



PHILOSOPHICAL VIEWS OF YUSUF KHAS HAJIB

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Yusuf Khas Hajib is a great thinker who made an invaluable contribution to the spiritual heritage of humankind and played an important role in the development of the history of philosophical thought of the Turkish people of middle ages.

There has not any historical source that provides information about the life and work of Yusuf Khas Hajib. According to the author, his name was Yusuf, Balasogun (Kuz Orda) (near the present Tukok town in the Kyrgyzstan Republic), was born around 1016-1019 years. The book was completed in 462 AH (1069 CE) - and it took 18 months (in Kashgar-Ordukent) and presented to the governor of Kashgar. The khan rewarded him and gave him the position of a special pilgrim. The author was in 50 years old at that time.

The thinker is known for his only work that has come to us, "Qutadgu bilig" ("Knowledge

ABSTRACT

This article provides extensive and useful information about the life and work of Yusuf Khas Hajib, and his famous epic "Qutadgu bilig" which was created as a first large-scale literary enlightenment work in the Turkish language. Yusuf Khas Hajib made great preparations to write his work that he travelled China and through East Turkestan. He explored and got information about various monuments there. That is why readers can find various topics in the play.

that leads to happiness"), and the inscription is revered as the oldest example of Turkish philosophical and artistic literature that we know.

The Qutadgu Bilig was written during the rise of the Karakhanid state (11th century). This work deals with the way of governing the vast empire, its policies, laws, regulations, as well as the material and spiritual life, worldview, traditions, customs, moral concepts, ethical principles and norms of the people's living here. It raises many philosophical issues specific to the spiritual pursuits of great middle age thinkers. Well-known orientalist, academician A.N. Kononov said: "This is a philosophical work that analyzes the meaning and significance of human life in society."¹

¹ Kononov A.N. Yu. Balasagunsky's poem "Blessed Knowledge" \\ Yusuf Balasagunsky. Blessed knowledge. M., "Nauka", 1983, p. 507



The work includes four symbolic images: King Kuntugdi (day of birth) - justice, Minister Aytuldi (full moon) - happiness and the state, Ugdulmish (full of mind) - intellect, intelligence and ascetic Uzgurmish (awakened) - prosperity, satisfaction, mutual questions and answers that are written in the form of debates.

The introduction of the book was written in a traditional way that thanks to the God, praises the prophets and saints, and then gives a description of the reasons for writing the book, the popularity of the work, presenting to the khan, and the main events.

The range of philosophical issues raised of the book is very wide and diverse: the universe and its structure, the universe of nature, consciousness, learning, man and his place in society, the meaning of life, death and eternity, education and studying, occupation, family spirituality, children upbringing and so on.

The book includes the author's daily, practical way of life, philosophical observation of his life position. He is the first brilliant example of a philosophy of compromise. It represents the influence of the Eastern peripatetic (followers of Aristotle's views), in particular, Farobi, Beruni, Ibn Sina, as well as the philosophy of mysticism. There are elements of positivism in his philosophical views. Yusuf Khas Hajib made a great contribution to the development of realistic ideas in the worldview of middle age thinkers.

An analysis of the writer's views on existence and its structure shows that this intellectual person is well versed in the natural sciences, with a deep knowledge of astronomy and mathematics. His views on this subject are close to those of Aristotle and Ptolemy, and his imagination is pantheistic. He perceives nature, existence, as the manifestation of God. According to him, God is a substance, and the

impersonal, the first cause of the world creation. Existence and the things in it emerged step by step from a single beginning. The chapter about the seven planets and twelve constellations of the thinker, he emphasizes the whole universe and all inanimate and animate beings in the universe: the sky, the sun, the moon and the stars, the dark night and the bright day were created by God for the people. It is said that all beings that including celestial bodies, are in constant motion, that planets and stars are constantly rotating, some of them moving upwards and some of them moving downwards. He supports the theory that the earth is round and rotates around its own axis, and that the change of seasons and day and night is related to its activity.

He states that the universe and the universe are made up of four material elements: grass, water, air and earth. The philosopher's simple materialism is associated with his simple spontaneous dialectical views. According to him, the events in nature and society are interrelated and evolving, the universe is infinite and colorful, it is objective, not dependent on the human individual. Man lives in the world, in nature. The fundamental difference between man and other concrete objects and beings in existence is that he is a perfect being, capable of thinking, knowing, and creating.

Yusuf Khas Hajib's idea of developing the education that being originated from four elements and applying it to the realm of social being is very noteworthy. According to him, the four elements of social existence - the beginning is justice, happiness - happiness, reason - intelligence and contentment, that is, the qualities of the four heroes of the work. These four human values should be the basis and driving force of the essence and activity of human life.



In his work, Yusuf Khas Hajib paid special attention to the issues of epistemology, the theory of knowledge. The very title of the book, *Qutadgu Bilig* (Knowledge Leads to Happiness), demonstrates the thinker's belief in the theory of knowledge, the essence of knowledge, and its possibilities. The play deals with the issues of knowledge, its nature, and infinity. His views have a materialist tendency. In his views, the philosopher follows the education of Farabi and Ibn Sina and takes a position of rationalism.

According to the thinker, knowledge is an objective perception of being, it is a process, and man is closely connected with real reality. The essence of man is in cognition (an important feature that distinguishes him from animals), cognition plays a decisive role in human life.

He correctly understood that there is an opportunity to know the environment, the material world around us in all its diversity, and that it is necessary to use this opportunity.

In his philosophical views, Yusuf Khas Hajib states that the mind is illuminated by the torch of knowledge, that knowledge is not without knowledge, that in order to understand the essence of the world and life, to know it more deeply, to use the creative power of the mind more effectively, one must constantly replenish one's knowledge. After all, knowledge gives a person health, intelligence, soul, and happiness - "What is more valuable than knowledge in the world?").

He believes the unlimited chances of the human mind. His views are extremely noteworthy on the theory of the process of penetrating the essence of existence, including natural phenomena, without boundaries. In his view, knowledge should serve to guide human life activities in the

right direction. Knowledge must provide a strong connection with real life, use natural resources wisely, and serve to create a happy life on earth.

Yusuf Khas Hajib's ideas about knowledge were imbued with a high humanistic spirit, which were a great courage and a very progressive phenomenon for the socio-educational environment of that time.

At the same time, we see the limitations and one-sidedness of the thinker's views in the field of epistemology, which can be traced back to the level of that period. In particular, there are elements of irrationalism in his views, he understands cognition metaphysically, that is, he understood cognition as something, a direct, direct reflection of events in the human mind, knowledge as a simple quantitative set.

Explaining the events and processes of nature and society, the author effectively uses dozens and hundreds of examples showing the application of philosophical laws and categories, the skillful and appropriate application of which amazes any reader. While advising Uzgurmish teaches and explains to Kuntugdi (civil king) that religion and the world are opposite, the paths of the two are separate, do not meet, one approaches, one moves away, one holds the two together, one goes astray. Or flowing water, fluent language, happiness - the state does not stand still; if something is created, it will surely disappear, whatever is born, will go away; the fallen rises, the ascended falls, the light darkens, the walk ceases; unfaithful world (old) deeds - girl; if you want to joy, sorrow will follow (Dialectics, the unity of opposites and the law of struggle). The older person gets, the more headaches he has; do not be unaware, life passes unnoticed, this passing time, the days never return; the longer the word is spoken, the more boring it



becomes (the law of transition from quantitative change to qualitative change). The moon is born small when it is born, then grows up, rises high, fills up, begins to erode when it reaches its highest point, begins to reappear on the night of its rebirth (Law of Denial). No matter how beautiful the appearance of a melon - the smell, the image or the shape - if there is no taste in it (taste), it should be discarded (essence and phenomenon, appearance). God created the cause of all things, all good and evil depend on him, the son - the cause of the daughter - the

father and mother, if his behavior is corrupted or improved again, and they are the cause (cause and effect) to him. This is a field in the world, and whatever you sow will be forgotten in the future. If it does not utter a word, it is equal to pure gold, if it is taken out of the tongue; it is equal to a yellow coin (chance and reality) and so on.

So, Yusuf Khas Hajib is a mature philosopher of his time, a famous writer, an influential statesman, a patron of science and culture, a well-educated person.

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