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DESCRIPTION OF THE SYMBOL OF JUSTICE IN THE POEM "KUTADG'U BILIG"

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Abstract: This article presents scientific ideas about the four symbolic images expressed in the discussion of Kuntug'di, Oyto'ldi, O'gdulmish and O'zg'urmish through justice, fair management and the image of Kuntug'di as justice. Exactly the image of Kuntug'di is explained as the image of justice through a figurative puzzle.

Keywords: symbolic image, symbolic picture, figurative puzzles, justice, state, intellect, contentment.

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Abstract:

There are four main characters in the epic poem "Kutadg'u bilig", symbolizing the ideological principles of the poet. This is written in the prosaic part of the preamble of the poem: *"ag'ir ul uza bina qilmish turur: bir - adl, ekinchi - davlat, uchunchi - aql, to'rtunchu - qan'at, yana tekma biriga turkcha at bir at berib turur; adlqa Kuntug'du elig at berib, padsha o'rniga tutmish, davlatqa Aytoldi at berib, vazir orniga tutmish aqlqa O'gdulmish at berib, vazirnin o'g'li yerinda tutmish turur, qana'tqa O'zg'urmish at berib,*

qarindashi teb aymish turur. Taqi anlar ara munazara savali-javabi kechar-teg so'zlamish turur. "This book is valuable with; the first is justice, the second is state, the third is intelligence, and the fourth is contentment. He also gave each of them a Turkic name. He called Kuntug'di as justice, and gave him the title of ruler, he gave the name Oyto'ldi to the wealth, and gave him the title of Vezir (minister), and he named O'gdulmish as intellect and made him the son of the Vezir. He gave the name O'zg'urmish to contentment and made him a relative

of O'gdulmish. He also said that the disputes were in the form of questions and answers between them". **Thus, justice, state, intellect and contentment** are symbols of relations, and the relationship between them is based on questions and answers.

One of the last explorers of the poem, B. Tukhliev, describes symbolic and figurative characteristics in this way: "Despite the fact that the heroes of the "Kutadg'u bilig" Kuntug'di, Oyto'ldi, O'gdulmish, O'zg'urmish were considered as Elig, Vezir, son of Vezir and as his relative, their main task was to symbolize justice, the state, intellect and organization. Throughout history, Oyto'ldi and O'zg'urmish, that is, the state and organization were destroyed, but Kuntug'di and O'gdulmish remain alive. Even in this there is a very strong symbolic meaning" - he admits. Indeed, the state and health are transitory, and eventually they will be destroyed. Justice and intellect are things that cannot be stolen, immortal, and inexhaustible. From this point of view, the poet assumes that public administration must be carried out according to mind and justice.

It is explained that the names of the heroes were chosen in accordance with their symbolic meanings: Kuntug'di "tukkan kun", that is, the sunshine. Day (kun) - The existence of the Sun throughout the year is associated with justice. The brightness of the sun is a

sign of prosperity and movement in nature and the pursuit of justice means development in society and its happiness. Oyto'ldi means "full moon". The rays of the full moon are always bright. At the same time, fullness is associated with the destruction of the moon. The image of Oyto'ldi was chosen to emphasize the transience of any country. At the heart of the word O'gdulmish lays the basis of the word "ug". In the ancient Turkic language, this means intelligence. This word also has the meaning of the tribe and the meaning of the word "Mother", which originated from this meaning. "O'zg'urmish" means awakening, awakening from recklessness, vigilance, in works this image is connected with the vigilant person who ask Allah for eternal world blessings and not the one who chose the path of the cusp, was given a prayer that refused to riches.

Up to 344th byte of the poem, a foundation was created symbolizing symbolic debates, along with symbolic signs of the ideological goal, set forth in the poem. Before Yusuf Xos Hojib describes the true and imaginative values of the characters, he creates sections that describe the symbolic meaning of Justice, the State, Intellect and Unity. Because there are descriptions of figurative heroes in sections such as: "Shavkatli, zafarli, madadli va din tayanchi Tavg'och Ulug' Bug'ro Qoraxon abo Ali Hasan binni Aslonxon rahmatullohi alayhim sha'niga" of Kuntug'di, "Yeti sayora va o'n ikki burj haqida" of Oyto'ldi,

"Insonning qadri bilim bilan belgilanadi" and "Tilning fazilati, foyda zararlari haqida" of O'g'dulmish and O'zg'urmish.

From what has been said above, it follows that these chapters are not just an introduction to a poem, but also a symbolic starting point in which the characteristics of the four figurative images are expounded. In this article, we will refer to the symbolic image of Kuntug'di.

The image of Kuntug'di. Yusuf Xos Hojib writes and dedicates a poem to Tavg'ach Bug'rokhon, for one of the rulers of the Karachans. The section dedicated to Bug'rakhon serves to reveal the character of the king as a righteous ruler. In fact, the purpose of this chapter is to show Bug'rakhon as Kuntug'di a righteous king, like the sun over the people's head. Just as the sun gives light to the living, as life gives to the body of the living, Bug'rokhon is well respected by the people for its kindness, love and courage. The hymn of Bug'rokhon begins with the beginning of the spring paradise going to the East and the way to paradise to beautify the world. In this picture, spring is also figurative. In this metaphorical sense, we see the image of Bug'rokhon. The coming of spring - the throne of Bug'rokhon, with his coming to power to leave the life of a boring winter - the bad days go away. The state bow of transparent spring was built in the world. The sun returned to its original location, the trees that threw off the leaves again woke up, the flowers smiling opened, and the

birds began to chirp. Here the sun is a figurative symbol of Bug'rakhon. At the same time, the appearance of the Sun is the basis for creating the image of Kuntug'di. The appearance of the sun awakens the whole universe. The illustrative reflection of Bug'rakhon in the poem will be described in harmony with the symbol of solar heat. Khakan becomes poetic as a radiant happiness in people's lives. The world says that he did not see a fair Khakan as the poet wants it and is proud of it. As if the world was foggy, and when Bug'rakhon became king, he took off his coat and put on white clothes of good (QB. 74).

Kuntug'di is a symbol of justice. Kuntug'di is the ideal ruler in the opinion of the poet. This image, which has risen to the level of a just ruler. Although he was intended to glorify the qualities of Bug'rakhon as a king, the poet really dreamed of rulers who ruled the country fairly. "Kuntug'di" has such qualities as the quality of justice:

***Bu Kuntug'di elig bu qilqi bila,
Yaridi ajunqa kin ay-teg yo'la.***

***Bu Kuntug'di elig o'z fe'li bila,
Jahonga nur sochdi kun, oydek to'la.***
(QB.120)

The radiance of Kuntug'di as the light of the sun and moon is a symbol of that he is a just king and thus the poet reveals the logical basis of light. He gathers around him the clever and talented people of the world. And the worthless expel from

the country. Thanks to the vigilance of the Elig in the country justice is calm. Discipline and peace in the country are so good that the poet says about it figuratively:

***Elin etti tuzdi bayudi budun
Bri qoy bile suvladi ul Odun***

***Elida tarib o'rnatdi, uni tuzdi,
xalq boyidi,
U davrda bo'ri qo'y biilan
birga suv ichdi.
(QB. 124)***

Kuntug'di, realizing all the burdens of the ruler, was looking for someone who could help him but he could not find him. Those who hear that Elig is righteous kings come to his service. A man named Oyto'ldi was received as a minister. The metaphorical structure of the poem begins during the debate of Kuntug'di and Oyto'ldi (why Kuntug'di is a righteous king, why is his name precisely Kuntug'di?). When Elig was alone, he called Oyto'ldi to him. Elig sat with all seriousness, without words, with his forearm, pointed his eyes where Oyto'ldi should sit.

***Kumush kursi uza o'lturur,
Bu kurs adaqi uch adri turur.
Bedig bir bichekig eligde tutar,
Solindin urag'un unindin shaker.***

***Kumush kursi quyib, ustida uturur,
Bu kursi oyog'i uch ayri turur.
Katta bir pichoqkim, qo'lida turar,
So'lida urog'un, o'ngida shaker.
(QB.168)***

When Oyto'ldi saw Elig, sitting in such a strange situation, he was frightened. Oyto'ldi asked in surprise. In the discussion between Kuntug'di and Oyto'ldi it is obvious that the characters are trying to show their movement and vocabulary. Indeed, one of the important conditions of the genre is to show that the characters are superior to each other. When Oyto'ldi was at the first meeting with Kuntug'di, he did not sit in the place where he pointed, he sat next to him, and then he explained the symbolic meaning of this act. Kuntug'di also sought to show his superiority over Oyto'ldi, and that he is a symbol of justice, by events. Therefore, the fact that Kuntug'di was the symbol of justice in the poem was opened according to Elig. The three-legged throne is a symbol of correctness in the country, being equal to everyone to poor and rich, to relatives and even a stranger. The hinged knife is a symbol of solving all affairs by wit and ruthlessness for bad people. Wine is also a symbol of justice. That is, who complains to the ruler about injustice, he caresses the head of the victim and will be merciful to him. And this will seem to the victim like a drink of wine. Urog'un is also a symbol of justice. That is, people who have done badly will be punished in a certain way, as if they have tried the poison. From what is happening, it is clear that the events that Kuntug'di wants to show Oyto'ldi are connected with justice. That is why Kuntug'di is a symbolic image of

justice. Oyto'ldi listening to Elig's answers, he again asks why he was named Kuntug'di, and he hears such answers: The constant, direct and not diminishing light of the sun is similar to the rule of justice in the country. Justice must always be in one discipline. When the sun rises, the world becomes bright, its light spreads everywhere. In the sunlight, plants grow on the ground, flowers are opened. Because the light of sun is warm. Just like the sun, where justice is stable there life is encouraged. The zodiac of the sun does not change; its zodiac is unshakable and always works in the same discipline. And the essence of justice is Elig himself. He is direction is always the same, it does not change. Therefore, the policy he conducts is fairly unchanged. The emphasis on the poet's sun sign is another proof that the image given in the message "The Seven Planets and the Twelve Signs of the Zodiac" serves the ideological purpose set forth in the last pages of the work. Because, having shown the stars that they are unshakable before the sun, the state of Kuntug'di is indicated as a solid fair state.

When Oyto'ldi realized that Elig was a symbol of justice, he again returned to the discussion with him. In these discussions it is even more clearly revealed that Kuntug'di is a just ruler. These discussions concern kindness, truth, good and evil, bad people and Kuntug'di's experiences of justice. In the discussions between Kuntug'di and O'gdulmish there were images

showing the justice of ruler Elig. Because according to the imagination of O'gdulmish the kingdom is sacred and requires transparency, vigilance and purity. Leaders of the people must be brave. If ruler is keen, the enemies will be afraid of him, the people will be strong. If ruler is wrong or bad, it will damage the interests of the people. O'gdulmish perceives essence of justice and cruelty thus:

*Kuyer ot turur kuch yahisa kuyer
To'ru suv turur asca ne' mat uner.
Uzun el yeyi teb tese ey bo'gu
To'ru tuz yurithu budunuh ko'gu.
El artat to'ru birl e'ltur ajun
El eksur bu kuch birl e'bzur ajun.
Telim ordular buzdi kuchkey kuchin
Turu oldi axir bu kuchkey achin.
Ko'nul tuzse beglar yuritsa to'ru
Bu beglik buzulmas turu kech o'ru.*

*Zulm yonib turgan o't kabidir,
yaqinlashsa kuydiradi,
Adolat suv kabidir,
u oqsa ne' mat unadi.
Elni uzoq idora qilayin desang,
ey dono,
Siyosatni to'g'ri yuritish,
xalqni sharaflash kerak.
Adolat bilan el rivojlanadi,
olam guliston bo'ladi,
Zulm tufayli el inqiroz topadi,
olam buziladi.
Zolim zulmi bilan talay
shaharlarni buzdi,
Oqibatda zulmkor tik turib o'ldi.
Beglar ko'nglini to'g'ri qilib,
adolatli siyosat yuritsalar,
Beglik buzilmaydim uzoq muddat
barqaror turadi.
(QB.342)*

At the basis of justice in the discussions of Kuntug'di and O'gdulmish are symbolic ideas that they are based on intellect, understanding and always rely on the minds of wise people. Kuntug'di knows all the conditions for a just government and at the same time he approves and rejoices when O'gdulmish shows new features of justice. This, in turn, shows that the basis of justice lies in the conversation of the wise. To increase ruler's name, O'gdulmish must be kept from the following five things: (1) Haste, (2) greed, (3) distance from ignorance, (4) disgusting behavior, (5) lies.

The conversations of Kuntug'di and O'zg'urmish are mostly given in the style of writing. In Elig's letters, the personality of the ruler, which is fair, wise and intelligent, is connected with the grief and anxiety of the people. The main goal of calling O'zg'urmish by Kuntug'di is serving the people. Philosophy of Elig is as follows: A person should not want his own good; he must want the good of his ruler. Because the kindness of a ruler is the happiness of people. If a person is noble and thinks only of himself, he is an egoist, only he gets a crawl from his good. Attempts by Kuntug'di to bring O'zg'urmish to the palace and achieve this goal after long discussions are a sign of Elig's enthusiasm. O'zg'urmish is an image of a person who refrains from the heat and cold, the anxiety of this world. This person who lives a prayer and who has reduced his passion. Kuntug'di is an immortal, eternal symbol of justice. Because in the poem does not mentioned about his death. This is a sign that the poet wants an eternal power of justice.

Thus, according to the symbolic image of Kuntug'di, which we considered above, the poet was able to express his innermost, humanistic and sincere ideas. Although the theme of the work is broad, its main idea is one. This means that our world is not eternal, we need to do only good, act fairly, refrain from lusting property, be honest with pure worship and content ourselves with philosophical ideas and thoughts in a figurative description of Kuntug'di, Oyto'ldi, O'zg'urmish and O'gdulmish of their mutual discussions. Discussions of the heroes were created by all means imaginative imagery.

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