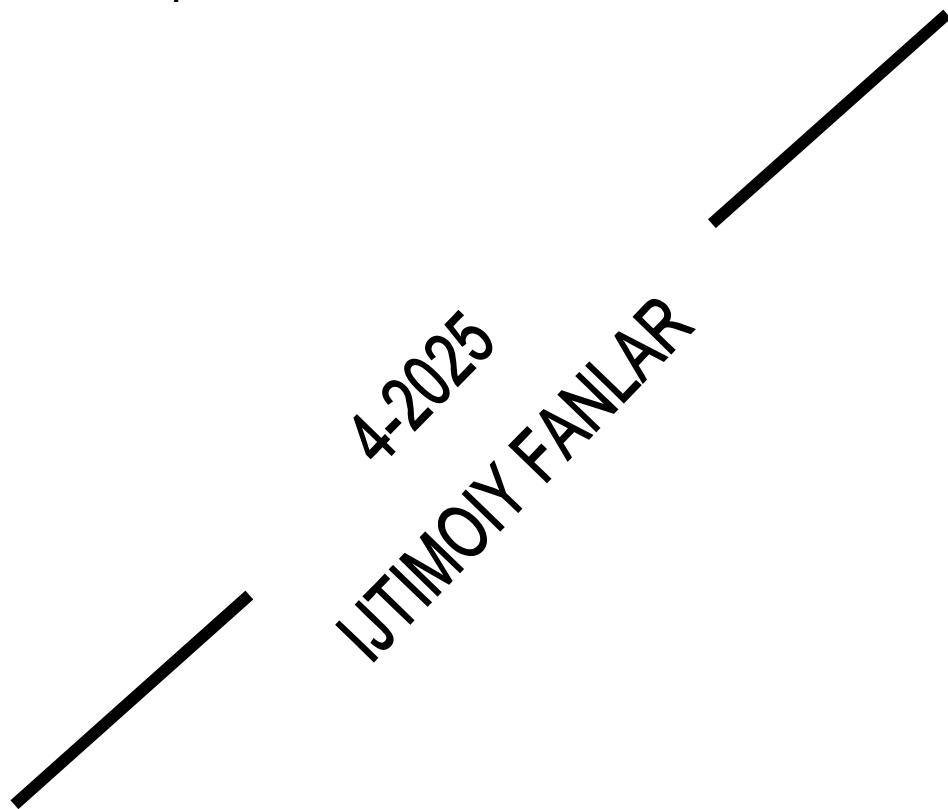


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**YUSUF KHAS HAJIB'S WORLDVIEW: PHILOSOPHICAL ANALYSIS****YUSUF XOS HOJIB DUNYOQARASHI: FALSAFIY TAHLIL****МИРОВОЗЗРЕНИЕ ЮСУФА ХОСА ХАДЖИБА: ФИЛОСОФСКИЙ АНАЛИЗ****Kholmuminov Jafar Muhammadiyevich<sup>1</sup>** <sup>1</sup>Doctor of Philosophical sciences (DSc), Professor of the Department of "Humanities and Natural Sciences" ISFT Institute (Tashkent, Uzbekistan)<https://orcid.org/0009-0009-853-7019>**Komilov Daler Rustamovich<sup>2</sup>**<sup>2</sup>Candidate of Philosophical Sciences, Associate Professor, Head of the Department of History of International Communication at the Tajik International University of Foreign Languages named after S. Ulugzade, (Dushanbe, Tajikistan)**Abstract**

*This article is dedicated to the philosophical analysis of the teachings of Yusuf Khas Hajib, 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 Khas Hajib 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 Khas Hajib's contribution to Islamic philosophy and the medieval culture of Turkistan using a comparative analysis method and primary sources.*

**Annotatsiya**

*Ushbu maqola XI asrning yirik mutafakkiri Yusuf Xos Hojib ta'lomitining falsafiy tahliliga bag'ishlangan. U o'zining "Qutadg'u bilig" asarida ontologiya, gnoseologiya, siyosat va axloq masalalariga to'xtalib,adolat, ilm va donishmandlik asosida mukammal jamiyatni tavsiflaydi. Tadqiqotda uning qarashlari Forobi, Abu Ali ibn Sino kabi arab mutafakkirlari falsafasi bilan bog'liqligi ko'satilgan. Muallif davlatni boshqarish va shaxsni rivojlantirishda bilimning rolini ta'kidlab, boshqaruv mafkurasini axloq va bilimga asoslaydi. Yusuf Xos Hojib ilmiga komil inson va barqaror jamiyatni shakllantirishning muhim vositasi sifatida qaraydi, axloq,adolat va donolikka e'tibor qaratadi. U buyuk islam faylasuflari ta'lomitlari bilan o'xshashlikka ega bo'lgan mantiq va tajribaga asoslangan ideal boshqaruv modelini taklif qiladi. Maqolada Yusuf Xos Hojibning Islom falsafiy tafakkuri va o'rta asr Turkiston madaniyatiga qo'shgan hissasi qiyosiy tahlil va birlamchi manbalardan foydalangan holda tushuntirilgan.*

**Аннотация**

*Статья посвящена философскому анализу учения великого мыслителя XI века Юсуфа Хос Хаджиба. В своём труде «Кутадгу билиг» он затрагивает вопросы онтологии, эпистемологии, политики и этики, описывая совершенное общество, основанное на справедливости, науке и мудрости. Исследование показывает, что его взгляды связаны с философией таких арабских мыслителей, как Аль-Фараби и Абу Али ибн Сина. Автор подчёркивает роль знаний в управлении государством и развитии личности, основывая свою управленческую идеологию на этике и знаниях. Юсуф Хос Хаджиб рассматривает науку как важное средство формирования совершенной личности и стабильного общества, уделяет внимание этике, справедливости и мудрости. Он предлагает идеальную модель управления, основанную на логике и опыте, которая имеет сходство с учениями великих исламских философов. В статье с помощью сравнительного анализа и первоисточников раскрывается вклад Юсуфа Хос Хаджиба в исламскую философскую мысль и культуру средневекового Туркестана.*

**Key words:** Yusuf Khas Hajib, "Kutadgu Bilig", Islamic philosophy, metaphysics, epistemology, politics, ethics, Mashshaiya, Farabi, Avicenna, justice, wisdom, governance, ideal society, anthropology.

**Kalit so'zlar:** Yusuf Xos Hojib, "Qutadg'u bilig", Islom falsafasi, ontologiya, gnoseologiya, siyosat, axloq, hikmat, Mashshaiya falsafasi, Forobi, Abu Ali ibn Sino, adolat, davlat boshqaruvni, ideal jamiyat, antropologiya.

**Ключевые слова:** Юсуф Хос Хаджиб, «Кутадгу билиг», исламская философия, онтология, эпистемология, политика, этика, мудрость, философия Машшайи, Аль-Фараби, Абу Али ибн Сина, справедливость, государственное управление, идеальное общество, антропология.

## INTRODUCTION

Yusuf Khas Hajib 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.

## LITERATURE REVIEW

Yusuf Khas Hajib 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 Khas Hajib. 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 Khas Hajib's philosophy.

In his work, Yusuf Khas Hajib 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 Khas Hajib 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 Khas Hajib suggests that the independence and wisdom of a society are always linked to the progress of "ethics" and "spiritual devotion".

Yusuf Khas Hajib 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 Khas Hajib 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 Khas Hajib within the concepts of metaphysics (ontology), epistemology (theory of knowledge), politics, and ethics.

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

Yusuf Khas Hajib 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 Khas Hajib 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 Khas Hajib 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 Khas Hajib 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 Khas Hajib 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 Khas Hajib introduces justice as the foundation of state stability and societal cohesion. The Turkic researcher A. Inan notes that Yusuf Khas Hajib 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 Khas Hajib 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 Khas Hajib 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 Khas Hajib 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 Khas Hajib 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]

## CONCLUSION

In conclusion, Yusuf Khas Hajib 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.

## FALSAFA

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“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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