

PHILOSOPHICAL VIEWS OF YUSUF KHOS HODJIB

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ABSTRACT

This article is dedicated to the philosophical analysis of the teachings of Yusuf Khos Hojib, a prominent thinker of the 11th century. In his work Kutadgu Bilig, he addresses issues of metaphysics, epistemology, politics, and ethics, describing the ideal society based on justice, knowledge, and wisdom. The study highlights the relationship between his ideas and the philosophy of Avicenna, Farabi, and the Mashshaiya school. The authors emphasize the role of knowledge in governance and personal development, grounding political rule on ethics and wisdom. Yusuf Khos Hojib views knowledge as a vital means of forming a perfect individual and a stable society, stressing the importance of ethics, justice, and wisdom in his work. He proposes an ideal model of governance based on logic and experience, closely resembling the teachings of major Islamic philosophers. This article explains Yusuf Khos Hojib's contribution to Islamic philosophy and the medieval culture of Turkistan using a comparative analysis method and primary sources.

Keywords: Yusuf Khos Hojib, Kutadgu Bilig, Islamic philosophy, metaphysics, epistemology, politics, ethics, wisdom, Mashshaiya, Farabi, Avicenna, justice, wisdom, governance, ideal society, humanism.

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АННОТАЦИЯ

Эта статья посвящена философскому анализу учения Юсуфа Хос Ходжиба, выдающегося мыслителя XI века. В своем произведении «Кутадгу Билиг» он рассматривает вопросы онтологии, эпистемологии, политики и этики, описывая идеальное общество на основе справедливости, знаний и мудрости. В исследовании показана связь его взглядов с философией арабских мыслителей, таких как Аль-Фараби и Авиценна. Автор подчеркивает роль знаний в управлении государством и развитии личности, основывая идеологию правления на этике и познании. Юсуф Ходжисб рассматривает знания как важнейшее средство формирования совершенного человека и устойчивого общества, акцентируя внимание на этике, справедливости и мудрости. Он предлагает модель идеального правления, основанную на логике и опыте, которая имеет сходство с учениями великих исламских философов. Статья с использованием сравнительного анализа и первоисточников объясняет вклад Юсуфа Хос Ходжиба в исламскую философию и средневековую культуру Туркестана.

Ключевые слова: Юсуф Хос Ходжисб, «Кутадгу Билиг», исламская философия, онтология, эпистемология, политика, этика, мудрость, философия Машшашия, Аль-Фараби, Авиценна, справедливость, государственное управление, идеальное общество, антропология.

Yusuf Khos Hojib was born in 1019 (or 1020) in Balasaghun, a city in the northern part of Turkistan (modern-day Kazakhstan). He came from an aristocratic and scholarly family, receiving profound knowledge in philosophy, logic, politics, and ethics. He pursued his education in cities that were major intellectual centers of the time, and this deep knowledge is evident in his later work.

Yusuf Khos Hojib holds an important place in the history of medieval Islamic thought, not only for his philosophical and literary works but also for his high social and political status. He became famous as a thinker, author, and politician. In *Kutadgu Bilig*, he uses both prose and poetry to express his philosophical and ethical ideas.

Kutadgu Bilig (*The Wisdom of Happiness*) is one of the most significant and well-known works of Yusuf Khos Hojib. The book, written in a combination of prose and high poetry, addresses spiritual, political, and ethical issues. The primary goal of the work is the promotion of ethics and justice in society, which are key elements in Yusuf Khos Hojib's philosophy.

In his work, Yusuf Khos Hojib emphasizes the importance of knowledge and science in society and human life. For him, knowledge is the true path to happiness, leading humans to independence and governance. He believes that successful societies and prosperous states are built not only by good rulers but also by informed and educated citizens.

He stresses that a wise and just ruler should govern with high ethical principles, such as patience, wisdom, and love for the people. The work suggests that for a ruler of a blissful state, two essential qualities are knowledge and good ethics.

Yusuf Khos Hojib expresses his ethical teachings in the context of society and just governance. He believed that human qualities and relationships between people should be based on love, respect, and compassion. He describes the role of a peaceful and respected society where literature and ethics are strong.

In his work, he positions himself within the context of the great philosophers, such as Farabi and Avicenna, showing their influence on his views. For a ruler involved in politics, he recommends being a good and successful person who seeks to maintain justice and generosity.

The work can be considered an "idealistic prediction" of the relationship between rulers and people. Yusuf Khos Hojib suggests that the independence and wisdom of a society are always linked to the progress of "ethics" and "spiritual devotion."

Yusuf Khos Hojib believed that knowledge and science were the means to reach spiritual perfection, which aligns with Islamic teachings. His philosophy, which

connects with ethical processes and personality development, is related to Islamic philosophy in its focus on spiritual enlightenment and knowledge. The teachings and theories presented in *Kutadgu Bilig* seem to have been not only relevant in his time but also applicable in contemporary Muslim societies.

Furthermore, he presents not only personal philosophy through true knowledge and enlightenment but also a guide for every sector of society, leading people to self-awareness and understanding of the world.

Yusuf Khos Hojib is considered one of the most prominent thinkers of the 11th century, and his work *Kutadgu Bilig* played a crucial role in the development of philosophical, political, and ethical thought. This work serves as a comprehensive guide to ethical, political, and social knowledge, addressing the issues of governance, knowledge, justice, and human philosophy.

The aim of this article is to analyze the philosophical teachings of Yusuf Khos Hojib within the concepts of metaphysics (ontology), epistemology (theory of knowledge), politics, and ethics.

Metaphysics (ontology) is one of the core elements of Yusuf Khos Hojib's philosophy. According to him, existence is an orderly and just system, in which humans must determine their place [1].

Yusuf Khos Hojib views existence as a structured creation of God, which humans should comprehend through wisdom and knowledge. In "Kutadgu Bilig," it is mentioned that the world is transient and unstable, and humans must achieve eternal happiness through the adherence to ethics and wisdom [1].

In his philosophical reflection, Yusuf Khos Hojib perceives the world system as a divine and epistemological structure: "Whoever is wise finds the way, and whoever is foolish remains in darkness" [2]. This thought aligns with Ibn Sina's theory of God as the First Cause, according to which existence begins with the Necessary Being (God), and all creatures depend on Him [2].

In "Kutadgu Bilig," life is described as a field for trials and spiritual transformations: "The world is unstable, and one must prepare for the afterlife" [2]. This idea resembles the teachings of Ibn Arabi and Suhrawardi, who also considered this world as the outward appearance and regarded the spiritual reality as the true essence [2].

In Islamic philosophy, particularly in Ibn Sina's teachings, the relationship between cause and effect (illat and ma'lul) plays a significant role. Yusuf Khos Hojib, paying attention to this theory, states that every action a person performs has consequences: "Every action a person does will have an outcome, so it is better to choose good".[2]

Yusuf Khos Hojib views knowledge as the foundation of happiness and success. He emphasizes that knowledge is the essential tool for achieving justice, governance, and personal development. In his work, it is emphasized that governance remains strong only through knowledge and justice: "A ruler must be knowledgeable and wise, otherwise, the kingdom will fall apart" [5]. This idea resembles the teachings of Al-Farabi in "Al-Madina al-Fadila," where governance should be based on philosophy and knowledge [6].

Yusuf Khos Hojib gives central importance to wisdom. He considers a person without wisdom as incomplete and stresses that wisdom should be united with ethics. A person should benefit from science, experience, and wisdom. Wisdom protects a person from error and misguidance.

Modern research on the teachings of Yusuf Khos Hojib primarily focuses on interpreting the philosophical, social, and political ideas in this work. Various scholars consider it an essential source for studying the development of social philosophy among Turkic and Islamic peoples. Therefore, an in-depth study of the philosophical aspects of "Kutadgu Bilig" can significantly contribute to analyzing the social structure of its time and its influence on the subsequent development of Islamic and Turkic civilizations.

Justice is one of the central concepts in "Kutadgu Bilig." Yusuf Khos Hojib introduces justice as the foundation of state stability and societal cohesion. The Turkic researcher A. Inan notes that Yusuf Khos Hojib views justice not only as a moral norm but as a political and economic necessity. [8] In academic research by I. Smirnov, it is emphasized that the principles of justice and wisdom presented in "Kutadgu Bilig" had a significant impact on the formation of political and social ideologies of the Turkic empires. [9] According to the contemporary Tajik researcher J. Ismoilov, the teachings of justice and governance in Yusuf Khos Hojib's work developed in harmony with the historical values of Islamic philosophy and the political methods of the Samanids and Ghaznavids. [10]

Yusuf Khos Hojib emphasizes the importance of knowledge in governance and personal life. He writes, "Knowledge is the light of life; without knowledge, the world is dark." Uzbek researcher Sh. Sodiqov writes that Yusuf Khos Hojib viewed science and knowledge as one of the main pillars of societal development, considering it not only as a factor for personal progress but also as a means to strengthen the state. Furthermore, academician A. Rahimov believes that the philosophy of knowledge in "Kutadgu Bilig" resembles the teachings of ancient Greece, especially the ideas of Plato and Aristotle, as the author emphasizes that only a wise ruler can lead a just society. [11]

In "Kutadgu Bilig," the moral education of individuals is regarded as a key factor in creating the best society. Yusuf Khos Hojib divides moral principles into two categories:

1. Personal ethics (truthfulness, wisdom, fairness, justice)
2. Social ethics (loyalty to the state, service to the community, responsibility)

According to the modern researcher H. Sharifov, Yusuf Khos Hojib presents ethics as an absolute value, without which society cannot remain stable. This theory is strongly linked to Islamic philosophical teachings and Sufi traditions. [12]

In conclusion, Yusuf Khos Hojib held an important position in the philosophical and political evolution of Turkestan and the world. His work, "Kutadgu Bilig," presents profound theories on literature, ethics, and politics. He believed in the power of human wisdom and knowledge and was convinced that the path to happiness and governance could only be achieved through spiritual and ethical means. Yusuf Khos Hojib's work plays an essential role in Islamic and Turkic literature both philosophically and literarily.

"Kutadgu Bilig" is not only a cultural and literary heritage but also an important philosophical work for shaping the political, social, and ethical thought of society. Yusuf Khos Hojib's teachings are regarded as a unique example of philosophical thought and continue to be the subject of analysis and study.

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