

"Devonu Lug'otit Turk" And common Ideas in "Kutadgu Bilig"

Musfira Munavvarova,

Candidate of Philosophy, NavDPI "National ideal,
foundations of spirituality and legal education"
Associate professor of the department

Abstract. In this article, due to centralized states, the peace and tranquility between the clans and nations established in the country led to the development of mutual relations in all aspects. As a result of the rise of cultural life, the need for a common literary language arose in the country. Mahmud Kashgari, who deeply understood this need for national cohesion, created the work "Devonu lug'otit turk" as a response to it.

Keywords: Mahmud Kashgari, Yusuf Xos Hojib, "Qutadgu bilig", "Devonu lug'otit turk",

Introduction

During the Karakhanid era, a new stage of the history of our national statehood began, "Devonu lug'otit turk" and "Qutadgu bilig" works were created in the Turkish literary language, which became masterpieces of world culture. Literary language standards have come into order. Due to the centralized states, the peace and tranquility between the clans and tribes established in the country led to the development of mutual relations in all aspects.

As a result of the rise of cultural life, the need for a common literary language arose in the country. Mahmud Kashgari, who deeply understood this need for national cohesion, created the work "Devonu lug'otit turk"¹ as a response to it.

Naturally, Mahmud Kashgari, who set himself the goal of "regulating the spoken languages of the tribes" on a thorough basis, did not use the proverbs, songs and prose passages used in the divan only as an example to reveal the possibilities of the language. Otherwise, the scholar could quote these passages without his comments and commentary. Therefore, he conducted research among the people for many years, collected many examples of proverbs and songs, gained a wealth of information about the meanings of them, and used only those that he considered to be of great ideological value in his work.

Literature Review

Independence has always been the highest value for our ancestors. Mahmud Kashgari's book confirms this once again. The concept of independence is fully justified in the proverbs mentioned in the book. This concept is also important because it is interpreted in connection with many universal values and concepts and motivates a person to active positive action. Mahmud Kashgari interprets the proverb "It is better to have a calf's head than to have an ox's foot before it has a calf's head" - "Independence is better than subjugation"². So, the scholar assigned a more relevant and bright social meaning to this saying, which is the product of a literary movement.

«Tulumanutsa, qulunbo'lur,

¹ Mahmud Qoshg'ariy. Devonu lug'otit turk. (sh jild) -Toshkent: Fan, 1960, 1961, 1967.

² Mahmud Qoshg'ariy. Devonu lug'otit turk. 1-jild. -Toshkent: Fan, 1960. - 91 b.

Tulumunutsa, bolunbo'lur»

The one who prepares weapons against the enemy becomes a slave, and the one who forgets to prepare weapons becomes a prisoner. The people of the country, who are not always vigilant to protect their independence, become captives, slaves and dependents. The fact that Kulun (tay) has had a great symbolic meaning in the Turkic peoples for a long time indicates how honorable the concept of independence was for our ancestors. Independence embodies the concepts of honor, pride, and value.

Responsibility for the fate of the homeland has a deep meaning in the literary heritage of our people. For example, Mahmud Kashgari interprets the proverb "A fox will be evil if it hits its own nest"-"A fox will be angry if it looks at its own nest" as follows: "This proverb is spoken against those who harm their people and country"³. In "Devonu lug'otit Turk" there is another proverb that combines the concept of the destiny of man and country with wisdom; "If Japin gets dirty, hand gets dirty"-"If it hurts the wrist, it hurts the country"⁴. After all, the well-being of the country is closely related to the well-being of the people. Only a country whose citizens live comfortably will be materially and spiritually rich and stable.

Not to turn back from the path of the chosen noble goal, the call to understand the importance of independence, the fact that the homeland and human destiny are closely related, to advocate the priority of knowledge and kindness, and to encourage creativity. not lost.

"Wish for goodness in the beginning of the water"-"Do good to the people, even if you throw them under the water, you will see them above the water", "The sign of happiness is knowledge"⁵ - "The sign of happiness is knowledge and intelligence" In proverbs such as "Oppression enters through the door, justice comes out through the hole"⁶, "Ken tone does not open, council does not know" - "Keng tone does not break, council work does not break" ideas have their rightful place in creating a powerful spiritual atmosphere in society and in ensuring and preserving national cohesion"⁷.

It is no coincidence that the majority of folk proverbs encouraging creativity in "Devonu lug'otit turk" are. Enthusiasm, courage, hard work, determination, persistence, and perseverance were the priority in the psyche of our ancestors. "The land is fat, the head is bloody" - "The lip of the diligent is fat, and the head of the frolic is bloody", "The sole is not bent by the wind, the sea is not bent by sadness" - "The mountain is not bent by a rope, the sea is not tied by a boat" - a great work cannot be stopped for an insignificant reason and Proverbs such as "Work does not remain in the field" and "Work does not go without a trace"⁸ are an expression of the creative spirit of our people. The call to creativity is the main idea of the people's values. That is the reason why they are used in different nations with similar meanings.

Research Methodology

So, the idea of national independence does not appear out of nowhere. It is formed and developed in response to the demands of the times, based on the spiritual values created by our ancestors and realizing the historical necessity facing the development of our people and the Motherland. Mahmud Kashgari's work "Devonu lug'otit turk" is of great importance in understanding the deep spiritual roots

³O'sha asar. - 88 b.

⁴Mahmud Qoshg'ariy. Devonu lug'otit turk. 3-jild. -Toshkent: Fan, 1967. - 28 b.

⁵Mahmud Qoshg'ariy. Devonu lug'otit turk. 2-jild.-126 b. 1-jild. -403 b. -Toshkent: Fan, 1961.

⁶O'sha asar. - 25 b.

⁷Mahmud Qoshg'ariy. Devonu lug'otit turk. 3-jild. -Toshkent: Fan, 1967. - 370 b.

⁸Mahmud Qoshg'ariy. Devonu lug'otit turk. 1jild. -Toshkent: Fan, 1960. - 100,126, 403 b.

of the idea of national independence, improving them, and effectively using the masterpieces of our literary heritage.

Another great spiritual monument of the 11th century, Yusuf Khos Hajib's epic "Kutadgu Bilig", is important as a guide to strengthening the spiritual foundations of the state and increasing its power.

Analysis And Results

Science and justice are important moral support of a powerful state. Yusuf Khos Hajib succinctly expressed this idea in the name of his work. "I named the book "Kutadgu bilig" ("Knowledge that brings happiness"), may it bring happiness to the reader, let him apply it"⁹. Therefore, science and justice should not be an imaginary dream but should be settled in the life of the society. That's why the beg deserves a beg:

- "If you walk, you will know if you spill salt" ("If he conducts the right policy, if he follows knowledge in everything"),

- "I don't know what to do today, Kylich and seventy unknown work. ("Wise, knowledgeable begs will lead the people, The ignorant end the matter with the sword». "Anyone who knows is welcome It is the food of the person who hits the ground." (If some of the world's leaders have knowledge, The advantages of (those) people discover the good law(s). they do".¹⁰

These texts express the ideas of justice, rule based on the law, and the need to be spiritually mature and educated for this. In a unique way, the principle of priority of law and knowledge is being promoted in the administration of the country. At the moment, we observe that the reforms implemented in Uzbekistan, in particular, principles such as building a legal state, developing democracy, relying on scientific achievements in management, have deep spiritual roots, and this is an ideal emphasized by our ancestors.

It should be noted separately that the purpose of Yusuf Khos Hajib is not to glorify the personal characteristics or qualities of ruling persons or classes. He focuses on the development of the nation while setting urgent social tasks before the rulers responsible for the development of the state and the country. It advocates the rational idea that the well-being of the country and the people are in fact closely related:

"Laugh a little, laugh now, laugh a little."

Budun asg'y ichre ozun asg'y -ul".

("Don't look at your own profit, look at the people's interest,

Your interest is the interest of the people"¹¹.

"He who can't stand a man is a great man,

Have a good laugh."

(He who does not benefit people is dead,

Give life, do not be dead, (O) brave, famous»¹².

⁹Yusuf Xos Hojib. Qutadg'u bilig. -Toshkent: Fan, 1972. -113 b.

¹⁰O'sha asar. - 99 b.

¹¹Yusuf Xos Hojib. Qutadg'u bilig. -Toshkent: Fan, 1972. -791 b.
2 O'sha asar. -529 b. musta

In "Kutadgu Bilig", no matter what criterion is used to determine human spirituality, the main goal is aimed at the well-being and prosperity of the country. We can also observe our opinion in the interpretation of the concept of grace, which is mentioned several times in each chapter of the work:

"If this edgu ul-ul does it, it will be good for the people,

This asg'y bile budny bulsa tapyg'.

(It is good that if it benefits the people,

If the people find pleasure with this benefit»¹³.

Therefore, Yusuf Khos Hajib does not limit himself to revealing the important aspects of the concept of goodness, but also encourages and encourages goodness. This is an argument that supports the logical connection of the calls of "Kutadgu Bilig" with the idea of independence.

It is known that the prosperity and progress of the people, the country, the homeland cannot be imagined without a perfect person. "Kutadgu Bilig" once again substantiates this social reality. Yusuf Khos Hajib put forward the idea of a perfect person, knowledge is the main content. Therefore, there can be no meaning in obedience without knowledge. All virtues are due to the pleasure of knowledge:

"The house is dark, this person is the night of the night,

The bird makes a path.

("Man is like a dark house filled with darkness,

Learning is a torch that illuminates it»¹⁴.

"Sleep together and work hard,

Don't be afraid of the air, stay alive."

Do all things wisely,

Don't be carried away by lust, keep your heart sharp»¹⁵.

"You need to be refreshed, you know,

Ajun cork will come to you all."

"It is necessary to be shrewd, and to be well versed in the law,

All the beauties of the world come from intelligence».

"You need to be refreshed, you know,

Ajun cork will come to you all."

"It is necessary to be shrewd, and to be well versed in the law,

All the beauties of the world come from intelligence»¹⁶.

"Kumug' edgulikler bilig asg'y-ul, Knowledge together is a parable. ("All virtues are due to the pleasure of knowledge, Because of knowledge, as if the blue path is found»¹⁸.

¹³ O'sha asar. -511 b.

¹⁴ Yusuf Xos Hojib. Kutadgu'ul bilig. -Toshkent: Fan, 1972. -315 b.

¹⁵ O'sha asar. -771 b.

¹⁶ O'sha asar. -403 b.

"Ajun budny, all the shares have been taken away,
 When he got up, he swallowed a big load.
 Buzulgay ajun all the tin is dry,
 Apa aghlani all Kesgei clan".
 ("People of the world leave the village, the city,
 When he climbs the mountain, he smokes a great load.
 The world is broken, all the rest are dry.
 A seed cut from a human child».

The human nature of a person requires work, raising children, fulfilling his duties to nature and life rationally. This is the ancient law of the unity of the universe and man. Otherwise, if a person chooses secularism in the path of obedience and worship, abandons or forgets all the human duties and ties of life that bind him to life, the unity and balance of the universe and man will be disturbed. Not even a seed will remain from the Son of Man. Therefore, a person should not go against his human nature, and this is the most correct way. We can observe such invitations in the following examples:

"Don't narrow the wide world by yourself,

I obeyed, don't forget to study"¹⁷.

So, thousands of years ago, our forefathers deeply thought about a spiritually mature person, and even for today, they laid the foundation for a concrete point of view regarding the most sensitive issues. The faith of a perfect man, together with freedom from bigotry, is not an artificial symbol isolated from the society in which he lives. Therefore, the leading, generalizing goal of Yusuf Khos Hajib's textbook is the development of the nation and the state, which is naturally linked to a spiritually mature person.

To put it more simply, Yusuf Khos Hajib urges not worldly bigotry, but to achieve happiness with knowledge, to choose knowledge that leads to happiness. This happiness, of course, is not a soulful feeling, but on the contrary, it is knowledge that brings happiness to the people and the Motherland. The subtle aspect of the matter is that "Kutadgu Bilig" is not a propagator of fanaticism or irreligion. He warns against the dangers of bigotry, which narrows the world, and urges to combine and enrich religious knowledge with enlightenment, to serve only goodness:

"The sign of life is a sign of life,

If a person doesn't see it, it's a mistake."

("What is the symbol of life, its sign?

If a person does not see a good deed from him»¹⁸.

« You are the best of the best,

I wish you a good night."

("God does not need your obedience,

¹⁷O'sha asar. -509 b.

¹⁸YUsuf Xos Hojib. Qutadgu' u bilig. -Toshkent: Fan,1972. -525 b.

Do your service, seek a good name»¹⁹.

Conclusion/Recommendations

Universal criteria of the concept of spirituality are also vividly expressed in "Kutadgu Bilig", and these criteria have not lost their importance even in our time. For example;

"Any menu kaldy bu edgu aty"²⁰.

("What remains of him (a person) forever is his noble horse").

"Konilik aty is the whole of humanity"

("Righteousness is humanity")²¹.

Yusuf Khos Hajib, the ideas and concepts discussed in "Kutadgu Bilig" not only as criteria for determining the spiritual and spiritual maturity of a person, but also because they are closely related to the well-being, growth, and national development of the country and people. Da'wah has actual social value.

Literature Review

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¹⁹O'sha asar. -509 b.

²⁰O'sha asar. -95 b.

²¹O'sha asar. -183 b.