THE WILL LITERARY GENRE IN “KUTADGU BILIG”

Abstract: In the case of the testimony of the petition submitted by Judge Oytoldi to King Kuntughd in the article, Yusuf Hos Hoyiib’s “Quidadgu bilig”, the bequest shows that the will of the poet have been formed as X-XI centuries in the literary genre.

Key words: willedness, Navoi, minister, literary genre, law.

Language: English

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Introduction
The testament, the will is almost never studied in the Uzbek literature as the literary genre, only is given short definition in the book “Literary forms and genres as follows, “The will(say is written before the death) is a lyric genre, reflecting long-term conclusions belonging to life and future important tasks of generation in literary literature” [2. 165-168]. If we give attention to the definition, the definition is not perfect, it does not fully cover the features of the will genre, it has been defined considering some features of wills created in the modern lyricism. Navai-studying scholars have studied the famous will which written to the mother of Iskandar, the queen Bonu before the death of the king Iskandar, in the researches about the epic poem “Saddi Iskandari” of Alisher Navai in some ways, but they did not define his famous will as an independent literary genre. The hero of Uzbekistan, S.Ganieva gave approximate opinion that this will belongs to Alisher Navai.

Materials and Methods
While we have been studied the historical and legal terms used in the creation of Alisher Navai, we have focused on the term “will”, which is a concept of Islamic and modern law. In the result, we are witness to that the great poet not only used the will as the meaning of one of the term of Islamic law, but also gave more than thirty testaments and wills which have the systematically of the events, educational, religious, and mystical nature connected with lifestyle and creation process in his lyric and epic works. In our research “Boqiy vasiyatnomalar” (“Eternal wills”) [9], we researched and analyzed the historical will of poet Mevlana Koobli to Alisher Navai given in “Majolis un-nafois” of Alisher Navai, the historical will of malik ul-kalam Lutfi to Abdurakhman Jami, the historical will of poet Mir Shahi to the poet Khoja Avhad in connection with life difficulties, creation process, literary effect, teacher-apprentice relationships, and the will in the religious-mystery meaning, consisted of eleven sayings which Jaloliddin Rumi said to his friends and companions in “Nasoyim-ul-muhabbat”, the will which Farhod said to the mountain in “Farhod and Shirin” (in imaginary character – B.R.), eternal wills of Nushiravoni Odil which have immortality in “Tarihxi muluki Ajam”.

The conclusion is that Alisher Navai made creation perceptibly in the sphere of the will genre, and firstly, his wills have a special importance in development of this genre, and secondly, the wills which the great poet wrote, have enriched with the best traditions of Arabic, Persian and Turkish literature till his period, and thirdly, the wills of Nushiravoni Odil which interpreted artistically in the work of Alisher Navai, can base that this genre is the oldest genre, and the fourthly, we can be aware of some of the salient and interesting stories of the dreams and lives and activities of statesman and religious specialists, prominent artists, sheikhs, and historical people by the testaments and wills which have universal importance and he wrote. Hence, we can add the will genre to the oldest genres type on the basis of the famous will of prophet Mohammad (peace
will be upon him) which consists of 164 treatises
suggested by Hazret Ali and in the next place after the will of
Nushiravoni Odil in terms of its antiquity.

We addressed to the both ancient wills for the
proof of our opinion. The great Alisher Navai wrote in
his book about the will of Nushiravoni Odil as follows: “Va aning soyir salotin uchun vasiyatnomasi
borkim, ne dastur bila saltanat qilganlarim bu
mustasanda ul gunjoyish yo‘qtingkim, barchasini
bitilgik, iki-uch kalima bila ichtisor qilidi. Va ul
buladurkim, adl bir qo‘rg‘ondurikm, suv solib
yiqilmas va o‘t bila kuymas, manzaniq bila buzilmas.
Va adl ganjdurkim, ko‘prak o‘lg‘on sayin, ko‘prak
bo‘lur va ozroq harj qilsang, ozroq bo‘lur. Va
xirandand ularkim, maxfiy andoq so‘z
demag‘aykim, yuzig‘a dey olmag‘ay. Urushda
dushman oz deb g‘ofl bo‘immoq kerakkim, ko‘p
o‘tunni oz o‘t kuydurur” (The honesty is imitated the
strong fortress. It cannot be destroyed with water, the
fire, and the tools of war. Also, do not think the

power of our

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the Religious and Sufi Myster

that is ordered desires
and wishes to the future generations after the deaths of
religious leaders and statesmen by religious-mystery
aspect. Wish, desires are works written as poem or
prose” [1. 531-534]. The professor gave the famous
wills of Lukman Karim to his son, the will Imam
A‘zam Abu Khaniifa to his student Yusuf binni Khalid
Samita and the will of Hoji Bektoshi Vali to Sari
Ismail from the history of religious-sufi, mystery
Turkish literature written in prose in order to prove the
definition given to the will, his own theoretical
arguments. We considered in this our research that the
description to the will given by the teacher Guzel
Abdurakhman is a perfect description, and in turn, we
were interested in how to call the will in Turkic
language and also we addressed to the valuable book
of Makhmud Kashgari titled “Devonu lugot turk”
which created in 1076, consists of 7500 words. We
read the following unique information about this in the
section titled “The words in the form faolon, fanolon”:

[Tutsug’]-vasiyat (the will); men anar tutsug’
tutuzdim – men unga vasiyat qildim (I bequeath to
him)” [6. 429]. Interestingly, we know that Makhmud
Kashgari used tutsug’term in the context of
givenproverb as the form turg’i in the explanation
written to the word azr which means goodfortune,
the result is a good word, a good intention in the
dictionary, and consider to give the opinions of hard-
working scientist, S.Mutallibov who prepared to
publish the book for the first time in Uzbek language:

“Ilgiz turg’i a: z bo‘lur –will of patient will bring
good thing for him. This proverb is pointed to the will
of the patient, and are said in front of the patient” [6.
108]. Thus, the will is expressed with Turkic words
such as tutsug’, turg’i, until the term will comes
from the Arabic language into the language of Turkic
peoples, and that how expressed to do the things
which said and must be done things and wishes before
the death.

As a logical continuation of our research
connected with the wills of Alisher Navai, we
continue to examine the genesis and history of this
literary genre in the Uzbek literature, we appeal to the
will written by the minister Oytulidi for the king
Kuntugdi, given in the great work “Kutadgu Bilig”
written in Turkish language by Yusuf Xos Hojib who
the great poet of XI century, the wise and statesman
(was created in 1069-1070 years, namely, in the
period which the reign of the Karakhanids raised the
top in the XI century, and it was presented to the ruler
of the East, Tavagchkan. The book is valuable with
the images such as Kuntugdi-justice, Oytulidi-state,
Ogulmushmind, Ogzurnish-contentment. The work
is called “Odobul mulk” by Chinese, “Oynul
mamalat” by Mongols, “Ziyatul umaro” by eastern
peoples, “Shohnomai turkiy” by Persians,
“Pandnomai muluk” by some peoples, “Kutadgu

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bilik” by Turan peoples. The Caiaphas, Vienna, Namangan copies of this book are well-known and famous in Turkology science.) This will is the form of the will which is spread more less, namely, is written for the ruler. Yusuf Hos Hojob could prove that he is a talented artist with the will “In the language of Bugrokhan”, his this will is a classic example of will.

It is well known that significant scientific research works were carried out on “Kutadgu bilig” of Yusuf Hos Hojob by foreign scientists H. Purghstall, J. Amedi, G. Vamberi, R. R. Arat, V. V. Radlov, S. E. Malov, O. Valitova, Uzbek scientists Fitrat, K. Karimov, S. Mutalibov, N. Mallaev, G. Abdurakhmovov and B. Tohliev [12. 5-47; 10. 108]. They praised the book and regarded it as the first example of literary literature that were reached to us, as well as a textbook of intellect and wisdom. In particular, Solih Mutalibov wrote in his headline to the book “Devonu lugott turk” of Makhmud Koshgari about this valuable book and its literary influence on the word art: “...Kutadgu bilig” is a very important document as a great artistic work of its time. Because it influenced to the writers in recent stages as the sample of the oldest literary work, and the writers by recent stages used it. That is why, this work is a very important work that helps us to discover the essence of many issues, such as literary formulations, poetic images, symbolic gestures, the style and expressions specific to the poetry, and even some names which have shown in the works of writers of the last period” [6. 15]. Thus, “Kutadgu bilig” is the first important theoretical, literary source that helps us to study the genesis and history of the will genre. When we examined the works of our teachers such as K. Karimov and N. Malalayev who are the hard-working researchers of this valuable work, by this issue, we were convinced that they did not mention this will in their researches. This case appears in the followings: Firstly, it is not mentioned in the image of the work connected with remembering the will. Secondly, when they analyzed the image minister Oytuldi in their research in detail, they did not speak about the will of the minister for the governor [4. 47-70; 5. 122]. For example, that piece was left in the image of event which was necessary to mention the will, in the reference “The following event is narrated in the epic poem” of the research of well-known scientist, N. Mallaev titled “Yusuf Hos Hojob”. We corrected the event of the will which was left in the story of the scholar, in the following, namely: “…gave him the will which his father wrote to the governor”. Here: “... He served a long time at the palace, and Kuntugdi was enjoyed with his mind and intelligence and entrepreneurship. But Oytuldi missed his country and his family, gave permission and returned to his homeland, and eventually died there. There was a son of Oytuldi, Ogudlumish. He obeyed his father’s word and went to the mansion of Kuntugdi and gave him his father’s will which his father wrote to the governor, and entered to work serving at the palace. Ogudlumish followed the works of his father; he gladden Kuntugdi with his activity and wisdom in public affairs” [5. 116]. However, we can see that the teacher K. Karimov corrected this mistake in one of his subsequent studies, and commented the image about his will in one phrase “…Oytuldi suffered serious illness and got sick. He gave advice to the governor and his young son, Ogudlumish, and died with the will” [10. 106-131], in the analyses about the minister Oytuldi and the scholar was interested in the will of the minister.

Indeed, when Yusuf Xos Hojob, created master fully the beautiful sample of the will genre in Turkic language in “Kutadgu bilig”, we have the right to accept this creative process as not only a sample, but also theoretical information about the literary genre of will. According to our observations, this will which he wrote, indicates the fact that the will genre became the initial form in one hand, on the other hand, this genre appeared and formed at that period in Turkish literature. It is noteworthy that a perfect will was written by ideological-artistic aspects and in high volume by the author in the work according to the composition. In this respect, the value of the work is also great for literary criticism.

The chapter titled “Oytuldi said to write the will to the governor” [12. 249-269] is written wholly in the will genre. He emphasized to his son “it is a will” in the final part of the will. We have seen that the term of vasiyatnoma (will) is given in both places with the term meros (legacy) in the manuscript, quoted in the edition of “Kutadgu bilig” which was published in 1984 year in Urumchi city in China. For example:

Dedi: tut bu xatni, yo’qotma o’g’ul,
Eligga eturin merosimdir ul
(Take this letter and give it to the governor. It is my will) [11. 343].

However, we observed that the scholar K. Karimov interpreted this literary genre as the manuscript meros (legacy) in one case, in the other case he interpreted as the manuscript vasiyatnoma (will) in the edition of 1971 year, and according to our opinion both terms are properly interpreted.

The form of the will:
Aytli: O’g’lim, bu nomani saqla, yo’qotma,
Uni eligga yetkaz, bu vasiyatnomadir
(Son, take this letter give it to the governor) (269).

The form of the legacy:
Kishi o’lsa, undan esdalik meros qoladi,
Mening senga esdaligim mana shudir, ey dono.
Men uchun sen sevikli kishi eding, ey elig,
Foydali esdalik senga qoldirdim.
Mana, men chin so’zlarni yozib qoldirdim,
Bu so’zlarini va meni unutma
(This will is my memory for you, do not forget the words written in it (266–267).

Generally, this will consists of 152 bytes, the main images of the work such as Kuntugdi, Oytuldi, Ogulunmish participate in the will, and the will can be evaluated as an independent epic poem which has its entirety by this aspect, is written in the teachings spirit and given fully in the work. According to the plot of the work, the poet, the melody of teachings to the governors in the will is leading because of the author of the will is the statesman, the particular teachings, symbols and phrases which ordinary people are lead to the goodness, are shown in the will, especially, the teachings about the training of young girls and boys are a vivid proof of it. The chapter 14 of this will is the introduction of it, the introduction consists of basmala, except the traditional qojib ul-tasnif (the method of classification of the book) parts devoted to the God, prophet, fourth khaleefahs, the parts devoted to the praise of governor, the issues of cause of writing the will and conclusion:

1. Basmala consists of 2 bytes. Yusuf Hos Hojib actually started the book with the basmala according to qojib ul-tasnif (the method of classification of the book) [8. 51-57] and wrote letters of praise. However, the example and the argument for the independent basmala written in the book are found in this will, so the has been begun with a separate basmala:
   Siyohdon bilan yozuv qo‘g‘izi oldi,
   Xudo nomi bilan (ya’ni bismilloni yozish boshlagan)
   So‘zini xudo nomi bilan (ya’ni bismilloni yozish bilan) boshlagi.
   Yaratgan, parvarishlagan, afv etgan egam(249).

(He began writing letters in the name of God (bismillah))

2. Hamd consists of 4 bytes. The praise to the God which is the kindness of the merciful, the closest to the mystery and dear to the soul, is told in this part with saying the language of Yusuf Hos Hojib;

3. Na’t consists of 1 byte, it is said salavat too the prophet Mohammad (peace will be upon him) who was chosen the messenger, the head of the people, and the eyes of all people:
   Sevimli payg‘ambarga mendan ming-ming salomal
   Yetkazin Xudoyim payvasta va kamgu ko‘ptiz
   (The God delivers my greetings to the prophet)

4. The greetings part to the sahabas (companions of the Messenger) of the will consists of 1 byte, the companions of the Messenger, valuable sahabas (companions of the Messenger) are remembered in this byte:
   Barcha sahabalariga yana boshqa (takror)
   Salomlarimni yetkazin Xudoyim kamaytmasdan
   (Also, the God delivers my greetings to the sahabas (companions of the Messenger) (251).

5. The praise of governor part (the highest rank ruler of the Kingdom of Karahanids period) - consists of 1 byte, a ruler who has inherited the will, his great name is not directly expressed in the will, and the minister said the ideas, opinions, plans, desires and wishes and sorrowing about the training of his son Ogulunmish which saved in his soul for a long time, and he wished the age of Noah to the governor:
   Uzun va uzoq yashagin, ey baxtiyor elig,
   Ko‘p ellarga muborak va beglik otiga payvasta bo’l
   (Live for long time, and be suitable for the name of the governor) (251).

6. The reason of being written of the will. This section consists of 4 bytes, according to the statement, the governor appreciated the keen-wittedness of the minister, the activity of the minister on the basis of honesty, truthfulness, rewarded him with many donations. When the minister, who was lying in bed of death, presented himself as a person who had fully good character, his name was Oytuldi, he said the reason for writing this will as follows:
   O‘lim jarchisi keldi, qattiq tutdi,
   Qutular joyim yo‘q, halovatimni oldi.

Meni juda yaxshi tutding, ko‘p inoyatlar ko‘rsatding,
Men esa senga sazovor bo‘larli xizmat qila olmadim, mana endi o‘l仲otman.

O’sha inoyatlariga javoban ushbu pandnomani
Endi sen uchun yozuv qoldirdim, ey tetik
(Now I am dying and write for you these teachings) (251).

He gladly said that he worked with honesty as the minister only for the consent of Allah and goodness for the great governor and the great nation and:
   Bu dunyoning ishlariga do‘st edim bilgin,
   Barcha ishlarining to‘g‘rilik bilan bajarish
tion (I am a friend of this world and I have done all your work correctly (251)--

He reminded that the pride of the cordon minister with his work was also shown in the method fashiya. He sincerely recited and reminded to the governor that uses the truth, because, the base of truth is justice, it leads to the honesty, relaxation and the truthfulness, and it leads to the goodness.

Yusuf Hos Hojib did not use the name Kuntugdi of the governor directed to the justice in the will, but he used more than twenty extended appeals and appealed to the governor with O, governor, O healthy, O courageous, O happy governor, O king, O wise leading the people, O skillful, O wise, O ruler, O handsomeunder the name of the governor.

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This written by Yusuf Hos Hojib is in didactic character according to the nature of the work, and, in this case, we can see that the author explained it as the teachings in the headline of the chapter, and he expressed his purpose to write this will as follows:

Mana, endi o‘ta mehribonlik bilan
Pand-nishat yozib qoldirdim, o‘zing uchun o‘qim.

Mehribon kishi nima deydi, eshit,
Mehribonlik – bu insonlikning bosh (belgisi)dir:

Mehribon kishining so‘zini va naqllarini tutgin,
Bu pand nisihat (so‘z) lar senga davlat ovi bo‘ladi.

Kishilarning eng chini mehribon kishidir,
Mehribon (kishi) so‘ziga amal qil, (u) seni buyuklikka eltadi.
(The best person in the world is kind person, he or she helps to you to achieve the greatest) (251).

7. The main representation part of the will. It can be studied dividing into two parts depending on the content of wishes Oytuldi directed to the teachings. Namely, in the first part, the minister’s testament is expressed in connection with the personality of the governor, the activity of the state, in the second part (Chapter 14) is about the future fate, education and training of his son Ogdulmush, who is orphan without mother and father (according to the plot of the work his mother died in his childhood). The wise minister began the will devoted to his governor with the following byte full of love and kind:

Ey elig, mana, men ham senga mehribonman,
So‘zlarimga amal qil, ey mardon bahodir
(I am also kind person for you, and you should do my sayings) (253).

Hence, as the wisdom of “Kutadgu bilig” was seen in the interpretation of justice, state, mind, contentment, the wisdom of the will of the minister is revealed in these four things on the inner background. He recites his teachings to the governor in written will by him, not only used own speech with skillful in order to give them with gentleness and affection, explain them to his mind and avoid the repetition, but also used the Turkic method that what does the kind, trustful person say, what does vigilant person say, what does strong person say, what does the poet say, what does the person say who understands the confusion of the world, what does prudent person say, what does the wise and famous person say, what does the old person say, what does the knowledgeable person say, what does the person say who thinks before saying, what does the person say who knows own death, we prefer to evaluate this will as the teachings for the governors.

While he was continuing to write the will, he gave conceptions and conclusions to the governor in the means of some existed traditional images, symbols, assimilations about the world that the world is rabat (caravansaray), the world is field, the world is your shadow, admonished to the governor, explained to the governor the waysto achieve the honor and respect, forgiveness and health, sacred relaxation in the Hereafter one by one, reminded to the governor about the death.

Yusuf Hos Hojib masterfully describes the death tragedies as the will genre is the preceding words before death, the vital conclusions, the desires and wishes which must be done, and, in turn, the minister writes about his regret, dissatisfaction connecting with the death to the governor in the will in 12 bytes.

O‘kinch bilan o‘limqodaman, o‘kinching foydasi yo‘q,
O‘zimdan (jonimdan) umidimni uzdim,
Nushchimim yqotdim
(I am dying with regret, but it is useless) (253).

Or:
Hanuz o‘lim yopishgan ekan, xushyor bo‘l, ey elig.
Tadbirlarningni ko‘r va muhayyo qil
(Do not care for the death and do good works) (253).

Balo, zo‘rlik o‘rniga sen yaxshilik qil,
Qo‘l va tilingda xalqni sevintirgin
(Do always good works and the people are satisfied from you) (253).

And also when he explains as “O governor, be careful after me”, he will focus his attention on the honesty, justice characters, and remind us the phrase “The honesty–is salvation and joy”:

Dunya davlat bilan seni avramasim,
Hamma ishlarida ham rostlik ista
(Do not be deceived the wealth and do all works with honesty) (253).

In the will, the minister puts to the governor the greater issue of justice and the right policy in the state administration than the period of his ministry:

Xalqqa to’g‘ri va adolatli siyosat yuritgin,
O‘zingning hayat kunlarini tuzing
(Do not desire for the wealth in this world) (255).

Oytuldi tried to explain to the governor that the governor should not oppress to his heart, to the soul, to the throne and to the state and to the people, because of the greater envy to the wealth:

Mol-dunya uchun o‘zingni o‘tga –cho‘qqa urmagan,
Tanu jonga qasdma-qasd havas bo‘ynini yanch
(Do not desire for the wealth in this world) (255).

8. The conclusion part of the will. He writes the conclusion as follows what the old person says:

O‘g‘il-qiz kichikligiga nimani o‘rgansa,
To qarib o‘limaguncha unutmaydi.
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Ulg`aygan qari (kishi) nima deydi, eshitgin, Sinagan, uqqan hamda bilib so`zlagan kishi:

Kichik ekan o`g`il bilim o`rgat,
Kichilikda bilim o`rgansa, qo`li baland bo`ladi.

Ayama, o`g`il-qizga kaltak yedirib tur,
Kaltak o`g`il-qizga bilim (adab) o`rgatadi
(Teach the knowledge and courteousness to his son-daughter in their childhood, it is useful for them) (259).

Yusuf Hos Hojib bequeaths to the governor to take care of the education of his son Ogdulmish the conclusion of the will from the speech of the minister, in turn, he reminds separately that the issue of education of the younger generation is a serious matter and one of the most important tasks of the state.

According to the progresses of the story, the second will of the minister exists in the book, this will is said to the son Ogdumish and his relatives in verbal form by the minister, Oytuldi, he bequeaths that all wealth which he gathered during his whole life, is divided to the people and died.

**Conclusion**

In conclusion, we have seen that the will and testament written in “Kutadgu bilig” of Yusuf Hos Hojib have been shaped as literary genres along with various literary genres in the X-XI centuries. In separate chapters of the work, he also makes a debate about issues raised in the will. Yusuf Hos Hojib created the will with skillful, how he expressed his skill in the qasida genre in his qasida “Bahor” (“Spring”), thus, he created the classic example of the will literary genre.

References: