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<https://doi.org/10.47526/2023-3/2664-0686.02>G.S. KOSSYMOVA<sup>1</sup> , K.S. TELGOZHAeva<sup>2</sup>  

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## THE NATURE OF LINGUISTIC UNITS IN THE CONCEPT OF “HUMAN-WORLD-TIME” IN M. KASHKARI'S WORK “DIVANI LUGAT-IT-TURK”

**Abstract.** The concept of “Human-World-Time” is a trinity that informs about the knowledge, existence, lifestyle, national character, civilization and culture, language, religion, and linguistic richness of the entire humanity. Recognition of this trinity through historical records and the study of language history based on the written literature of the Middle Ages contributes to the recognition of lexical, semantic, pragmatic and paradigmatic relations of the language. The article deals with the peculiarity of the Turkic worldview through the linguistic analysis of the nature of linguo-cognitive units in the concept of “Human-World-Time” in M. Kashkari's work “Divani Lugat-it-Turk”. During the research, an overview of the history of the study of Kashkari's works in Kazakh linguistics was made. The main novelty of the research is that the concepts of “Human-World-Time” in the general human knowledge are considered as a trinity for the first time. Although the concept of “Man-World” is widely considered in world linguistics, it is one of the new topics not studied in Kazakh linguistics. Therefore, taking time as a force connecting the world and man, the linguistic units representing the relationship “Human-World-Time” were described in the article. In order to recognize the nation through the frequency of use of the concepts of “Man-World-Time” in the Turkic worldview, examples are given in the form of a table, and an index of human values in the Turkic worldview is presented. The examples are taken from M. Kashkari's “Divani lugat-it-Turk” section titled proverbs and wisdom. It is clearly proven that it is possible to recognize the advanced model of the Turkic worldview and civilization only from this section.

**Key words:** The concept of “Human-World-Time”, Turkic worldview, pragmatics, national identity, spiritual values.

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**М. Қашқаридің «Дивани луғат-ит-турк» еңбегіндегі  
«Адам-Әлем-Уақыт» ұғымындағы лингвотанымдық бірліктердің сипаты**

**Аңдатпа.** «Адам-Әлем-Уақыт» ұғымы – жалпыадамзаттың таным-түсінігі, болмысы, тұрмыс-тіршілігі, ұлттық сипаты, өркениеті мен мәдениеті, ділі, діні, тілдік байлығынан хабар беретін үштік. Осы үштікті тарихи жазбалар арқылы тану және тіл тарихын орта ғасырдың жазба әдебиеттері негізінде зерттеу тілдің лексикалық, семантикалық, прагматикалық, парадигмалық қатынастарын тануға ықпал етеді. Мақалада М. Қашқаридің «Дивани луғат-ит-турк» еңбегіндегі «Адам-Әлем-Уақыт» ұғымындағы лингвотанымдық бірліктердің сипатын лингвистикалық талдау арқылы түркілік дүниетанымның ерекшелігі талданған. Зерттеу барысында Қашқари еңбегінің қазақ тіл білімінде зерттелу тарихына шолу жасалды. Зерттеудің басты жаңалығы жалпы адамзат танымындағы «Адам-Әлем-Уақыт» ұғымдары алғаш рет үштік ретінде қарастырылуында. Әлемдік лингвистикада «Адам-Әлем» ұғымы кеңінен қарастырылғанымен қазақ тіл білімінде зерттелмеген тың тақырыптардың бірі. Сондықтан да мақалада уақыт әлем мен адамды байланыстырып отырған күш ретінде алына отырып, «Адам-Әлем-Уақыт» қатынасын білдіретін лингвистикалық бірліктер сипатталды. Түркілік дүниетанымдағы «Адам-Әлем-Уақыт» ұғымдарының қолданыс жиілігі арқылы ұлтты тану үшін мысалдар кесте түрінде беріліп, түркі дүниетанымындағы адами құндылықтар көрсеткіші ұсынылды.

**Кілт сөздер:** «Адам-Әлем-Уақыт» концептісі, түркілік дүниетаным, прагматика, ұлттық болмыс, рухани құндылықтар.

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**Характер лингвокультурологических единиц в концепте «Человек-Мир-Время»  
в труде М. Кашкари «Дивани луғат-ит-турк»**

**Аннотация.** Концепция «Человек-Мир-Время» – это триединство, которое информирует о знаниях, существовании, образе жизни, национальном характере, цивилизации и культуре, языке и языковым богатстве всего человечества. Признание этой троицы с помощью исторической записей и изучение истории языка на основе письменной литературы Средневековья способствует признанию лексических, семантических, прагматических и парадигматических связей языка. В статье рассматривается особенность тюрского мировоззрения через лингвистический анализ природы лингвокогнитивных единиц в концепте «Человек-Мир-Время». В ходе исследования был сделан образ истории изучения трудов Кашкари в казахском языкознании. Главная новизна исследования заключается в том, что концепция «Человек-Мир-Время» в общечеловеческом понятии впервые рассматриваются как триединство. Хотя понятия «Человек-Мир» широко рассматриваются в мировой лингвистике, это одно из новых тем, не изученных в казахской лингвистике. Поэтому, рассматривая время как силу, связывающую мир и человек, в статье были описаны языковые единицы, представляющие отношения «Человек-Мир-Время». Для того чтобы распознать особенность нации по частоте употребления понятий Человек-Мир-Время в тюрском мировоззрении примеры дано в виде таблицы, а также представлен индекс общечеловеческих ценностей в тюрском мировоззрении. Примеры взяты из книги М.

Кашкари «Дивани лугат-ит-тюрк» раздел «Пословицы о мудрости». Доказано, что только из этого раздела можно распознать передовую модель тюркского мировоззрения и цивилизации.

**Ключевые слова:** концепт Человек-Мир-Время, тюркское мировоззрение, прагматика, национальное существо, духовные богатства.

### Introduction

The fact that the science of linguistics turns its research direction to axiological issues such as pedagogy and social sciences requires consideration of new research and steps. It is known that the purpose of studying the history of the language on the basis of written archives, evaluating the indelible work of the authors of the written archives as the main foundation of the success of our linguistics today, and thus revealing the stages of development of the Kazakh written language and general linguistic knowledge, connecting it with Turkic studies in the middle ages, is one of the main tasks of Turkic studies and modern Kazakh linguistics. From this, there is a need to study the history of Turkic dictionaries, to show the foundations of their formation. Based on this relevance, with the help of linguistic units that describe the concept of “Human-World-Time” in M. Kashkari's work, we aimed to consider the uniqueness and spiritual richness of the Turkic language. To study of M. Kashkari's dictionary “Diwani Lugat-it-Turk”, which tells about Turkic history, mentality and language, national identity, is the main task of all Turkic people, including linguists. In Kazakh science M.M. Kossybayev in his dissertation work recognized M. Kashkari as a pan-Turkic historical and linguistic person who laid the foundation for the science of Turkology and literature of the Turkic peoples, history and fate, geography and mythology, customs and way of life leaving an encyclopedic work that widely studied the development of society, features of the period, socio-cultural situation, and political structures [1, p. 6]. That is, the work of M. Kashkari is the main tool used to recognize the Turkic language, including the Kazakh language. Therefore, in modern linguistics, where man and his language are considered as a phenomenon that cannot be studied separately, the work of M. Kashkari as a valuable relic plays a particularly important role in comparative, historical and comparative research. It should be noted that such works aimed at learning and studying the Turkic world developed at a special pace after the independence of Kazakhstan. In other words, independence led to a new step in the Turkic worldview.

B.N. Saduov wrote a Ph.D. thesis on the topic “The problem of “Human-world” relationship in the legacy of M. Kashkari” in the field of philosophical science on the relationship of M. Kashkari” in Kazakh science [2]. In his work, the author focuses on the problem of the relationship “Human-world” in general philosophy, on the problem of the relationship “Human-world” in the legacy of M. Kashkari on pages 69–84. He drew attention to the importance of the Turkic national mentality, studied that thinking, words, language are the main means of communication “Human-World” on those pages. The problems of the system of thinking, speech, language in M. Kashkari's worldview were considered in comparison with the thoughts of such famous personalities of the Turkic world as Balasagun, A. Iugineki, Maiqy bi, A. Kunanbayev. And we, in our turn, for the first time in Kazakh linguistics consider the nature of linguistic units in the concept of “Human-World-Time” in the dictionary of M. Kashgari “Divani-Lugat-it-Turk”. To do this, we take as a basis the textbook “Divani-Lugat-it-Turk” by H.Zh. Suyunshaliyev, one of the first translations of the dictionary “Divani-Lugat-it-Turk” into the Kazakh language. Based on the translation text given in this manual, we presented in the form of a table the nature of linguistic units in the concept of “Human-world-time” and made statistical, pragmatic, lexical analyses of them. In the Kazakh science, the study of the work of M. Kashkari began at the beginning of the twentieth century with H. Dosmukhamedov [3], but about 50 years later it was considered as one of the first in the work of H. Suyunshaliyev [4]. And the scientist A. Egeubay was the person who

made a full translation version in the Kazakh language [5]. This work can be attributed to the main ones in the field of language expression. In Kazakh linguistics, there are several dissertation works that examined verbs, proverbs, appendices, general linguistic problems of the dictionary “Divani-Lugat-it-Turk”. Also, the heritage of Kashkari as a means of representing the Turkic world is one of the most relevant topics in Kazakh philosophy.

Generally, the factor that influenced on the revival of researching works based on M. Kashkari’s writings was the publication of the journal ‘Soviet Turkology’ focused on the study of the Turkic world and the events specially dedicated to the 900th anniversary of M. Kashkari’s birth. Soviet Turkologists wrote several scientific works on the basis of this event and clarified the relevance of the research. The study of the Kashkari dictionary in Kazakh science became more active after getting the independence. According to our assumption, the basic reason for this is that M. Kashkari did not reveal the nationality ‘Kazakh’ as a branch of the Turkic tribe in his works. Let's quote the passage in full in order to make our point clear. “I found out the properties and secrets of Turkic, Turkmen, Oghuz, Shygyly, Yagma, Kyrgyz words and used them” [5, p. 35].

The scientist Muhitinov in his research emphasizes the lack of consistency in the Kazakh title of Kashkari's work “Divani-Lugat-it-Turk” and proposes the name “Divani-Lugat-it-Turk” based on the version written in Arabic characters and considers this name to be correct [6, p. 35].

Taking into account Suinshialiyev's opinion that “Divani” is a comparative study of Turkic languages and also the first philological study, in which Turkic languages entered the scientific system for the first time” [7, p. 4], if we study the nature of linguo-cognitive units in this philological study lexically, pragmatically, statistically, comparatively, we broadly understand the nature of linguistic units in the concept of “Human-World-Time” and the Turkic character, including the national language of the Kazakh nation.

### **Research methods**

The interrelationships of the concepts the Man-Time-World in M. Kashkari's writings were revealed through linguistic analysis, and the characteristics of the national worldview were examined using the historical-comparative method.

The linguocognitive units that describe the concepts Man-Time-World were simultaneously carried out by a quantitative and qualitative investigation. The findings were presented in the form of tables and diagrams.

### **Analysis and results**

Before considering the nature of the linguo-cognitive units of the concepts of “Human-World-Time” in M. Kashkari's heritage, it is necessary to focus on the process of consideration of the problem of “Human-World-Time” in the history of philosophical thought in general. Such an approach contributes to better presentation of the character, history, and even essence of the problem posed in the intellectual history of human beings at each stage. In any era, human beings try to reveal the secrets of the world, taking into account that they are dependent on their environment and the time given by the creator in the course of expressing themselves. But there are many unsolved questions, because time, people's attitude towards the world, even the requirements of the times have changed, and people do not notice how the things that they recognize as being within their competence have changed. For example, it can be attributed to the rapid passage of time in the 21st century, the complexity of raising children, the need to be strong, and the loss of spiritual values. That is why the comprehensive study of the relationship between the concepts of “Human-World-Time” has a special place in the education of today's generation.

The concept of “Human-World-Time” refers to the interrelationship between human beings, the world they live in, and the flow of time. It is a philosophical and existential thought that seeks to understand the nature of our being and our relationship with the world and time. Human represents human, and in this sense he is seen as an individual who exists in the world, interacts with it, and

seeks to understand it. Human is recognized not as an isolated being, but as part of a larger system that includes other people, animals, plants, and the environment. Therefore, special attention is being paid to the problem of “all-round mature person” everywhere. First, let's pay attention to the linguocognitive nature of the concept of “Human”. The most important thing for any society is the principle of “Being human”. For example, if A. Kunanbayev teaches a child to be worthy of the name “Human” through his poems and wise words, M. Kashkari’s “sayings and thoughts” is written based on the principle of “Being human”. Therefore, we considered the nature of the concept of “man” in the Turkic worldview only in this section. Although this work was written in the 9th century, it is among the testaments that have not lost their relevance to this day. That is, they consider “Being human” as the main duty of humanity. And what is included in this principle of “Being human”?

Being human is based on spiritual values such as education, morality, love, kindness, hard work, intelligence. For example, in the Kazakh worldview, the words “person” and “human being” are included in the semantic ranks of the word “human”. And now, if we pay attention to the nature of the linguistic usage of these words: *he became human, he is human, he is like a human, he is a human being, he has become a human being, he is a very important person, he has become a very important person, he showed human weaknesses, he imagined himself as an important, big person; he put himself above others*, etc. Who is human, a human being, a person here? From the structural nature of phrases, we understand that human is one with high spiritual wealth and a unique personality, and if we know that a human being is one who has made some kind of mistakes, then we can understand from the word “person” that he is one who has become arrogant and has begun to forget his human qualities. That is, on the way to become human, every person faces great trials and milestones. It can be seen from the pragmatic attitude of word combinations that you should not lose human ability in forming your personal identity. Even Kazakhs, when a guest comes to their house, say *kisi keldi* “the guest has come” and welcome him with great enthusiasm, because the personality of the person who comes as a guest is dominant and the guest is shy before he arrives, and the host is shy after the guest arrives. As the owner of the house is a guest, he tries to please him, serves the guest according to his requirements and tastes, and considers it his main duty to please him. Therefore, in the legacy of M. Kashkari, there are several tips on how to properly care for guests. We presented them in the form of a table and named it “Hospitality as a Mirror of Humanity” and wanted to show that hospitality and national identity lie behind hospitality. We will also show the importance of the words “person” and “guest” (Table 1).

**Table 1 – “The mirror of humanity is hospitality”**

№ 1	In Kazakh 2	Original 3
1\183	Erler o'tti qonaqty qy't dep ug'ar. Qaldy jauyz ko'len'kesin ko'rip yuin jyg'ar.	Барды әрен қонұқ көруб құтқа сақар Қалды йавұз ұйұқ көруб әвни йықар
2\184.	Jalg'an qonag`ynyn' juzine urlana qarar. Bergen asyn paqyrdyn' basyna urar.	Үтрүк ұтұн оғрылайұ йүзгә бақар Әлкін ташыб бәрмүш ашығ башқа қақар
3\199	Kelse qonaq tusirip al, Tynys alsyn onyn' arygany, Arpa men saban berip ku't. Bolsyn aty toq.	Кәлсә ұма түшүргілі. Тынсын аның арұқлұқ. Арпа, саман йағұтғыл. Бұлсын аты йарұқлұқ.
4\200	Kelgen bolsa sag'an qonaq Beresting tagy azyq 'qonaq asy' Qargap ketpesin adamdar Siapat ko'rmei qonaq jai.	Қолса қалы оғрабан. Бергіл тақы азұқлық Қарғыш қылуғ ұмалар Йүндшығ көруб қонұқлық.

Continuation of Table 4

1	2	3
5\206	Ko'k ko'ileing o'zinge Da'mdi asyng basqaga Ku't qonaqty qadirle Dangqyngdy shygarsyn alysqa	Көркүлүг тонүг өзүңгә, Татлығ ащы аздынка Тұтғыл қонұқ ағырлығ Йаздсүн дшавың бүздүнқа
6\172	Jarly g'arip kelse, u'ingnen quma Asqa toigyz kutip al, uzaq tutpa.	Кәлсә қалы йарлығ болыб йүндшығ ұмы, Кәлдүр анық болмыш ашығ тұтма ұма. [4.28-35p.].

M. Kashkari begins his poem in the section “Proverbs and Wisdom” by saying that the beginning of humanity is to teach others what you have learned (Table 2).

**Table 2 – Proverbs about education and learning**

№	In Kazakh	Original
1\166	U'lysu'ngda U'ly dana bolsang bilimingdi elge jai.	Бойда ұлұғ білгә болыб білгің үлә.
2\173	U'lym ugit aqylymdy tyngda, bilimsizdiki aulaq ketir.	Оғлұм өгүт алғыл біліксізлік кәтәр
3\174	Bulik ko'p bolsa, biliging keter.	Бұлғақ өгүш болса қашан білігің йитәр
4\176	Ony bilikti kisi ko'rse, so'zge biter.	Көрсе аны білгә кіші сөзгә бүтәр.
5.6\182\196	Bilimdi erding so'zinen alar u'git.	Білгә әрән савларын алғыл өгүт
8\186	Bilimdi alam ne qylsyn du'nie jinap.	Біліг әрі йағұсын нәлік сәвәр
9\212	Bilimdi erdi bilip onyng songyna er.	Білгә әріг бұлыб сән баққыл аның табарұ
10\213	Uiren onyng biligin kunde og'an qarap jur, Qyzmet qyl tabyn, ta'ka'pparlyqtan aulaq bol.	Өгрән аның білігін күндә аңар барұ Қотқылыққын тапынғыл қоздғыл күвәз нарұ
11\215	Izgi bekter bilimi taudai.	Әрдәм бәгі біліг тағ
12\216	Bolmag'an narsege shattanba. Bilimdiler ony u'natpas.	Бұлмадұқ нәңгә сәвінмәң Білгәләр аны йірәр
13\223	Bilgir erdi qadir tu't, so'zin tyngda.	Білгә әріг әздгү тұтұб сөзін әшіт [4, p. 29–36].

As we have noticed, he used the words “erudition-knowledge\mind” 13 times in the poem, warning to learn and pay attention to knowledge. That is, the frequent use of the word “bilge” indicates that the foundation of humanity, the source of remaining a nation, is education. He even compares an educated person with the actions of a crow and a raven, clearly showing the role of an educated person in society. *Qarga (bolashaq) qalin bilse, murnymen muz sogar*, (If the crow knows his ability, it will break the ice with its beak), *angshy tuzaq quryp tygylsa, qarga jemdi bagar*, (if the hunter hides by setting a trap, the crow will guard the bait), *o'lekse o'lse quzgyn byik aspannan qular*, (the raven will fall from the high sky to the ground, when it sees a corpse). *Bilimdi kisi bergen aqyldy tez ugar*. (An educated person takes the advice quickly) [4, p. 52]. We can clearly say that the promotion of education is a long-standing trend in the Turkic worldview. For example, the name of ‘bilge’, the head of the Turkic Khaganate, can prove this.

Another oft-discussed hallmark of M. Kashkari's heritage is the avoidance of worldliness. Table 3 presents clearly the examples found in the song so called ‘miserliness’. In the song, the

words “possession-wealth-property” are used in the concepts of “goods, things”, and the “world” that surrounds us is represented by the words “Alem” and “Azdun”.

In the song, he convinces listeners and readers to simplicity by repeating over and over that a person does not live forever in this light world that his wealth will be left behind, and first of all, not forgetting humanity can be preserved only when one avoids miserliness.

**Table 3 – Miserliness**

№	In Kazakh	Original
1\185	Maqtanba ko’ptigine aigyr, atanynga Altyn, kumis, jibek buiymynga.	Сәвінмәгіл йонд үгіт аздғыр атан. Алтын, күмүш бұлнабан аға тавар
2\186	Jauyng bolar adamzat artyq buiym. Bilimdi adam he qylsyn dunie jiyp, Jigan mulking su bop agar saqtan, Qoldyng kiri sekildi jusa keter..	Йағы әрүр йалнұқын нәңі тавар, Біліг әрі йағұсын нәлік сәвәр Тавар йығыб сув ақын інді сақын Қорым кірі іздісін қолды
3\192	Dunie mulik erlerding peilin alady Dunie korse esterinen tanyp qalady.	Арән қамұғ артады нәңләр үздү. Тавар көрүб ұслайу әскә дшоқар
4\193	Narselerin tutar bekitip, Sarangdyqtan jylaidi altyn jiyp.	Нәрселерін тұтар бәкләйү өзі йәмәс, Саранлықын йығлайу алтүн йығар
5\194	Jaqn-jaranyng kormesten narsesin kuzater, Tuystaryna it siaqty qyngyr qarar.	Йақын йағық көрмәздіб нәңні көздүр Қаздаш таба ыт кібі қыңру бақар.
6\195	Dunie ushin tangirinde eske almas, Tuystary men uldarynda shynymenen buyndyrar	Тавар үдшүн тәңрі өздләмәздіб. Ұйа қадаш оғлыны дшында боғар
7\209	Dunie bitip, basynga baq qonsa, esing shygyp qutyрма.	Нәң күб бұлүб күбәзлік қылныб адын йана құтырма [4, pp. 30–38].
8	Adamdarga daulet pen dangq dushpan bopty desedi Bundai jaudan bilimdi adam jragyraq osedi.	

The qualities that preserve human nature and country are clearly shown in proverbs and poems. They are the main foundation of the system of human values that will never disappear from the stage of history. The fourth table shows the system of human values.

**Table 4 – Human values**

№	Meaning	In Kazakh	Original
1	2	3	4
1\168	Calling for vigilance, heroism, protection of the country, the desire for courage and freedom.	Jau jagynga jiti qara, qanjaryng tursyn qairauly. Dushpanyng sagan qarsy kelse, ogan kush jiyp qairat qyl.  224. Az goi dep jauyngdy ozing qary qalma, Eskerusiz ony (jauy)qaldyrsang ol elinge qauip tondirer.	168. Йағың таба тітрү бақыб бүгдәң билә Оғраб қалы кәлсә саңа қаршы сүлә.  224.Кідшік болүб йағыны йәргү әмәс, Әздгәрмәздіб қоздса аны әлні құнар
2\171 201	Today, one of the leadership qualities that is relevant is emotional control of an opponent or another person, that is, calling for emotional intelligence or patience.	171. Kulse bireu sagan kukisining syryn angar. Baqylap angar, ashu shqyrma, oganda kul. 201. Kulse kisi juzinge Korset ogan jyly shyrai juz.	171.Күлсә кіші атма аңар өртәр күлә Баққыл аңар әздгүлүгүн ағзын күлә. 201.Күлсә кіші йүзінә Көрлүг йүзін көрүңгіл

Continuation of Table 4

1	2	3	4
3\174	Learn not to lie, be careful with your words.	174.Jangsaq soz kop aitqannyng tamagy keber. 201.Aulaq usta opasyz tilingdi. Jaqsy sozge uivr bol.	174.Йаңшақ тәлім сайраб оны тамғақ қатар. 201.Йавлақ күздәз тилүннү, әздгү савығ тиләнгил
4\198	Brotherhood. A hand that knows how to take, knows how to give is generosity.	198.Qoshtasang tугan agaiyndy, Qylarsyng ogan jaqsylysq. Tartu alsang olardan, Azirle buiym qaita qylar syilyqqa. 221. Ulyq bolsang sen ozgege izgilik qyl, bolsang kishik be kzada jaqsy ulan bol.	198. Қошны қонұм ағышқа Қылғыл аңар ағырлық. Артұт алыб анынғыл Әздгү тавар оғұрлық 221. Ұлұғлүкүғ болса сән әздгү қылын, Болғыл кішіг бәглр қатын йаһшы ұлан.
5\196 197	Intelligence. Depth of thought.	196. Aqyldy sozdi angar, boiynga singir. 197. Aqyldy adam takappar bolmas, aqylsyzdy maqtasa ol esinen jangylar. 220. Kimning kongili kedei, sorly bolsa, kushpen ony toq ta, bai da qyla almaisyng.	196. Әздгү совы әздүләсә өзгә сінәр. 197. Әрдәм тилә өгрәнүбән болма күвәз, Әрдәмсізін өгүнсә әңмәгүзде әңәр. 220. көңүл кімің болса йок дшығай, Қылса күдшүн болмас аны тоқ бай.
6\203 204	Tolerance	203.Tusse basing baqytsyzdyq, tozimdi bol, otip keter dep. Tagdyr isin bilip jur, angdysa ogan qarsy tur. 204 Jogalgan narsenge onsha qaigyрма, Az gana ogan okinersing.	203. Кәлсі қалы қатұғлық әртәр тәйү сүрінгил. Әздлэк ұшын біліб тұр. Андша аңар тирәнгил. 204.Бармыш нәңіг сақынма, азрак аңар өкүнгил.
7\213	A call for avoiding arrogance	Qyzmet qyl tabyn, takapparlyqtan aulaq bol.	Қотқылықын тапынғыл қоздғыл күвәз нарұ
8\204	Gratitude	Tabysqa suinersing, biraq aqyryn ogan suisingeising.	Бұлмыш нәңіг сәвәрсән, акрын аңар сәвингил.
9\214	Avoiding jealousy	Alyp ketti tarymdy qaldyrmastan, Tyshqan men alpauyt. Tygyp nege saqtadyng, Amdi ony qysyrgan.	Әлтіб тарығ қозмады, Сыдшыған тақы сықырқан, Кізләб нәлүк күтәрсән, Әмді аны қысырқан.
10\	Vigilance	Asygys isteseng ising shala, asygys shaqqan (jaqqan) otyng shala.	Тәгмә івәт ышқа «ашқа! Көрүб тұрғыл ала, Дшақмақ дшақыб івсә қалы ұздынұр йұла [4. 52 p.].

Analyzing the spiritual values in the Turkic worldview of M.Kashkari's heritage with specific examples, we are going to present in the first figure the percentage of the important value system as follows.



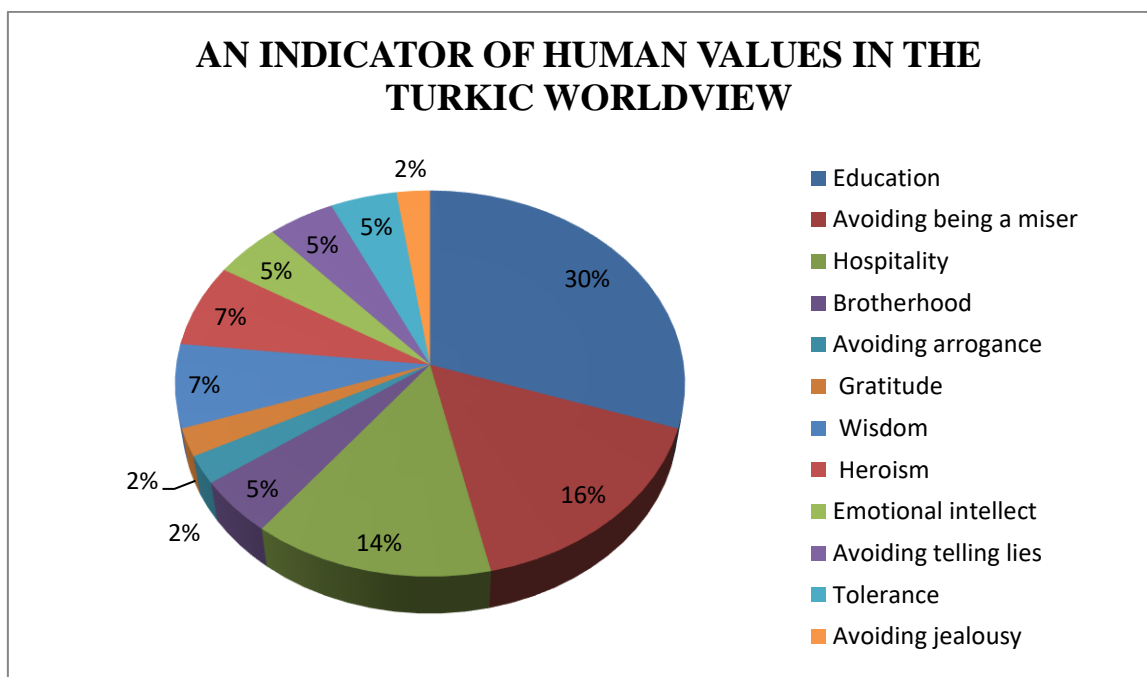


Figure 1 – The percentage of the value system

From the given indicator, we can see that education has taken the first place. Therefore, the source of being a human being is not interested in knowledge and wealth, but treating the guest as a blessing and welcoming them properly is the beginning of education. Undoubtedly, the rest of the values are developed through these. And on the basis of these spiritual values, thought takes a significant place as the main pillar, thought matures through knowledge, is observed through speech, manifests the concept of “Human-World-Time”. Through the analyzed examples, we note that the manifestation of the principle “human is world”, “world is human” proposed by V.A. Vedinyapina is also presented in M. Kashkari’s work [7]. The world refers to the physical and natural environment that surrounds us. This is the environment in which a person lives and communicates with other beings, where he feels an unknown external force. The world is not just a collection of objects, it is a living system that includes ecosystems, climate and natural resources. From the studied work, we can see that the view of the world of the ancient Turks was in harmony with nature. It is evidenced by linguistic units in our language such as Mother Earth, Father of water Suleiman, Bubi Batima Pirim, *ai tolganda* (when the moon is full), *kun engkeip batqanda* (when the sun is bent), *tang arailap atqanda* (when the sun rises brightly), *eleng – alangda* (when the dawn breaks), *Ko’kbo’ri*, *Umai Ana*, *tamyryn terenge jaidy* (spreads its roots deep), *jelmen jarysyp* (competes with the wind), *jeldei esip* (blows like the wind). Even in our mythology about the structure of space can be noted the following: under seven layers of Earth, there are seven layers of Earth, where there is Koktobe, and Aspen grows in Koktobe. There are also lines found that it supports Kokkumbez (the sky). That is, he believed in the primacy of the mystical power of the world around him. At the same time, the concept of “giant Baiterek” is a priority in the Turkic understanding of the world. Baiterek symbolizes the close connection between the Earth and the sky. That is why in our language they call the family Baiterek, say “fruitful tree”, or make the first bed of a child out of wood, call it “cradle” and describe the connection between the two worlds as “from the cradle of Tree to the cradle of Earth”. Because the tree grows freely on the surface of the earth, but the lower world gets all its nutrients from the soil. That’s why our ancestors used to say that “*tamyryn terenge jaiydy, o’sti-o’ndi*” “he spread its roots deep, he grew up and has children”. For Turkic knowledge, the Sun and its light are another special nature of the Universe. The sun not

only warms the surface of the earth, but also warms the human heart. For this purpose, he added 'Nur' to the names of his sons and daughters, Kunsulu, Kunekey, to show the hearts of their virtues and humanity, politeness and sincerity. The concept of light is used simultaneously with the concept of light. The name Saule is given only to girls. And light is a linguistic unit in a broad sense common to both boys and girls.

The song of proverbs and wisdom says, *Tasqyn su tasty jarip, taudy o'ter, Nu o'simdik tez jetilip, tizginge jeter* "Flood water breaks the stone and passes the mountain, the plant quickly matures and reaches the knee" – the beginning of the world from the mystical power testifies to the close connection between man and the world. Things in the world and in the human mind do not happen by chance, or even suddenly, there are reasons that contribute to its occurrence. Such a mystical force is well described by the power of water.

*Bilimdi adam ne qylsyn dunie juyn. An educated person doesn't chase wealth*

*Jigan mulking su bop agar saqtan, Make sure your wealth flows away like water.*

*Qoldyng kirri sekildi jusa keter. It can be washed off like hand dirt.*

*Ko'zim jasy su bop agar, I'm shedding tears like water,*

*Tanyp, bilip duniening azabyn tygel uqтым. I recognized and felt all the pain of the world.*

*Azapsyz tu'ragy joq mu'nda tamu'q. There is no place without suffering.*

*Izgilikti ko'rmesten adam keter, A person leaves without seeing virtue,*

*Tugan adam eshqashan qalmaidy ma'ngi, Born never stays forever,*

*Tek qana Kun men juldyzy aleming qaita tuar. Only the Sun and stars of the world are reborn*

[4, p. 63].

From these verses we understand that M. Kashkari warned that a person should be responsible for his actions, words, and thoughts, that there is no charity in this life, only good deeds have priority. And we notice that water has great power again. Now, describing the actions of people along with animals shows the close relationship between human and the environment.

*Qarshyga alyp, juirikke minip arqar jeter, aular kyik tuigyn salyp tulki tutar. Mendegi syinish sho'bi, ko'ngilimdi ashar, tuys ko'rip saraiymdy ony jumbaq eter.* (He takes a deer and rides on a horse, and hunters catch a fox with a deer's hoof. The grass of joy in me, opens my heart, makes my palace a paradise when I see relatives.) And the transmission of these commandments through poetry contributes to the rapid spread of word of mouth, has a special power in influencing the mind and consciousness, and contributes well to the development of the thinking system.<sup>190</sup> *Qut, baq berse Qudaiym qu'lynyng qolyna* (if God blesses, gives luck and happiness to his servant), 195. *Dunie ushin tangirinde eske almas* (He will not remember his Creator but his possession) [4, p. 54], these lines show that there is an unknown force that connects man and the world, that is, God, God's influence is great, and it is God who brings happiness and wealth into one's hand, and a person becomes presumptuous and forgets Him, and even destroys his loved ones. He also warns that when he passes away, his possession will be left with someone else. Thus, by explaining, depicting and understanding the world, it informs the way of thinking of the Turkic people. All this said is the principle of the family school, borrowed from folk knowledge. The great power that governs the way of thinking, the national worldview, the world understanding of this mentioned people is Time.

The third element in the equation "Human-World-Time" is Time. Time describes the passage of life and how it affects our existence in the world. Time is a constant force that shapes our experience and perception of the world. Time makes people have a direct impact on our relationships with other people and living beings. In the modern age of information, the strengthening of kinship relations of people directly depends on time. In the age of globalization, 80% of all human work is done by advanced technologies, which in turn indicates the priority of human capabilities and services. However, having such an opportunity, a person began to lose sight of his natural capabilities, such as his way of thinking, spiritual being, physical magnitude, socio-political influence, and human relations. It seems that people today have only one goal. It is money,

wealth. It seems that time passes quickly when we are chasing wealth, instead of sitting next to a child or a relative and educating each other as usual, we spend a lot of time earning money by giving the child to the education of the social network. That's why we don't know if time is going back. M. Kashkari also warns in proverbs and sayings that time does not obey anyone. In this section, we present the concepts related to time and their meaning in Table 5.

**Table 5 – The passage of time**

№	Meaning	In Kazakh	Original
1\165	Not only do birds pass away, but people also do.	Qardai qular u'shyq qangqyldap o'ter. Quzgyndar sairamas, uni biter.	Қордай қуғу анда ұдшыб йұмғын әтәр. Құзғұн йаңан сайраб анын үні бүтәр.
2\185	Everything passes quickly.	Adamnyng kuni men tuni jolaushydai o'te shygar.	Аздун түні күндүзі йәлкін кәдшәр
3\217	If you don't use your time properly, you will lose a lot.	Qystyng qytymyr qysyn jazda oila.. Tun men kunderdi keshseng ailar da o'ter sezdirmei.	Қышқа әтін кәлсә қалы күтлұғ йай. Түн күн кәдшә алқынұр өздләк билә әй. [8.40 б.].

In the song of mourning for a Great Er Tugha, when the time comes, no matter what hero, no matter how strong, he will never avoid death, he shows that all power is a matter of time. *Uaqyt bagyp kuzetti, bildirmei tuzaqqa tusirdi.* Time took care and guarded, it trapped without telling. *Tagdyr/uaqyt kuni taiap tur, adam kushi aryp tur.* The day of destiny is approaching, human strength is running out.

In M. Kashkari's heritage, the following time units are very common. *Sun. Moon, night, day, month, year, red star, star, time, fate, summer, girl, hot sun, sunlight, bright star, running horse, blue sky, pirate star, red horse, lights, sky, morning, and so on.*

M. Kashkari described well that time is related to day, night, stars, i.e. the heavenly world, in the verses of "Nature Poems". In this section:

*Jugirdi juirik at,* Runs the galloping horse,

*Shagyldy qyzyl at. Reflected Red Horse.*

*Kuidirdi quraty ot, Burnt withered fire*

*Shahsyrap odan o'rt.* Scattering fire from it, – he cites these lines of verses. That is, the Red Horse is the planet Mars. The Red Star\ Red Horse is the planet Mars. The second scientific name of Mars is the red planet.

In the work of M. Kashkari, we found several lexical meanings of the word 'sun'.

1. The Sun is a star. 189. Only the Sun and the star are reborn in the world.

2. The Day is a measure of time. 162. The Sun can wrap around the sun.

3. The Sun is life. 190. Day after day, things go up [4, p. 58].

In the examples used by Kashkari, one can clearly see the special respect and appreciation of nature. For example: our faithful friend – the light of The Sun weakened us *Kun nury a'lsiretti bizdi\ Amundshlug azdash yaysadi.* The sun, Water, Mountain, Night and Sun can be clearly seen that were the main human mounds of that period. They especially monitored the success of their affairs for a certain period of time. For example.

34. *We move at night*

*We drink yamar water*

*We drink spring water*

*We set off in the morning* [4, p. 29]. During the night, he moved, drank the water of Yamar when he was thirsty, and at dawn he drank the water of the spring before going on a campaign, as we all know, spring water is the most healing and pure water, that is, it gives the Troops special strength on the campaign. Belief in the success of such a time can also be found in modern Kazakh knowledge. For instance: *Sarsenbining sa'tti kuni (Lucky Wednesday Day)*, *Janga jyldan bastap (from the New Year)*, *qasietti juma kuni (on Holy Friday)*, *tang bozynan (at dawn)*, *jaima shuaq kuni (on a sunny day)*.

In the poem, the argument of winter and summer, showing the advantage of summer and the comfort of the soul, comparing winter and the words that cold winter has its own characteristics, the play ends well from a philosophical point of view.

*Koktem korkine ilanba. Don't fall for the beauty of spring*

*Suga (syienip) taianba Do not rely on water*

*Adiletsiz- zulymdyqqa ainalma Don't become unjust-evil*

*Tilingnen shygar jyly soz. A warm word comes out of your tongue* [4, p. 35].

If we say something good about things, it means that it will be done well. Saduov says about this in his work: “It can be seen that generally at the bottom of the thought true words play a leading role in the world of the Turks throwing away words with a different meaning. As a real scientist, M. Kashkari always understands that people should be given freedom in their choices in life believing as much as possible that the ensemble of words born from sincerity, the search for truth in the world will be stored. He is also confident that the next generation will pick up what is needed, that is, the truth of history, the wheel of history will put everything in its place. This action is the appearance of wisdom in the relationship between “Human and the Universe” [2, p. 83]. That is, language knowledge of a person has priority at any time.

In popular knowledge, there is an equation of a person's age and state of mind with the four seasons of the year. It is also found in Kashkari's works. For example: “In the song of the beguiled man's (beauty), he equates the most successful time of human life with the sunny summer, saying: “He took away my summer (my comfort)”. In the poem “Winter and Summer”, it shows the advantages of summer and the comfort of the soul. All the changes of nature are fully sung. And “*Aldangan adamnyng (arudyng) zary zyrynda ‘alyp ketta (ketirdi ol) mening jazymdy (jaiymdy)*” in the lament of the beguiled man (the beauty), he equates the most successful period of human life with the sunny summer, saying “he took away my summer (my comfort)”.

### Conclusion

In conclusion according to M. Kashkari, man and the world were created by God, the world is subject to time even if it develops without stopping, man is powerless before time, he creates time through the continuous exchange of day and night, what changes nature is time, that man's spiritual success depends only on knowledge, words, and thoughts, that man cannot live without man. The work “Divani Lugat-it-Turk”, which is based on a philosophical basis, is very important in the education of the generation and the nation in any century.

M. Kashkari described at a high level that Turkic people were able to show it in their worldview at the peak of every action and thinking ability, by listing innumerable stars in the bottomless deep celestial world. It can be clearly noted that the wireless communication between the Turks and the former Turks in terms of knowledge. More specifically, we have made sure that the main ideological foundations of the work “Divani Lugat-it-Turk” are hidden from the deep underpinnings of centuries-old Turkic language. From the given examples, we can see that the nomadic people intended to directly influence the thinking system of the general population through the concepts of depicting, presenting, understanding, comparing, and explaining the world. At the same time, we studied the history of the language on the basis of written archives and proved the correctness of evaluating the indelible work of the authors of written archives as the main foundation of the success of our linguistics today. From the results of the analysis, we clearly

understand that the author intended to directly influence the thinking system of the general population. Through these analyses, K.N. Alzhan said: “M. Kashkari’s work is a unique linguistic monument that is valuable as a vivid manifestation of the linguistic and ethnic consciousness of the ancient Turkic people, contributed to the development and perfection of literary and cultural traditions, and created great opportunities for the spiritual self-expression of the people during the era of the Arab caliphate” [8, p. 98]. We were able to clearly show what was said. We believe that the results of the work will make a significant contribution to Kazakh linguistics, considering that the nature of the linguo-cognitive units of the concepts “Human-World-Time” was not considered before in Kazakh linguistics and that the axiological problem was studied on the basis of a historical work. A. Niazgalieva [10], Tokay [11], Üzülmez [12] can be included into the list of scientists researching M. Kashkari’s works in a modern direction.

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