



"KUTADGU BILIG" AND "TEMUR TUZUKLARI"

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Received: October 6 th 2021	The article compares the first Turkic preaching work "Kutadgu bilig" of Yusuf Khos Hajib to Emir Timur's "Temur tuzuklari" and summarizes the common ideas, thoughts, and comments on their specific aspects.
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INTRODUCTION

Yusuf Khas Hajib's "Kutadgu Bilig" [1] and Emir Timur's "Temur tuzuklari" [2] were written in different periods of history. "Kutadgu bilig" was written in 1069 in Bolasog, and "Tumur tuzuklari" was written in the XV century. However, the authors of these great works have common goals and commonalities. Academician Boriboy Ahmedov claims that Timur had the habit of writing "Tuzuk". He cites on the examples of the "Qonunnoma" (Legislation) by the Turkic khans and the "Bilik" by Genghis Khan [2].

Herman Vamberi, a well-known traveler and orientalist, emphasized that many chapters of Yusuf Khos Hajib's Kutadgu Bilig, in addition to their unique originality, were in harmony with Timur's Tumor tuzuklari in many aspects [3].

MATERIALS AND METHODS

While we are comparing these two works, we can notice many similarities between them. In fact, our historians have studied the sources in detail on which "Timur tuzuklari" written by our ancestor Emir Timur in the early XV century. However, some aspects and similarities have not been studied in detail between the first Turkic preaching work Kutadgu Bilig was written in the eleventh century and Temur tuzuklari.

First of all, it should be noted that both authoritative sources played the role of "Constitution" for the people living in the imperial palace of their time and in the existing system. The legal features of the duties and responsibilities of the common people and the king of the country, the legal bases and privileges to be fulfilled by each holder of the rank are written one by one in both of these works.

Feudal stratification was strong in any society, especially in Muvarounnahr in the Middle Ages. We can perceive a special attention has been paid to these aspects in the comparative sources. In fact, twelve social classes were mentioned in Temur tuzuklari: 1) sayyids, ulama, mashayikh and nobles; 2) nimble, wise

people; 3) righteous, pious; 4) commanders, generals, mingbashis, military people; 5) the army and the people; 6) special trustees; 7) ministers, secretaries; 8) judges, doctors, astrologers, hadith scholars; 9) scholars of tafsir and hadith; 10) craftsmen and artists; 11) Sufis; 12) merchants and tourists. [2]

Kutadgu Bilig, which consists of 6,500,000 bytes or 13,000 lines of poetry, also mentions various categories of the centralized Karakhanid kingdom. Interestingly, we can notify that the social categories identified by Yusuf Khas Hajib are very similar to the views of the great Emir Timur. Let us pay attention to their interpretation in the first Turkic preaching work: 1) governors; 2) ministers; 3) military leaders; 4) pilgrims, special trustees; 5) gatekeepers; 6) ambassadors; 7) secretaries; 8) treasurers; 9) waiters and servants;

Yusuf Khas Hajib considers these 9 categories of people as officials directly belonging to the courtiers. The author also describes the servants outside the palace: 1) Alawites, descendants of the prophets (sayyids); 2) wise scientists; 3) doctors, astrologers; 4) poets, peasants; 5) traders; 6) cattle breeders; 7) artisans [1].

It should be noted that the names of people who belong to the palace, as well as professions and careers are distinguished in Kutadgu Bilig. We can notify that the names of people are expressed in all in Temur tuzuklari. The author of Kutadgu Bilig also mentions the names of the courtiers and the professions of the people outside, and the righteous people (zahid). It is even known that one of the heroes of Kutadgu Bilig, Ozgurmish has been engaged in such activities for a long time.

RESULTS AND DISCUSSIONS

In the chapter of Kutadgu Bilig, entitled "The governors will tell how the minister should be", the qualities required to be a minister have an astonishing harmony with Temur tuzuklari. We can clarify in the following table [1. 367.]:



In Temur tuzuklari	In Kutadgu bilig
Qualities that a minister should have:	
- be born from pure pedigree;	- intelligence, diligence, thoughtfulness;
- intelligence;	- to be born from a pure pedigree;
- to be aware of the army;	- to have faith;
- patience;	- prosperous
- peace-loving;	- have the right attitude to employees;
	- to be accountable, to be wise, to be good.

If we pay attention to the requirements for the above-mentioned minister of the kingdom, pure pedigree and nobility were on priority when choosing such people in the era of Emir Timur. On the other hand, Kutadgu Bilig focuses primarily on intelligence, diligence, and thoughtfulness. These aspects also indicate how important intelligence is in society. Secondly, it should be noted that Yusuf Khas Hajib included prosperous in his list of qualities as a minister of the country. "Tuzuklar" also emphasizes the quality of peace. Hence, it is not difficult to realize that Amir Timur was a peace-loving man, not a warrior. However, it would also conclude that there was no peace during the Qarakhanid period. In other words, we should not forget Yusuf Khas Hajib's description "The wolf and the lamb drank water together" during the policy of the Bugrakhlan Arslankhan.

The qualities enumerated by Yusuf Khas Hajib correspond to many of the qualities required by Emir Timur. Timur emphasizes that a person who is appointed to the post of minister should be strict and sometimes polite in case. This feature was described in Kutadgu Bilig in a different way, as if it was embedded in the work. If Yusuf Khas Hajib emphasizes that the minister should be accountable and alert, this is in line with the qualities mentioned by Timur. The minister's qualities of not following bad, avaricious and covetous people are exactly appropriate in both sources.

In fact, the authors of Kutadgu Bilig and Temur tuzuklari, the periods of creating of their works, as well as the genre and style of writing are different. "Kutadg'u Bilig" is poetic work that was written in mutaqorib of rhythm aruz (poetic genre), and "Temur tuzuklari" is a prose statement and consists of a legal work thereby its own name - "tuzuklar". However, we should not ignore the confusion, syncretism, and interdependence of different genres inherent in the historical sources of the Middle East. At this point, by

defining the purpose of each author, we clarify that tradition and succession have remained in many respects common, despite the fact that a region, a place, a religious identity, almost 300 years apart in the context of imperial politics. By the time of Timur, the demands of the Karakhanid period had become more concrete.

CONCLUSION

Since the above requirements for a single minister are so common and specific, a comparative study on the basis of other categories in both sources and the assignment of its socio-political and literary-methodological features will require further independent research in the future.

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