

Interpretation Of The Four Symbols In Yusuf Khos Hajib's Work “Kutadgu Bilig”

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Abstract

The work expresses the idea of a perfect society and a perfect person through the images of four main symbols - Kuntugdi (justice), Aitoldi (happiness), Ogdulmish (reason) and Ozgurmish (satisfaction). Each symbol represents a certain social and moral value, and it is emphasized that their mutual harmony is the basis of state stability and human perfection. The author philosophically reveals the importance of fair governance, intelligence, spiritual purity and prosperity through these symbolic characters.

Keywords: justice, happiness, reason, satisfaction, state governance, morality, spirituality, symbolic symbols, perfect person, social system, wisdom, Yusuf Khos Hajib.

“Kutadgu bilig” by Yusuf Khos Hajib is one of the rare examples of 11th century Turkic literature. “Kutadgu bilig” means “knowledge that brings happiness, happiness”. This work is written in a didactic-philosophical spirit, and it widely covers the issues of state governance, human qualities, morality and social development. The uniqueness of the work is that the author expresses his ideas not through simple statements, but through symbolic images - symbols. Kuntugdi represents the image of the king in the work and is embodied as a bright symbol of justice. It is clear from the work that the king Kuntugdi is famous for his justice, rule of law, peace and prosperity in the country.

The inviolability of the country, its prosperity are only with the bud. The state of the people depends entirely on the leader of the country. In “Kutadgu bilig”, the head of the country - the ruler is called “elig” or “bek”. He considers honesty, correctness and the rule of law to be the main criteria in governing the state. Through this image, the author means that if justice reigns in society, the people will live in prosperity. Kuntugdi is a symbol of order and law, the basis of the strength of the state.

Aitoldi is depicted in the image of a minister and is a symbol of happiness and the state. All noble qualities are embodied in his character. He represents luck, success and prosperity in life. According to the author, happiness is not permanent, it can be changeable. Therefore, in governing the state, it is necessary to rely not only on luck, but also on reason and justice. Through the image of Aitoldi, it is shown that luck is important in human life, but managing it is even more important. Aitoldi devotes his whole life to the work of the people, the prosperity of the country, and the promotion of peace, tranquility and prosperity in the country. But he dies during the events. In fact, this is a hint at the impotence of the state.

Ogdulmish is one of the most important characters in the work, a symbol of intelligence, thought and science. He is one of the most active characters in the work, the son of Aitoldi. The meaning of the word Ogdulmish is related to son, it has the meaning of intelligence, that is, “adorned with intelligence”. He is described as a wise, knowledgeable and far-sighted person. In questions and answers with Elig, Ogdulmish talks about the qualities of people of various professions and positions. His thoughts about the bek, minister, ambassador, secretary, treasurer and others are distinguished by their vitality and richness of advice. The author emphasizes through this image that what makes a person great is his mind and knowledge. The development of society also depends on knowledge and thinking.

The ascetic is depicted as a person who is content, patient, and spiritual purity. The meaning of the word ascetic is “awakening”, “awakening”. His appearance in the form of an ascetic is in harmony with this meaning. He warns against being busy with useless things, wasting one’s life in vain, indulged in all sorts of petty desires and passions. He awakens dormant feelings. He informs that there are things in the world that cannot be accomplished by the state or mind alone, that delicate feelings are constantly stirring in a person’s heart, encourages not to be indifferent to these feelings, and calls for vigilance so as not to waste one’s life. He renounces worldly wealth and strives for spiritual perfection. Through this image, the author teaches that a person should not only pursue material goods, but also value spiritual and moral purity. The four symbols in the work - justice, happiness, reason and contentment - are closely related to each other. They do not give a perfect result separately, but only when they are in harmony with each other, society develops. The author shows the model of a perfect state and a perfect person precisely through these four foundations.

The work "Kutadgu Bilig" is also a high example of art. In it, the poet's thought is adorned with beautiful images, life-like similes, touching scenes, and poignant symbols. Yusuf Khos Hajib, subtly feeling the power of words and the inner potential of his native language, writes, "I considered Turkish words to be like wild mountain deer, and yet I carefully trained them."

Conclusion

The work "Kutadgu Bilig" has not lost its relevance even today. Its four characters - Kuntugdi, Aitoldi, Ogdulmish and Ozgurmish - represent the main pillars of human life. Through these characters, the author puts forward the idea of a just society, a knowledgeable person and spiritual maturity. The work contains important life lessons not only for its time, but also for today.

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