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**TALMEH (SIGN) IN THE EPIC “KUTADGU BILIG”**

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**ABSTRACT**

*The article talks about the talmeh used in the epic “Kutadgu Bilig”. In order to understand the life event that is the basis for the image in the first verse, the reader must be familiar with the information given in Alisher Navoi's “Historical Property of the Ajam”. The minister looks like Aituldi. It represents a state symbol. A symbol of a stolen mind. He appears in the play as Aituldi's son, who later becomes a minister instead of his father. The transformation comes in the form of a hermit. He is the protagonist of Navoi's work. He is a warrior who has conquered the whole world. The writer calls people to awareness by pointing out that Alexander left this world empty-handed. Noah's story is that he looks at the flood and feels as if he has experienced it.*

**KEYWORDS:** *Art, Talmeh, Image, Gesture, Comparison, Prophets.*

**INTRODUCTION**

Yusuf Khos Hajib, the author of the epic “KutadguBilig”, managed to use many artistic means of classical poetry in his work, following the criteria of art existing in literature, and used some of them effectively. The weight of the visual aids used in the epic shows that the poet has mastered the rules of Turkish poetry, and argues that with the proper application of them, beautiful verses can be written in Turkish.

The creation of a work of art is not related to the demands and desires of the artist. It arises on the basis of demands and needs at a certain stage of development of society.

**THE MAIN FINDINGS AND RESULTS**

Yusuf Khas Hajib's “KutadguBilig” was also written at a time when the Turkic peoples were beginning to recover as a nation. This play shows the socio-political, spiritual and cultural potential of the Turkic peoples. The author considered it expedient to use symbolic images to

express his views on statehood. It depicts the ruler-eligKuntugdi. He is a symbol of Justice. The closest assistant to the ruler is the minister. The minister looks like Aituldi. It represents a state symbol. A symbol of a stolen mind. He appears in the play as Aituldi's son, who later becomes a minister instead of his father. The transformation comes in the form of a hermit. The writer glorifies Justice and Wisdom through the artistic interpretation of these heroes. It artistically demonstrates the qualities and attributes necessary for a person to be happy and prosperous. He effectively uses the subtle possibilities of the Turkish language, because one of the main tasks of the writer was to demonstrate the inner, subtle possibilities of the Turkish language [1, p. 68]. The history of literature also shows that the poet's skillful use of the arts as one of the factors determining the level of creativity. The talmehs used in the epic "KutadguBilig" can also show the author's artistic skill.

Talmeh is one of the most widely used spiritual arts in the epic "KutadguBilig". We have chosen to classify the existing talmehs in the work as follows.

1. Images of prophets;
2. Images of a historical figure;
3. Mythological images:
4. The image of legendary heroes.

The most common image in the epic "KutadguBilig" is the image of the prophets. This is also related to the influence of Islam, especially the Qur'an and other holy books. The writer refers to the image of the prophets in the process of depicting the hero's experiences, his various qualities on the basis of his emotions, philosophical observations. He thinks in the epic about the prophets whose names are mentioned in the Qur'an and their attributes.

Yusuf Khas Hajib in his book "KutadguBilig" mentions dozens of historical and legendary figures such as Jesus Christ, Moses, Noah, Shaddad, Ad, Hazrat Ali, Alexander, Bughrakhan, Rustam, Noshiravon, Karun, Ashobi Ras, AmirTemur, Zakhok, Faridun, Lukman; it created beautiful specimens of talmeh art by quoting their names [2]. Here are some examples:

SukushlugnelugbuldiZakhokdakutun,  
Nelugo'gdibuldiFaridunqutun.

The author cites the legendary heroes of the Turks as an example to him by telling the ruler of his time that the tyrant Zakhak was to blame and Faridun was to be respected. Yusuf Khas Hajib teaches people about several forms of making a good name in the world. He reminds us that after the birth of light, we should live in goodness:

Esizka – so'kush, ezgu - o'g'dubilar,  
O'zunggabaqako'r,qayusunqilur,  
O'zungezgubo'lsa, atingo'g'dilig',  
Qalibo'lsaesiz, so'kush, eysilig.

Meaning: Badly cursed (reprimanded), well-deserved praise, Look at yourself which one do you choose? If you are good, you are worthy of praise, if you are bad, you are doomed to humiliation,

O gentleman. And while it was his bad behavior that caused Zakhak to make a bad name in the world as a reminder to the people, it was his good behavior that caused Faridun to achieve happiness.

A person's character is a mirror that reflects his identity. Therefore, one believes that one should abstain from evil and strive to be virtuous.

The following verses express the poet's wishes and intentions to the king of the time. It is stated that the writer sincerely wants the name of Hakan to be spread all over the world, to be sacred in both worlds:

Sevinchin, avinchin, kuvanchineli,  
Ashasu, yashasunibuLuqmanyili,-deya

Lukman was able to express his love for his people, his people, his homeland, his ruler through his desire to live as a ruler.

Yusuf Khas also refers to a number of legendary and historical figures in the poem "Tell old age with pity to youth" quoted at the end of the epic, and uses talmeh by quoting their names.

Let's look at some more examples:

*I was like Khisrav or Caesarea Rum,  
O Shaddod and Oddek I have built a paradise.  
I conquered the whole world like Alexander,  
I lived to the age of Noah.  
I was Haidar's sword like lightning,  
Oh, I became a voice in the whole world like Rustam.  
O Jesus, I ascended to heaven again,  
Oh I was as fair as Noshiravon.  
Oh, I had a world of wealth like Korun,  
YoAshobiRasdek I built an iron fortress.*

In order to understand the qualities of the people described in the verses of Yusuf Khas Hajib, the reader Shaddad Ad's hope from heaven, Khisrav's cunning, Alexander's rule of the world, Noah's flood and his life of a thousand years, the story of Ali's sword, Christ Jesus having a miracle of resurrection, the righteousness of Noshiravon, the extinction of Karun to the world of wealth, the events associated with the construction of the iron city of Ashobi Ras. After all, the lexical meaning of "talmeh" is "to look out of the corner of the eye", which requires remembering the famous events to which it refers. Yusuf Khas Hajib skillfully uses the events related to the names of historical figures and prophets, using Arabic words as talmeh in the verses quoted.

Talmeh was used in each verse of the byte. In order to understand the life event that is the basis for the image in the first verse, the reader must be familiar with the information given in Alisher

Navoi's "Historical Property of the Ajam". Why does the poet liken himself to Khisrav or the Roman emperor? In fact, the incident involving these individuals has nothing to do with the poet. By pointing to these people, Yusuf Khas Hajib is trying to convey his ideological goal to the ruler, that is, to remind him that life is temporary and the world is not eternal.

In the second byte, Shaddod's paradise-building event is chosen as a life event. At this point, according to the art of talmeh, the reader must be aware of the events related to Shaddod and Ad in order to remember that Shaddad and Ad want to create a paradise for themselves. Alexander, quoted in the third verse, is well acquainted with the reader. He is the protagonist of Navoi's work. He is a warrior who has conquered the whole world. The writer calls people to awareness by pointing out that Alexander left this world empty-handed. Noah's story is that he looks at the flood and feels as if he has experienced it. But life is fleeting, yet it will not be fulfilled. Youth reminds us that old age has come and death is knocking at the door. In the following verses, it is useless for Rustam to make a fuss in the world, to flee to the sky like Jesus, to be just like Noshiravan, to have an innumerable fortune like Karun, and to build an iron fortress to protect him. Life is not given to man forever. That was what Yusuf Khas Hajib meant. Yusuf Khas Hajib, who can deeply feel that man is a guest in this world, considers life, the fact that man lives in life, in a word, to come and live in this world as a moment. He likens life to a caravanserai where people come and stay overnight. Man is a guest in this world. Comes, goes. No matter how he lives, he goes from house to house, from house to house, that is, the world is not eternal, the poet says.

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