . If it was emphasized in the aphorism that anger was an enemy to man, it was stated in the proverbs that the angry person could not control himself and hurt himself. *Sabr tubi – sariq oltin /Sabrning tagi sariq oltin*, *Sabr qilsang, go'radin halvo bitar* The patience, which is meaningfully close to the proverbs [The end of the patience is yellow gold], is also related to the psychological state of man:

Qachon qahring kelsa, o'zingni tut, sabrli bo'l, Sabrli kishining sevinchi oldida [Try to keep calm when you get angry and be patient as the happiness of the patient is ahead.] [9,1304.beyit] The impaired man's degraded work is getting better. Patience is what one wants. If there is any problem, anxiety in human life, then these torments come with joy and happiness. Patience is the ornament of man. Patiently, the human finds his way to the sky. When he is angry, the human loses his mind. A person who can control himself when he gets angry is considered willed. It is recommended to be patient in Turkish folklore through these proverbs *Allah sabırlı kulunu sever* (Allah loves his patient servant), *Sabır acıdır, (acı ise de) meyvesi tatlıdır* (Patience is bitter, (despite its bitterness) its fruit is sweet), *Sabırla koruk helva olur, dut yaprağı atlas* (The leaf of mulberry is silk), *Sabreden derviş, muradına ermiş* (Patient dervish became happy), *Sabreyle*

işine, hayır gelsin başına (If you want to have goodness be patient), *Sabrin sonu selamettir* (The end of the patience is goodness). The proverb “Eve kirme ishke sabr qil serin, Eve qilmish ishlar o’kunchi yarin” resembles the proverbs of Uzbek “O’ylamay qilingan ish, Boshga keltirar tashvish”, (The work done without thinking well will bring trouble), *Shoshmasang tez yetasan, Shoshgandan o’zib ketasan* (If you are not in hurry you will reach fast, you will outstrip the man who are in hurry). The proverbs in “Kutadgu Bilig” such as “Qamug’ ishte evme serin o’z baqa, Serimlug kishiler tegir arzuqa”, “Serinse kishi o’z tilikin tapar, Serib turdachi er o’run qush tutar” are close meaningfully close to the Uzbek proverbs to the Uzbek proverbs “Sabrning tagi – sariq oltin” (The end of the patience is golden), “Sabr etgan yetar murodga, Besabr qolar uyatga” (The man who is patient will be happy whereas the man without patience will be embarrassed).

3- Aphorisms about the education and etiquette

The aphorisms in “Kutadgu Bilig” are also related to the character and manners of human beings. “Körü barsa dunya kölikä sanī, yeḏärsä qačar qačsa eḏrär seni”. [If you pay attention, the world is like a shadow, if you follow your foot, you run, if you run, it will follow your foot.] (9, 3488). This is equivalent to the proverb of Uzbeks “Sen boylikni quvlama, boylik seni quvlasin” [You should not pursue the wealth, it should pursue you]. In aphorism, the world (wealth) is likened to shadow. According to the analogy, the meanings of instability, mortality and disloyalty in wealth are expressed by “Kölikä sāni”.

“Rizqli, mard kishi uchun mol-dunyo (hech) kamaymaydi, Tug’ilgan [ya’ni bunyod bo’lgan] oqqush uchun don (hech) kamaymaydi” [For wealthy and brave man, wealth never decreases. “For the swan which was born” (that was, created), grain never decreases.] [9,2020.beyit]. These aphorisms are meaningfully close to these actively used proverbs “Har kim o’z rizqi bilan tug’iladi” [Her insan rızkıyla doğar] [Everyone borns with own sustenance]; “Har kimning o’z rizqi bor” [Everyone has their own sustenance]; Tishni bergan Xudo rizqini ham beradi [God who gives the tooth also gives a sustenance]. There is a lot of wisdom about the birth of everybody in their own culture in the eastern culture, in every child, in every family, in the creation of each person with his own will. It was stated in this aphorism that a person cannot enjoy the pleasure of someone else, and that every person can have the amount of blessing that God gives. “Og’ilxonada buzoq tug’ilsa, ariq bo’yida o’ti unadi” [If the calf is born in a shed, the grass will grow near to him.] *Ağilda oğlak doğsa, Yaylada otu biter* [If the calf is born in a shed, the grass will grow in the pasture.] In the aphorism and proverbs, Eastern ideas are expressed about the spreading of the sustenance of the baby from the time the baby was born, collecting this sustenance throughout the life of the human, and the inability of someone else to receive the sustenance given by Allah to another. “Tarīlay erür dunya elig qutī, tarīsa orar er tirilgü otī” [Happy ruler, this world is a field, if plants grow, everyone will harvest own food] [9, 1378]. In the couplet, the world is likened to the field, and it is emphasized that everyone will reap what they sow and eat their own sustenance.

4- Aphorisms about human character

In the poses of Kutadgu Bilig, it is not only contented to express precious ideas based on life experience, but also it is recommended to pay attention to the result, and advises the reader: Qoraga yaqinlashma, ey asli oq, Oqqa qora tez yuqadi, ko’ring [Do not close to the black as you are originally white because the black infects the white fast] [9,4136.beyit]. “Yomonga yaqinlashsang, balosi yuqar, Qozonga yaqinlashsang – qorasi” It is close to the essence of the

proverb [If you close to the bad their bad deeds infects you, if you get closer to the pot with its black you can get dirty]. Yaxshi bilan yurding – yetding murodga, yomon bilan yurding – qolding uyatga It is reminiscent of the proverb [If you are a companion of a good person you become happy, If your companion is bad you can be embarrassed]. The inner world of those who are friends with good people, and who are in good people's conversations also turns towards goodness. If a good person becomes a friend of a bad person, he can start doing bad things soon. Do'sting kimligini aytsang, men sening kimligingni aytaman Proverb [If you tell me who your friend is, I will tell you who you are] is common.

The proverb “Yaxshi yeydi oshini, yomon yeydi boshini “ [The good one eats a meal while the bad one eats his own head] is close to the essence of the proverb “Yaši qisqa esiz ökünçün qarir, uzun yašliy eđgü ökünçsüz yorir [It is stated that the age of the evil is short, he ages with regret, whereas the life of the good is long, he lives without regret] [9, 342]. If the young, strong person is bad, he will age with regret, no matter how old the good person will live without regret. The semantic contrast constitute with words *goodand bad* in the proverb and “ökünçlög – ökünçsüz” in the aphorism.

“Etiglig az eđgü üküštä kökü, telim tüšti artaq üküš sü” [Disciplined minority is better than undisciplined majority, There is a lot of confusion with many soldiers] (9,2304.) The use of the words *az-ükuš* in the meanings of few and many served to emphasize the idea: “Disciplined minority is better than undisciplined majority.” [Ахмедов Б. 2007: 3] This idea is close to the opinion of Amir Temur “A single person who knows his job well, is brave and diligent, decisive, enterprising and vigilant is better than thousands of careless people”. [Ahmedov B. 2007: 3] This conforms to the proverb of the Uzbek “Oz bo'lsin-u, soz bo'lsin” [Can be less but should be good]. “Dushman birgina bo'lsa ham zarari ming-mingdir, Minglab do'sting bo'lsa ham ozligi birga tengdir[ya'ni bir kabi ozdir]” (Even if there is one enemy, its harm is thousands, even if there are thousands of friends, they are equal to one (that is, as little as one). (4087)Do'sting mingta bo'lsa ham oz, dushmaning bitta bo'lsa ham ko'p [Even if you have a thousand friends it is still less, even if you have one enemy it is more .] This proverb and aphorism encourages you to be careful in social relations, to be friends with people.

5- Aphorisms about speech culture

Some aphorisms are related to the culture of speech: Uquşqa biligkä bu tilmaç til, yaruttaçi erni yoriq tilni know [Know that the interpreter for education and science is a language, the fluent language makes people happy] (QBN, 158; 13a7). The person is developed and become valuable thanks to his language. The word in couplets “tilmaç” formed the metaphor. Aphorism Boshga balo tildan kelar It is close to the proverb [the trouble comes from tangle].

Yaxshi so'zga ilon inidan chiqar, yomon so'zga pichoq qinidan chiqar [with sweet words the snake comes out from the hole, with bad words the knife is taken from the sheath] this proverb is reflected in these aphorisms: “Aýizdın ara ot ara suw čiqar, birisi yapuylı birisi yıqar – Sometimes the water, sometimes the fire comes out of the mouth, one of them treats, the second one breaks down (9, 2646.beyit)”. There wonderful metaphor is used. The word that comes out of the mouth is expressed with the features of fire and water. As emphasized in the work, the bad word always destroys crops like fire, that is, it breaks people. The good word is like clear water. Where the water is, various blessings are there. The good word spreads goodness seeds to people's hearts. The contrast in the thoughts of water constitutes the metaphor.

Aqar suw teg ul bu tilin eǵǵü söz, qayuqa bu aqsa čečäk ündi tüz [The beautiful word that comes out of the mouth is like flowing water, wherever this water flows, flowers bloom there.] [9, 2648.beyit]. The word combination “eǵǵü söz” is compared to “aqar suwa”. The blossoming flowers near to the flowing water, filling the realm with goodness, has been compared with the words of the beautiful word.

The beautiful meaningful, deep ideas in “Kutadgu Bilig” were written thanks to hadiths. In the couplets we have examined, we have seen that wise people are compared to the land which is with water, and wise words are compared to life-giving water. In the hadiths about science learning, science is compared to rainwater, and those who learn science are compared to the ground. It is stated in the hadith that rainwater is life-giving.

Süčig sözlük (sweet language) envoys are considered to have the virtues: Sözi bolsa yumşaq šakar-teg süčig, süčig sözkä yumşar uluy ham kičig [If the word is sweet, like sugar, it softens everyone.] [9, 2626.beyit]. Here süčig (sweet) used the word metaphorically, süčig söz (sweet words) šakar (sugar) is compared to “The painful (bad) word removes the man from his religion (with the sweet word snake comes out of his hole) while sweet words makes the snake come out from his hole”. Kaltak yarasi bitadi, tez esdan chiqadi, Til bilan so‘ksa bitmaydi, zahri abadiy qoladi

[The wound which is made by stick will be treated and it will be forgotten quickly, if it is wounded from the tongue, its poison will remain eternal] [9,2541.beyit]. “Tig‘ jarohati bitar, til jarohati bitmas” [the wound made by knife will be cured, whereas the wound made by the tongue will never be healed] is appropriate to the proverb above. Warnings like this encourage every person to be very careful, because that is the goal. “Proverbs are the common property of a nation. A nation made the lessons learned from the rich life experience proverb, so that it wanted to inform, warn and criticize people. [Aksoy, Ömer Asım, 1988:10]

6- *Aphorisms about science and scientists*

The period in which Yusuf Has Hacib lived was the flourishing period of the Karakhanid denasty. In this period, much attention was paid to learning science, and scientists were also respected. It was recommended by the author to learn science, to be patient in every job, not to rush. In many places of “Kutadgu Bilig”, the importance of science in human and social life has been mentioned and the words of knowledgeable people have been compared to water: “Bilimling so‘zlari yer uchun suv kabidir, Suvni oqizilsa, yerda anvoyi ne‘matlar unadi” [The words of the knowledgeable are like water for the ground. Many plants grow as water flows.] [9,958.beyit]

Water are the source of life for nature, human and all living things. Smart people are necessary for society and the state as much as water and air. One wise and an intelligent person is better than thousands of mindless people. The mindless person is very dangerous for society. Because he has no mind. Therefore, malevolent people can easily get what they want. The smart and wise man is determined. No power can turn him down in his own way. The language of the scholar must be free to speak. The fame of the wisdom person will never decrease like the water of the flowing water. Knowledgeable human is like a place where plants grow. Wherever foot is placed on this place, water comes out of it. The heart of the ignorant is like a desert. Even if the river water flows there, it does not fill. This is close to this proverb Bilimli ming yashar, bilimsiz bir yashar [the smart ones live thousand years, while the ignorant ones live a year].

“Zakovat ko‘rki tildir, bu tilning ko‘rki so‘zdir, Kishining ko‘rki yuzdir, bu yuzning ko‘rki ko‘zdir” [The ornament of intelligence is language, the ornament of this language is the word, the ornament of the person is the face, the ornament of the face is the eyes.] [9,271.beyit]. According to what people say, it is possible to understand his science and his worldview. The ornament of the mind is the word, the ornament of the person is the face and the ornament of the face is his eyes. If his word is good, he will be respected. This posy reminds one of the proverb of Uzbek folk literature “So‘z ko‘rki – maqol, yigit ko‘rki – soqol” [The ornament of the word is a proverb, the ornament of the man is his beard].

7- Aphorisms about social relations

In “Kutadgu Bilig” Yusuf Has Hacib also paid attention to neighbors and neighborhoods. It is stated that the person who wants to buy a house should learn who the neighbors are first, because if the neighbor is bad, there is no peace in life. A good neighbor becomes better than a relative. A close idea can be seen in these Turkish proverbs: *Ev alma, komşu al* (Do not buy a house, buy a neighbor), *Hayırlı komşu, hayırsız akrabadan iyidir* (A good neighbor is better than a unthankful relative), *Kem dileme komşuna, kem iş gelir başına* (Do not wish bad things to your neighbor, they come to your own head), *Komşu ekmeği komşuya borçtur* (The neighbor's bread is a debt to the neighbor), *Komşu hakkı, Tanrı hakkı(-dır)* (Neighbor's right, is God's right), *Komşu komşunun külüne (tütününe) muhtaçtır* (Neighbor is in need to the neighbor's ash), *Komşuda pişer, bize de düşer* (Cooked meals in the neighbor's house, comes to us as well), *Komşun kör ise sen kıpa bak* (If your neighbor is blind you should also adapt to this), *Komşunu iki inekli (öküzlü) iste ki kendin bir inekli (öküzlü) olasın* (Wish to your neighbor two cows, if you want to have a cow), *Sırça köşkte (evde) oturan, komşusuna taş atmamalı* (The person who lives in glass castles should not throw a stone at his neighbor), *Yaman komşu, yaman avrat, yaman at; birinden göç, birin boşa, birin sat* atasözleri boşuna söylenmemiştir (A bad neighbor, a bad wife and a bad horse: leave from one of them, break up with her, sell the last one). As “Each proverb is a treasure in which the culture of society is hidden and a guide that guides people. The societies' lifestyles, customs and traditions, perspectives on life, value judgments and cultural structures have been included in proverbs in the form of experiences and transferred to future generations as advice.” [Aynur Öz Özcan, 2009:1]

“Uy olmoqni istasang, qo‘shnilarini surishtir, Yer olmoqni istasang, suvini surishtir” [If you want to buy a house inquire about your neighbors, If you want to get a place, inquire about the water of this place] [9,4444.beyit]. In Uzbek folklore has proverbs like “Bir qizga yetti qo‘shni ota-ona” [Seven neighbors are regarded as parents of a girl], *Hovli olma, qo‘shni ol* [You should not buy yard but you should buy neighbors], “Yon qo‘shni – jon qo‘shni [A close neighbor is a life neighbor], “Yomon qo‘shni yovdan yomon” [A bad neighbor is worse than an enemy] [10,126]. This means that neighbors, neighboring issues were of great importance in the lives of our people.

CONCLUSION

As we can see, proverbs and aphorisms in “Kutadgu Bilig” have not lost their importance today. We can explain the importance of the aphorism in the work as follows:

- Aphorisms are similar to proverbs in that they are based on a certain experience, related to events in social life. They are distinguished from proverbs with the author's own approach;

- There are words reflecting to the culture of the people and the thoughts of the worldview. For this reason, aphorisms are significant in expressing national values and cultural relations;
- Aphorisms have linguistic units that reflect the development periods of a particular language;
- Written statements make it possible to express thoughts, ideas, and reach future generations through proverbs.

Researching proverbs and aphorisms in “Kutadgu Bilig” is also very important in terms of our people's worldview, understanding their spiritual values, and examining the changes in our vocabulary.

As you can see, proverbs and aphorisms in Kutadgu Bilig have not lost their significance till nowadays. “Kutadgu Bilig”, which is regarded as one of the most valuable works of Turkic literature in the period of Islam and has been translated into many languages of the world, has an extremely important place in the world culture and literature. For this reason, the 950th anniversary of the writing of Kutadgu Bilig by Yusuf Has Hacib was included in the 2019 UNESCO Memorial and Celebration Anniversaries program.

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