

Impact Factor:

ISRA (India) = 3.117
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.156
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 05 Volume: 73

Published: 21.05.2019 <http://T-Science.org>

QR – Issue



QR – Article



Burobiya Rajabova

Dr. Senior scientific researcher of the Institute of Uzbek language, literature and folklore of the Uzbekistan Academy of Sciences, Uzbekistan.

dokma@bk.ru

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 Hojiib's "Qutadgu 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*

Citation: *Rajabova, B. (2019). The will literary genre in “Kutadgu bilig”. ISJ Theoretical & Applied Science, 05 (73), 145-150.*

Soi: <http://s-o-i.org/1.1/TAS-05-73-26> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.05.73.26>

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 generations 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 being 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 gavemore 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 Kobuli 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 “Tarixi 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

Impact Factor:

ISRA (India) = 3.117	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.156	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

will be upon him) which consists of 164 testaments said to 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 qilganlarkim bu muxtasarda ul gunjoyish yo’qtirkim, barchasin bitilgay, iki-uch kalima bila ixtisor qilildi. Va ul buladurkim, adl bir qo’rg’ondurkim, suv solib yiqilmas va o’t bila kuymas, manjaniq bila buzilmas. Va adl ganjdurkim, ko’prak olg’on sayin, ko’prak bo’lur va ozroq harj qilsang, ozroq bo’lur. Va xirandmand uldurkim, maxfiy andoq so’z demag’aykim, yuzig’a dey olmag’ay. Urushda dushman oz deb g’ofil bo’lmamoq 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 number of enemy is less, because many woods are fired with less fire) [3. 244]. Or we observe the revered will of prophet Mohammad (peace will be upon him). For instance: “Hazrati Ali karamallohu vajhadan rivoyat qilibdurki, aytdilarki: “Bir kun sarvari olam – Muhammad Mustafo sallallohu alayhi vasallam meni huzuriga talab qildilar. Vaqtiki, xizmatlariga bordim, menga mehribonliklar qilib aytdilar: “Yo Ali, sen menga Muso alayhissalomning Horun degan ukase kabi yaqinsan. Lekin Horun kabi payg’ambar emassan. Chunki mendan keyin payg’ambar chiqmas. “Yo Ali, bu kun senga bir vasiyat qilurmanki, uni asrasang, dunyoda yaxshi holda bo’lg’aysan, agar o’lsang shahid bo’lg’aysan”. Avvalg’iva oxirgi ilmlar ushbu vasiyatnomada aytilgandir, ey musulmonlar, har kuni bu “Vasiyatnoma”ni o’qinglar va unga amal qilinglar va bu vasiyatlarni bajo keltiringlar. Dunyo va oxiratda balolardan xalos va emin bo’lursizlar, oqil va dono bo’lg’aysizlar”. (In this sentences are given the will of the prophet Mohammad (peace will be upon him) to the Hazreti Ali. According to this will, if each person conforms it, he or she will live in relaxation.) [7. 5]

Foreign scholars have studied the will which were created in the Oriental literature as a special genre. It is expedient to remember the researches of the well-known Turkish scholar Guzal Abdurakhman in this case, she gave enough information about twenty-six letters in the religious-conservative spirit, including the will which created in poetry and prose, in her book titled “The Religious and Sufi Mystery Turkish Literature-the book of the people”. The scientist well illustrated the lexical and inflammatory meanings of the word will, the legal foundations of the term, and how does it write in poetry and prose as the genre, and gave definition about it as follows in his research: “The lexical meaning of the will word is a written expression form of things that are intended to be made after the death of a person as the legal term

with attention. It has a particular importance to fulfill the wishes expressed in this will. The inflammatory meaning of the will 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 Imami A’zam Abu Khanifa to his student Yusuf binni Khalid Samtia 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 Guzal 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 lugotit 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, fanlon”: “*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 given proverb as the form *tutrug’i* in the explanation written to the word *a:z* which means good fortune, 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: “Iglig *tutrug’i* a: z bo’lur – willing 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’*, *tutrug’i*, until the term will comes from the Arabic language into the language of Turkic peoples, and that it expressed how 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 Oytuldi 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, Tavgachkhan. The book is valuable with the images such as Kuntugdi-justice, Oytuldi-state, Ogdulmish-mind, Ozgurmish-contentment. The work is called “Odobul mulk” by Chinese, “Oynul mamlakat” by Mongols, “Ziynatul umaro” by eastern peoples, “Shohnomai turkiy” by Persians, “Pandnomai muluk” by some peoples, “Kutadgu

Impact Factor:

ISRA (India) = 3.117	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.156	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

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 Hojib 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 Hojib by foreign scientists H. Purgstall, 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. Abdurakhmonov and B. Tohliov [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 lugotit 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 Hojib”. 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, Ogdulmish. 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. Ogdulmish followed the works of his father; he gladdened 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, Ogdulmish, 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 Hojib, 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 in 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 eturgin merosimdur 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:

Aytdi: 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'zlarni va meni unutma

Impact Factor:

ISRA (India) = 3.117	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.156	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

(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, Ogdulmish 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 and poetic image, 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, excepts the traditional vojib 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 vojib 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 qog'ozi oldi,

Xudo nomi bilan (ya'ni bismillo deb) xat yozishga kirishdi.

So'zini xudo nomi bilan (ya'ni bismilloni yozish bilan) boshladi.

Yaratgan, parvarishlagan, afv etgan ega(m)dir (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 salomlar

Yetkazsin Xudoyim payvasta va kamu ko'stsiz

(The God delivers my greetings to the prophet) (251).

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 sahobalariga yana boshqa (takror)

Salomlarimni yetkazsin 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 Ogdulmish 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 muyassar 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'layotiman.

O'sha inoyatlaringga javoban ushbu pandnomani

Endi sen uchun yozib qoldirdim, ey tetik

(Now I am dying and write for you these teachings) (251).

He gladly said that he worked with honesty as the ministry 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 ishlarini to'g'rilik bilan bajardim

(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 faxriya. 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 handsome under the name of the governor.

Impact Factor:

ISRA (India) = 3.117
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.156
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

This will 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-nasihati yozib qoldirdim, o'zing uchun o'qigin.

Mehribon kishi nima deydi, eshit,

Mehribonlik – bu insonlikning bosh (belgisi)dir:

Mehribon kishining so'zini va naqlarini tutgin,

Bu pand nasihat (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 Ogdulmish, 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 mardona 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'lmoqdaman, o'kinchning foydasi yo'q,

O'zimdan (jonimdan) umidimni uzdim, ishonchimni yo'qotdim

(I am dying with regret, but it is unuseful) (253).

Or:

Hanuz o'lim yopishgan ekan, xushyor bo'l, ey elig,

Tadbirlaringni ko'r va muhayyo qil

(Be careful from the death and do good works) (253).

Balo, zo'rlik o'rniga sen yaxshilik qil,

Qo'l va tilingda xalqni sevtingin

(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 characteres, and remind us the phrase "The honesty–is salvation and joy":

Dunyo davlat bilan seni avramasin,

Hamma ishlarda 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 hayot kunlaring ham ezgu bo'ladi

(Be honesty and justice for ruling the state) (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-dunyo uchun o'zingni o'tga –cho'qqa urmagin,

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 kichikligida nimani o'rgansa,

To qarib o'lmaguncha uni unutmaydi.

Impact Factor:

ISRA (India) = 3.117	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.156	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

Ulg'aygan qari (kishi) nima deydi, eshitgin,
Sinagan, uqqan hamda bilib so'zlagan kishi:

Kichik ekan o'g'il bilim o'rgat,
Kichiklikda 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 in
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 Ogdulmish 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:

1. Abdurrahman, G. (2014). *Dini-tasavvufi turk edebiyati el kitabi*. Ankara.
2. (1992). *Adabiy turlar va janrlar*. Uch jildlik. 2-jild. Lirik. Toshkent: Fan.
3. Navoiy, A. (2000). *Tarixi muluki Ajam. Mukammal asarlar to'plami. Yigirma jildlik*. 16-jild. Toshkent: Fan.
4. Karimov, Q. (1976). *Ilk badiiy doston*. Toshkent: Fan.
5. Mallayev, N. (1976). *O'zbek adabiyoti tarixi. 3-nashr*. Toshkent: O'qituvchi.
6. Koshg'ariy, M. (1960). *Devonu lug'otit turk*. Uch tomlik. 1-tom. Tarjimon va nashrga tayyorlovchi S. M Mutallibov. Toshkent: Fan.
7. (1992). *Muhammad alayhissalomning vasiyatlari*. Nashrga tayyorlovchi, so'zboshi va izoh mualliflari S.Rafiddinov, Rustam Safo. Toshkent: O'zbekiston.
8. Rajabova, B. (2018). *Yassaviy va Navoiy ijodida basmala*. O'zbek tili va adabiyoti, 3-son. pp. 51-57.
9. Rajabova, B. (2015). *Boqiy vasiyatnomalar*. O'zbekiston adabiyoti va san'ati, 2015-yil 27-may.
10. (1977). *O'zbek adabiyoti tarixi*. Besh jildlik. 1-jild. Toshkent: Fan.
11. Yusuf, Xos Hojib. (1984). *Qutadg'u bilig*. Urumchi: Millatlar nashriyoti.
12. Yusuf, Xos Hojib. (1971). *Qutadg'u bilig*. Nashrga tayyorlovchi Q.Karimov. Toshkent: Fan.