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Research Article

RELIGIOUS ASPECT IN THE WORK “KUTADGU BILIG” BY YUSUF KHOS KHAJIB

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ABSTRACT

This article analyzes “Kutadgu Bilig” by Yusuf Khos Khajib from a religious perspective. Kutadgu Bilig, being the oldest monument of Islamic literature, is considered a didactic poem in the tradition of “mirrors for princes”. It consists primarily of dialogue placed within a framed story. The language of the work is technically called Karakhanid, or Central Turkish. The language spoken in the Orkhon region of Mongolia, dating back to the eighth century, is the same as the language used in Turkic stone inscriptions.

KEYWORDS

Buddhism, culture, religion, renunciation, praise, prince, knowledge, wisdom.

INTRODUCTION

The wisdom presented in Kutadgu Bilig has a predominantly Iranian source, however, there is also a Greek component, according to R. Dankoff. The need to provide the military with money and the common people with justice is found in Islamic literature as advice attributed to Aristotle. Another idea attributed to Aristotle by the Arabs, which is also repeated in Kutadgu Bilig, is that “a

man without reason is like a statue without spirit”. This work clearly shows that the allegorical figures of Justice and Fortune are based on Greek models. Greek wisdom had already been incorporated into Arab adab culture, and Yusuf Hos Khajib was certainly familiar with it.

Main part. According to Otto Alberts, Yusuf Khos Khajib was a student of the great Ibn Sina. Numerous linguists have presented sufficient proof to indicate that this assumption is incorrect. According to R. Dankoff, the training – ethical, political, psychological and theological – that is reflected in the Kutadgu Bilig is the standard, unsophisticated type typical of Adab and the tradition of the mirror for princes. The only doctrine that can be considered at least somewhat philosophical is the difference between the faculties of wisdom (bilig) and intellect (ukus), and in Kutadgu Bilig wisdom is studied by man, and intelligence is considered innate, to illustrate an excerpt from the work “Kutadgu Bilig” is taken below:

Again the king spoke:

“Now tell me this. Is a wise man born thus, or does he learn wisdom as he matures?”

Highly Praised answered:

“Glorious king! There are two names for this virtue: wisdom, and intelligence. Man is born without wisdom and learns it gradually; then, once he has acquired it, all his affairs prosper and he rises to the seat of honor. Intelligence, on the other hand, is not learned; rather, it is mixed into a man's natural humor when God brings him forth. But all the virtues except intelligence are learned, and when they are, then wisdom is attained.” (13, p. 89)

«Ответь и еще на такой мой вопрос:

С рожденья ли мудр человек и умен,

Иль учится мудрости с возрастом он?»

Ответ Огдюльмиша элику

«Элик достославный, — сказал Огдюльмиш, —

Про ум и про знания ответ мой услышь.

Без знаний рожденный, весь век свой учась,

Умом постигает всех сущностей связь.

Рожденный из чрева еще несмышлен,

Одним лишь ученьем возвысится он.

И только уму человека не учат,

Он ум от творца при творенье получит.

А кроме ума человеческий род

Всем доблестям знанием силу дает!» (12, p.95)

Яна бир сўзим бор, уни (хам) айтиб бер.

Инсон она (си) дан доно бўлиб туғиладами,

Еки ёши етилгач ўрганадами?

Угдулмиш жавоб берди: Бахтиёр элик,

Билим, ўқув ва бу санъатлар (ҳақида гапирсам),

(Киши) билимсиз туғилади, низомларни ўрганади,

У билим билгач, сўнг барча (иш)га ярайди.

Онадан туғилувчилар билимсиз туғилади,

Билиб, ўрганиб, сўнг турга чиқади.

Ўқув шуки, инсон уни ўрганмайди,
(Уни) эгам мизожга қўшиб яратади.

Ўқувдан ўзга барча фазилатларни

Киши ўрганади ва сўнг қўли ишга қовушади.
(11, p. 126)

In English, R. Dankoff uses the terms "intelligence" and "wisdom" which accurately convey their meaning. The words "bilim" and "o'quv" are used to mean "knowledge and intelligence" in Uzbek, but "o'quv" is only used as an adjective in modern Uzbek.

A much closer analogue to the teachings of Yusuf Khos Khajib can be found in the work of al-Mawardi: "According to al-Mawardi, intelligence (al-aql) is of two types: innate (garizi) and gained (muktasab)." Innate intelligence distinguishes humans from other animals:

It is out of intellect that all good things proceed, and it is through wisdom that a man achieves greatness. With both together a man ennoble himself and he follows the straight path. What is greater than wisdom? That it is which distinguishes man from beast. (13, p.101)

К достойным деяньям лишь разум влечет,

От знаний — величие, честь и почет.

В двух этих приметах — великая суть,

Они наставляют на истинный путь.

Умом человек отличен от скота,

Что в мире иное — Познанию чета? (12, p. 98)

1809 Кўргин, турли яхшиликлар ўқув-идрокдан келади,

Киши билим туфайли улғаяди, машхур бўлади.

Бу иккаласи туфайли инсон улуг бўлади,

Адолат ва тўғрилик йўлини шу иккаласи тузади.

Ўқув-идрок бунга ухшатиб сўзлади, кўр,

Ўқув-идрокка амал қилсанг, нафи талай, кўр.

Кишини йилқидан билим фарқлади,

Билим билан инсон қўл кўтарди. (11, p. 126)

Theoretical intelligence growth is achievable through experience and training, without any limitations:

The following Turkish proverb has been quoted to illustrate this truth-read it yourself and derive profit therefrom: The more a man learns, the greater he grows in wisdom; but greater learning does not develop the intellect. The faculty of intellect is rather a gift from God. If it enters as part of one's innate disposition, then its signs soon appear, and its possessor eventually gains a thousand goods as his share. (13, p. 88)

Присловие тюркам известно об этом,

Да будет оно тебе добрым советом:

«Ученье тебе много знаний доставит

И лишь разуменья, увы, не прибавит.

Но разум, даруемый божьим веленьем,

Проявится лучше, усилен ученьем!»

И разум, бесспорно, дарован от бога:

От разума милостей мужу премного! (12, р. 90)

Туркча масал бунга ухшатиш учун мос келди,

Уни сен ўқигин ва (ундан) ўзингга манфаат ол:

Киши ўрганади ва билими кўп ортади,

(Лекин) қанча ўрганиб ўқмоқчи бўлмасин, ўқувга муяссар

бўла олмайди.

Ўқув ўрганиш бу худодандир,

У табиатига қўшиб яратилса, белгиси зоқир бўлади.

Ўқув, ҳеч шубҳасиз, худодан атодир,

Агар бўладиган бўлса, кишининг улуши идрок-ўқувдан тегади. (11, р.156)

If the Qur'an was revealed as a warning to those who are "living" (hayy - Q. 36:70), then it means those who are "sensible" ('aql):

The man endowed with intellect is the chief of mankind, for that faculty is the head of the host of virtues. As for the man who lacks intellect – it is better not to call him a 'man,' and certainly not to pay credence to anything he says. (13, р.65)

Разумный над всеми возвысится разом:

Глава многим добрым достоинствам — разум.

Нельзя называть неразумных людьми,

И слов их на веру, смотри, не прими! (12, р. 60)

Ўқув-идрокли киши (бошқа) кишилардан улуғроқдир,

Ўқув-идрок кишилар учун минг санъат-хунарга сабабчи бўлади.

Ўқув-идроксиз кишини киши деб бўлмайди,

У қанча сўзламасин, унга зинҳор ишониш керак эмас. (11, р. 89)

In this passage in the Uzbek language, K. Karimov uses the lexeme ўқув-идрок, which is replaced by the lexeme aql in the modern Uzbek language.

According to the hadith, intellect is “the light in the heart that distinguishes truth from falsehood.” The following saying is found in Kutadgu Bilig:

Intellect is like a lamp in a dark night, while wisdom is light itself that has made you bright. (13, р. 29)

Учение — светоч во мраке ночном,

От светоча знания ты светел челом. (12, р. 30)

Ўқув-идрок зулмат тундаги машъал кабидир,

Билим сенга нур сочган рўшноликдир. (11, р. 45)

While some say intelligence is in the heart, others say it is in the brain:

A rare and precious thing for a man is intellect. Its seat is up high, in the brain – it is just because it is so dear a thing that it resides in the head. (13, p. 36)

Ум — ценность великая, — дан был ответ, —

И дара, желаннее этого, нет!

В мозгу человеческий разум сокрыт,

Всем ценностям быть в голове надлежит. (12, p. 38)

Элиг, билим киши учун жуда қимматли нарсадир.

Ўқув ўрни бош миядадир,

Асл нарса учун ўрни бошдадир. (11, p. 52)

Some linguists believe that Kutadgu Bilig represents "Uyghur" literature, in fact, some call this work "the national epic of the Uyghurs" since Confucian (or Buddhist) doctrines are found in the book. In particular, Saadet Chaghatay has suggested that the figure of Odgurmish, an ascetic and reminiscent of the world, represents Buddhism; and that the debate between Odgurmish and Ogdulmish represented a conflict between Buddhism and Islam, a conflict that occurred both at the political level and at the level of what might be called "subversive asceticism" which somehow threatened the Karakhanid state. The best argument in favor of this hypothesis is that the names of the two opposing figures,

Odgurmish (lit. "The Awakened One") and Ogdulmish (lit. "the Praised One", Ögdülmiş) are translations of the names of Buddha and Muhammad, respectively. Based on this, it can be concluded that Odgurmish symbolizes Buddhism, while Ogdulmish represents Islam. There are several shortcomings in this argumentation, according to R.Dankoff:

1. These allegorical names in Kutadgu Bilig are not meant to reference historical figures. Yusuf Khos Khajib himself tells us what these names mean: "Ogdulmish" means intellect, and "Odgurmish" means "Final End", i.e. consciousness awakened to religious responsibility and directed toward the future of life. If the name "Odgurmish" translates anything, it can only be Ar. Yaqzan, was previously used as an allegorical name for Ibn Sina in his symbolic fable called "The Living Son of Awakening" (Hayy ibn Yaqzan).

2. "Ogdulmish" is not the winner of the debate, in fact, it's quite the opposite. R. Dankoff suggests that Yusuf hos Khajib may not have been able to effectively integrate Buddhist ethics into a work rooted in Islamic knowledge, or that a character embodying the Prophet of Islam should live in such poverty. The dispute between statesman Ogdulmish and ascetic Odgurmish is better understood as an ancient conflict within Islam.

3. Chaghatay believes that although Odgurmish converted to Islam, he represents those people, who secretly practice their former religion, suggesting that ascetics of Islam were not

completely separated from Buddhism during this time.

The doctrine of renunciation of the world is important in Buddhism, Islam, Greek and Iranian cultures, as seen in Arabic Adab literature. The most captivating aspect of the Buddha legend was the king's son leaving his royal position to seek salvation as a religious hero despite being raised in luxury. In its literary form, the legend featured dialogues and debates that presented the contrasting ideals of royalty and religious quest, while also exploring themes common to the mirror-for-princes tradition.

CONCLUSION

Thus, elements of religious ethics are reflected in the work "Kutadgu Bilig" and the conflict between the state leader Ogdulmish and the ascetic Ogdurmish in the second half of "Kutadgu Bilig" is partly modelled on the theme of the ascetic against the prince, popular in Arabic literature, and was based initially on the legend of Buddha.

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