
ISSUES OF EXISTENCE AND EPISTEMOLOGY IN YUSUF KHOS HAJIB'S WORK QUTADG'U BILIG

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ANNOTATION:

In the article, the author expresses his views on the views of the medieval Turkic peoples on the existence and knowledge in the work "Kutadgu bilig" by the great philosopher-scientist Yusuf Khos Hajib.

Keywords: being, consciousness, cognition, gnoceology, universal of nature, peripatetic, philosophy of compromise, rationalism, realistic ideas.

INTRODUCTION:

Yusuf Khas Hajib is a great thinker who played an important role in the development of the history of philosophical thought of the medieval Turkic peoples, a mature philosopher of his time, a famous writer, an influential statesman, a patron of science and culture, a well-rounded person. His only surviving work, Qutadg'u Bilig (Knowledge That Leads to Happiness), is the oldest known example of Turkish philosophical, artistic and didactic literature. The work dates back to the rise of the Karakhanid state (11th century) and, in a sense, the way of governing the vast empire, politics, laws, order, as well as the material and spiritual life, worldview, traditions, customs of the peoples living here. It is a large-scale encyclopedic guide, a proverb, which reflects the whole existence of habits, moral concepts, moral principles, and norms. It raises many philosophical problems peculiar to the spiritual pursuits of the great medieval thinkers. The famous Russian orientalist, academician A.N. Kononov was right when he said about this work, "It is a philosophical work that analyzes

the meaning and significance of human life in society" [1].

The work has four symbolic images: King Kuntugdi (day of birth) - justice, Minister Aituldi (full moon) - happiness and the state, Son (full of mind) - intellect, intelligence and ascetic Change (awakened) - recovery, mutual question and answer of satisfaction, written in the form of debates.

The range of philosophical issues raised in the book is very wide and diverse: the universe and its structure, the universe of nature, consciousness, knowledge, man and his place in society, the meaning of life, happiness and the state, man and humanity, death and eternity, education and training, occupation, family spirituality, child rearing, etc. [2].

The author's daily, practical way of life, philosophical observation of his life position, theoretical generalization. The work is the first shining example of the philosophy of compromise. The influence of the Eastern peripatetics (followers of Aristotle's teachings), in particular, Farabi, Beruni, Ibn Sina, as well as the philosophy of mysticism, is clearly felt in it. 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 medieval thinkers.

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

him, God is a substance, he is the impersonal, the first cause of the world. Existence and the things in it emerged step by step from a single beginning.

In the chapter on the seven planets and twelve constellations of the thinker, he emphasizes that the whole universe and all inanimate and animate beings in the universe: the universe, the sun, the moon and stars, the dark night and the bright day were created by God for the people. It says that beings, 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 advocates 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. The fact that the universe came into being from four material elements: grass, water, air and earth, suggests that these elements are contradictory and at the same time interdependent. It asserts that the universe, which is essentially one, operates on the basis of its own natural laws. 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 doctrine of the four elements of being and applying it to the realm of social being is a remarkable innovation. According to him, the four elements of social existence - the beginning is justice, happiness - happiness, reason - intelligence and contentment, that is, the four heroic qualities of the work. These four

human values must 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, ie the theory of knowledge. The very title of the book, Qutadg'u Bilig (Knowledge That Leads to Happiness), demonstrates the thinker's firm belief in the theory of knowledge, the essence of knowledge, and its possibilities. The play deals with the issues of knowledge, its nature, infinity, infinity. His views in this area have a materialist tendency. In his views, the philosopher follows the path of Farabi and Ibn Sina and takes the position of rationalism.

According to the thinker, knowledge is an objective reflection 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 emphasizes 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, happiness - "What in the world is more valuable than knowledge?").

He believes in the infinite possibilities of the human mind. His views on the fact that the process of penetrating the essence of existence, including natural phenomena, knows no boundaries are extremely noteworthy. In his view, knowledge should serve to guide human life activities in the right direction. Knowledge must provide a strong connection with real life,

make rational use of natural resources, and serve to create a happy life on earth.

Yusuf Khas Hajib's ideas about knowledge were imbued with a high humanistic spirit, which was a great courage, a very progressive phenomenon for the socio-enlightenment 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 understands 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 in them, the skillful and appropriate application of which amazes any reader. While admonishing Kuntugdi (the civil king), Zahid said that religion and the world are opposite, that the paths of the two are separate, not one, that one is near, that one is far, and that one holds the two together, and that one goes astray. Or flowing water, fluent language, happiness - the state does not stand still; if something is created, it will surely disappear, what came into the world will go away; the fallen rises, the rising falls, the light darkens, the walk ceases; unfaithful world (old) deeds - girl; if you want joy, sorrow accompanies it (dialectics; unity of opposites and the law of struggle). The older a person gets, the more headaches he has; do not be unaware, life passes unnoticed, this passing time, the days do not return again; a long-spoken word becomes boring (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 (the law of negation). 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 will have to 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, 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.

The philosopher emphasized the role and importance of the epistemological function of philosophy in the field of education. Knowledge is the same as virtue, it is the foundation of all human success. Knowledge is enlightenment, knowledge is a good friend, knowledge is an inexhaustible wealth that cannot be stolen, knowledge is a chain that prevents evil. A person attains perfection only through deep mastery of knowledge. Only through enlightenment can the moral environment of society be healed.

The great truth that Khas Hajib understands is that man not only subdues nature through knowledge, but also cultivates in himself the virtues, attains perfection, leaves a good name, and is involved in eternity.

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