



MEANING AND INTERPRETATION OF THE WORD "TUSHUN"

Ilhom Hamroevich Jumaev

Basic doctoral student of Tashkent State University
of Uzbek Language and Literature (Tashkent)

e-mail: ilhomjonjumayev225@gmail.com

Phone: 93 765 85 30

Article history:	Abstract:
Received: 14 th January 2022 Accepted: 11 th February 2022 Published: 24 th March 2022	The article is related to the use of the word "tushun" - in its own and figurative sense, its role and poetic possibilities in the text of "Kutadgu bilig" by Yusuf khas Hadjib.
Keywords: Yusuf khas Hadjib, "Kutadku Bilig", "tushun" - shelter, stopping place, person, life, high value.	

Yusuf Khos Hajib's epic "Kutadgu bilig" contains the following verses under the influence of the episode about the arrival of one of the leading heroes of the work - Aitildi to the city:

Кириб кенд ичинда тиләди тушун.
Тушун булмади көр таруди ажун. [477]

That is:

He entered the city and looked for a place to land,

He couldn't find a place to sleep, look, the world was narrowing to him. [1. 130-131]

Apparently, Aitildi is a stranger to the city. That is why he feels the need for a temporary landing place. The name of such a place is expressed by the word "fall", as is clear from the above verses. The root of the word is "dream" in the verb "to fall." It is "falling", "stopping", "settling". Means "to settle." [5. 218] At the same time, its meaning of "shelter" is also felt. Then it is understood that it means "a temporary place to live." In the play, it also means "caravanserai".

In the following example, the word analogy serves as a "similar thing" in the parable:

Тушун-ул бу дуня келигли көчәр,
Яңан ел бөкә-тег ер эркән ачар.[1188]

That is:

This world is a rabot, the street that comes to it,

He (the world) will open again as long as the earth is like an elephant and a dragon. [1. 230]

It should be noted that the world is likened to a "descent" - a place of descent, both "rabot" and "yagan" (elephant), "el" (jinn) and "buka" (dragon). The main goal is to emphasize that human life is not eternal, it is temporary. That is why the world is likened to an insatiable animal and a mythical creature. None of them have been admitted to be insatiable.

In line with the above, we would like to draw attention to the verses quoted in Ahmad Yugnaki's "Hibat ul Haqiq"

Очун кулчерар боз элин қош четар,
Бир элкин тутиб шаҳд бири захар қотар.

That is:

The world laughs and frowns again; he holds the ball with one hand and adds poison with the other.

Асал татруб элкин тамоғ татиртиб,
Кединги қадаҳқа сунуб захр қотар.

That is:

He makes honey with his hands, makes the food delicious, and adds poison to the next glass.

Сучук таттинг эрса ачиққа анун,
Бирин келса роҳат, келур ранж ўнун

That is:

When you taste sweetness, it becomes bitter.

Йилонтек бу очун йилон ўглағу,
Йўмоққа юмоқ ичи бўр оғу,

That is:

This world is like a snake biting, and if you call it soft, it is as bitter as a bitter drink. [3.57-58]

We can find similar verses in Fariduddin Attar's "Ilohiynoma" :

Ўлакса, лош эрур дунёи ғаддор,

Сен эрсанг ит каби машғули мурдор.
Иту лош бирла бундоқ банд эрурсен,
Улардан юз карат тубан эрурсен.
Агар лош ейди ит, тўймайди асло,
Сенинг ҳам истагинг шу лоши дунё.
Оч-офат итни бойла, топ нажотинг,
Йўқ эрса, қайғу, ҳасратдир ҳаётинг. [4. 135]

So we can see that the world is reflected in almost every mystical writer in the same context, but in a different image. Human life is like a passenger on a journey. Usually, a passenger cannot stay in one place after departure

Бу ажун түшүн-ул сан арқиш сани
Түшүндә нечә болғай арқиш сани
Сарай бил ажунни бу қазғанч ери
Некү булса минда нару ид юри. [1428-1429]

That is:

This world is a rabot, and you are like a caravan,
How much is a caravan in Rabat? Calculate.
Know the world as a palace, it is a land of gain,
Whatever you find in it, drive it [that world]. [1. 268-269]

The writer attributed the world to the caravanserai and the person living in it to the caravan itself. This is an image that can be imagined very clearly even for the reader. Caravan means how long you can stay in the caravanserai. It's just a place to catch your breath. The caravan rests its horses for a while, then leaves the caravanserai and hurries to the next destination. In the same way, everyone who is born will live in this world for a certain period of time, and then end this life and leave this world. His "next address" is "that world." Yusuf Khas Hajib was able to describe it figuratively very beautifully and appropriately.

The comparison of the world mentioned by Yusuf Khas Hajib to the caravanserai can be found in the works of other artists. In particular, Ahmad Yugnaki, in his book *Hibat al-Haqqiq*, describes the world as a rabot and urges us not to pay attention to it.

Бу очун работ ул тушуб кўчгулук,
Работқа тушукли тушар кўчгулук.

That is:

This world is a rabot that lands again, and those who fall into this rabot will continue to land.
Ўнг арқиш узади қўпуб йўл тутуб,
Ўнги қўпмиш арқиш неча кўчгулик.

That is:

The previous caravan overtook the road,
How many locations did the previous caravan pass? [3. 53]

In order to shed more light on the subject, Yusuf Khas Hajib now includes the image of a "guest" in the work:

Қонуқ я бу дуня сеңәр бир түшүн
Түшүндә севүнч тутма артуқ узун [3513]

That is:

For you, this world is a hotel or a rabot [i.e. a place to fall]. More than rabot, long joy. [1. 550-551]
Not only caravanserais, but also decorated palaces and luxurious palaces are no different from a simple one-time landing place or rabot:

Эй элиг бу қарши бу орду орун
Сеңә тегмиши бир түшүн-ул көрүн [5068]

That is:

O elig, palace, here, place,
It's a guest place that touches you, look. [1. 766-767]

All of these are examples that call people to vigilance, to look at this world with an open and alert eye. The main goal of the poet is to call humanity to be vigilant and vigilant and to have a life worthy of the name of man. After all, in the writer's view, when a person's life is over, he may be left with two different names. One of them is "good", ie "good", and the other is "stupid" - "bad". Therefore, this result should be in the human eye.

The main conclusion that follows from this is that human life is a high value. He should not be engaged in vain pursuits, but in doing things that glorify and honor the name of man. This is the most appropriate advice for our contemporaries today as well. All we have to do is follow them completely and flawlessly.

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