

ARTISTIC EXPRESSION OF IMAGES IN THE MANUSCRIPTS OF "KALILA AND DIMNA"

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Abstract

This article discusses the artistic analysis of the main and various supporting characters in the parables in the introductory chapters of the Turkish manuscript of the work "Kalila and Dimna", which is equally beloved by all peoples.

Keywords: "Kalila and Dimna", manuscript copy, Dobshalim, Bedapoy, Anushervan, Barzuya, parable, story, Kalila, Dimna.

Introduction

The study and research of "Kalila and Dimna" around the world has been attracting the attention of scholars for centuries. In many medieval Arabic works of art, the main idea is moral education, and in the introduction to "Kalila and Dimna", this is raised to the level of the main goal. This is because the wise and philosophical scholar Ibn al-Muqaffa, who translated the book into Arabic in the 8th century, firmly decided that the function of the artistic word is to correct human inclinations and personal nature, and he proved this in his works and translations[4]. The purpose of "Kalila and Dimna" was also to guide and educate people in the right direction through satire and metaphors.

If we consider the images and characters in the work "Kalila and Dimna", then King Dobshalim and the vizier - the philosopher Beidabo (in Turkish manuscripts it is called Bedapoy) and the courtiers, poets and advisors around them, as well as various characters - people and animals - who appear in the stories and parables, all have their own relevant place in the work.

Methodology

King Dobshalim summoned the Brahmin philosopher Bedapoy to him and told him that he had read the wisdom of the kings who had preceded him, but had not understood anything. He also said that he was worried that no book had been written about Dobshalim, and that as a result, after the king had passed away, future generations would be unaware of him. Then he ordered Bedapoy to use all

his knowledge and skills to write a wonderful book about him, showing in it how to govern and educate the people, explaining the morality of kings, and how subjects should serve the king. This work would become a monument to him. After that, Bedapoy called one of his faithful and hardworking students to him and for a year, without leaving his home, he wrote a book that contained both serious and humorous words, as well as thoughts on wisdom and philosophy. Bedapoy called this book "Kalila and Dimna". All the sayings in the book are given in the language of wild animals, mammals and birds. So that the book would be simple in form, entertaining for people, and an example for people in content. So that they could find everything that a person needs in this world and the next, and learn from it what measures are useful for obeying the king or avoiding harmful things.

The uniqueness of the book was that if ignorant people read it, they would not understand its meaning. They would be surprised by the animals' speech and think it was a joke. If someone did not master this book well, the meaning of the words in it would remain obscure to them.

If we pay attention to the character of Bedapoy, one of the main characters introduced in the first prologues of the book, we can see that he was considered the most intelligent, just and wise philosopher not only of the palace but also of his time. He was a fair, kind and generous person to both friends and enemies. He was kind to the common people, the subjects, listened to their pains and sufferings, and always showed them kindness. Bedapoy's words, "Enlightened people should consult with people of lower and higher positions than themselves. Just as one mind is weak in solving private issues, it is also not enough to solve general issues"[2], also give us an idea of what kind of person he was. Because he possessed similar qualities, King Dobshalim commissioned him to write "Kalila and Dimna" and believed that this book would be famous.

Results

King Dobshalim, like most rulers, loses his pride and glory, becomes ignorant of the plight of his subjects, and is consumed by greed. The poor people are left hungry and naked, and find themselves in a very difficult situation. However, through Bedapoy's advice and edification, and his guidance, Dobshalim sets out on the right path, takes justice as his motto, directly engages in the affairs of his subjects, and observes the movements of his enemies. As a result, the state becomes prosperous, and the common people begin to live a full life.

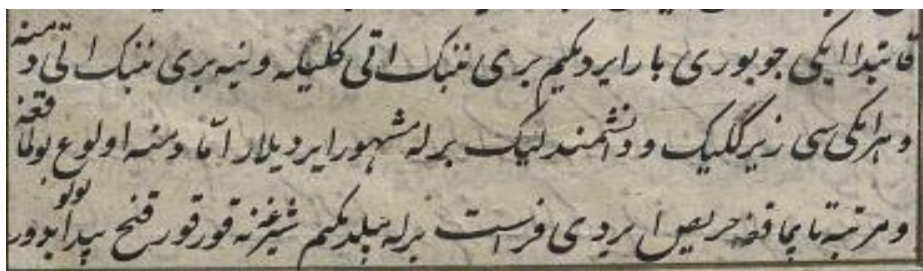
When describing the image of the Iranian king Anushervan in another introduction to the work, we find the following sentences: "Allah Almighty created the powerful and blessed Anushervan Kisro ibn Qubad, endowed with the light of reason and the treasure of justice, a businessman, and an exceptionally energetic person. Under the shadow of these merits of his, he studied science and reached such a level of perfection in various fields that none of the kings before him had achieved this" [3, p. 31]. As can be seen from the above verses, the king was not only known among the people as "Anusherwani Adil", but also because he was a learned man who knew the business well, his court was rich with learned scholars and thoughtful philosophers. For the same reason, when Anusherwan heard the voice of "Kalila and Dimna", he ordered the court officials to bring a copy of this book by any means, and of course he succeeded.

As for the character of Barzuya, who was sent to India by Anusherwan, whose father was a military leader and mother was a Zoroastrian scholar, he was a talented scholar, virtuous, well-versed in Persian and Indian languages, and, in addition, he was a young man who had gained fame in medical science and had mastered the profession of a physician. Barzuya went to India and made close friends with one of the court scholars, without revealing the purpose of his visit, but took him close with a

feeling of sincere friendship. When the bonds of friendship are strengthened, he explains the reason for his arrival in this country. At this point, his friend, who senses the purpose of his visit, admits to his path. He believes that the trick used by Barzuya was not done for evil, and considers the young man's gentle and delicacy manner, his ability to keep his own and others' secrets well, his ability to captivate the courtiers with his sweet tongue, and his ability to always maintain himself without saying too much as good qualities, and he states the following sentences: "I admired your patience and will. During the conversation, I waited, hoping that you would reveal your secret with a word. But this did not happen, your steadfastness and caution increased my faith in you, and strengthened the feelings of friendship and brotherhood" [3, p. 33].

Discussion

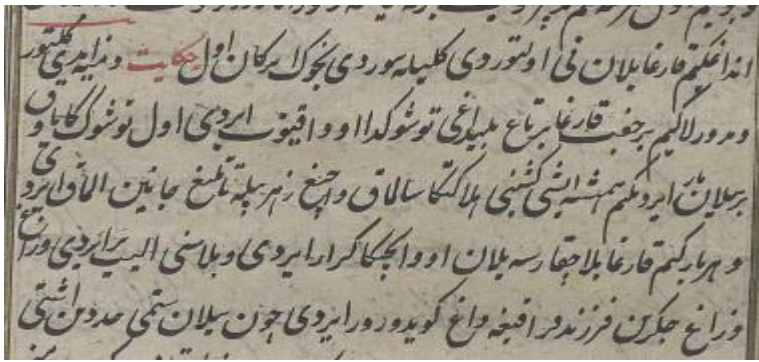
After the introductory chapters of the book are completed, the main story begins. The previous chapter, known as "The Truth and the Way to Avoid the Words of the Deceiver," begins with the discussions and questions and answers of the Indian king and the Brahmin. These images form the foundation of the work and are the forces that connect the chain of events. Because the chain of events develops as the Indian king asks the Brahmin a question about some issue and the Brahmin tells a story or parable in response. Then the main characters of the book, Kalila and Dimna, enter the scene. Among the animals living in the forest, there were two jackals, both of whom were sensitive and cunning, but Kalila was more fair and kind, while Dimna was more cunning and evil:



Content: There were two wolves in front of him, one was named Kalila and the other was named Dimna. Both were famous for their intelligence and vigilance. But Dimna was more inclined towards career and fame. He wisely understood that the lion needed help [1, 55p].

Trying to gain the lion's trust, Dimna first befriends the bull, and then, as their friendship grows and the lion spends most of his time with the bull, becomes angry and enraged, he uses all his cunning and crafty tricks. The lion, who believed his lies and killed his friend the bull, feels very sorry for himself and investigates Dimna's affairs and finds out about his lies. In order to establish the truth, he sentences Dimna to death, and Kalila, who learns of his friend's actions, is overcome with despair and grief. Despite the book's ending, the stories and parables that Kalila and Dimna tell, using their intelligence and sensitivity, as advice and help to the characters in the work who find themselves in difficult situations, are noteworthy.

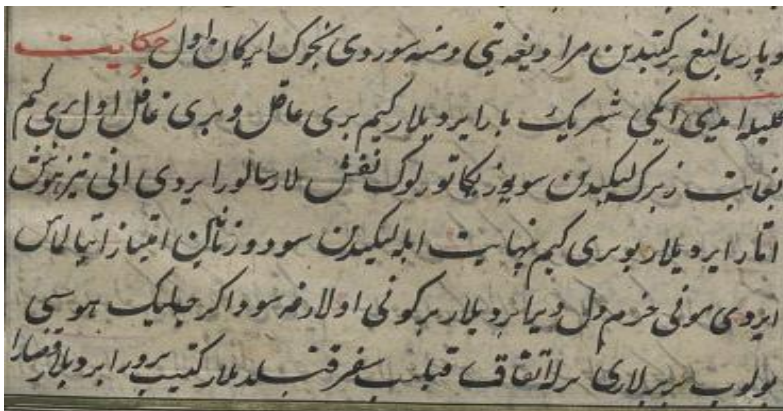
One of such parables told by Dimna is "The Crow, the Snake and the Jackal," about which we read the following notes in the manuscript stored at the Abu Rayhan Beruni Institute of Oriental Studies of the Uzbek Academy of Sciences under inventory number 5807:



Contents: Story. Dimna said: A pair of crows built a nest in a hole in a mountain. There was also a snake in that hole, which ate the baby that the crow gave birth to every year. The crow was always in pain and suffering[1, p. 57-b].

A crow seeks advice from a jackal to get rid of its enemy, the snake that eats its young every year and causes it grief. The jackal, who is a master of cunning, gives it the following instructions: It tells it to fly through the air and bring back valuables that people have forgotten, and take them to the snake's nest, and when people find out about it, they will come and kill the snake in search of wealth. The crow, who faithfully followed the jackal's advice, finally gets rid of its enemy, the snake. We see that the greed and lack of understanding of the snake in this parable has caught up with it. The simple and innocent crow, who followed the advice of the wise and cunning jackal, finally achieves its goal.

In response, Kalila tells the story of "Tezhush and Haramdil" to prove that the plot is bad:

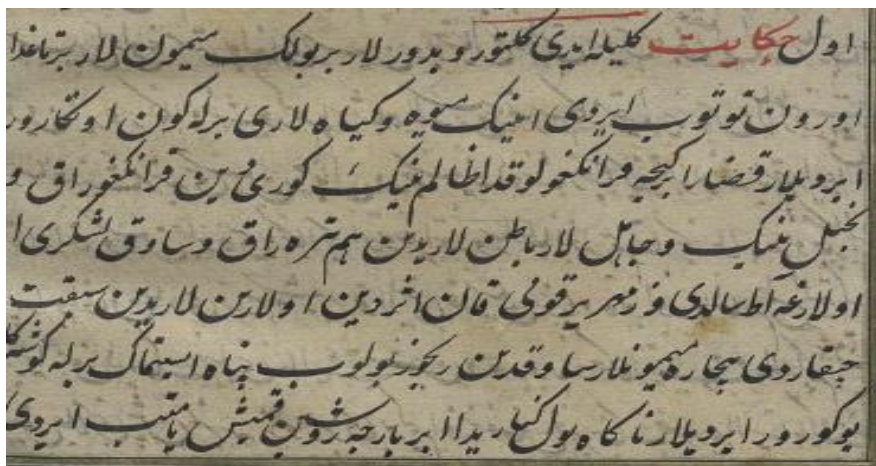


Contents: Story. Kalila said: There were two partners, one of them was intelligent, the other was careless. The first one, because of his great intelligence, had a horse called Tezhush. The other one, because of his agility, knew no bounds, and his horse was called Haramdil. One day they set out on a journey with the intention of trading[1, 107-a page].

If we look at the characters in this story, two companions who set out to trade find a bag of gold on the road. One of the travelers is very cunning, and at his suggestion, they hide the money under a tree without carrying it. However, Haramdil, taking advantage of his companion's naivety, returns to the same place, digs up the gold, and goes home to tell his father about his cunning plan. The father, who initially resisted, nevertheless overcomes his fatherly love and does what his son tells him. Haramdil, who slandered Tezhush for not finding the gold, turned to the judge and said that the tree had testified to the judge's demand, "Where is your witness?" When the judge and the villagers went under the tree, the tree actually spoke and said that Tezhush had taken the gold. The surprised judge turned the

tree around and noticed that there was a person inside it and ordered the tree to be set on fire. Unable to bear the fire, Haramdil's father came out and said, "Wail", and took responsibility for what he had done. Thus, Haramdil was punished for his crime. By telling this story, Kalila proves to her partner Dimna that not all plots and intrigues always lead to good, but to very tragic consequences. Knowing that the results of deceit are bad and the consequences of betrayal are dangerous, Kalila uses all her strength to dissuade Dimna from selfishness and deceit.

There is another story that Kalila tells to prove her point, called "The Monkeys and the Bird":



Contents: Story. Kalila said. A group of monkeys lived on a mountain. They used to spend their days on fruits and herbs there. Suddenly, one night, it became very cold and windy. The monkeys, separated from their homes and suffering from the cold, were looking for a place to hide. From a sudden, they saw something bright on the side of the road[1, p. 107].

As the above excerpt shows, a group of monkeys living in a mountain are accidentally faced with an uncontrollable cold snap and are looking for a place to warm up. Incidentally, they see a glowing worm standing next to them, thinking it is a coal, so they gather grass around it and start blowing on it. The bird on the tree next to them tried to open the monkeys' eyes, but they wouldn't listen. Then the bird came down from the tree and came to them to explain their mistake. The stupid monkeys, not understanding the help, cut off the poor bird's head. The image of the bird in this parable is symbolic of those who always want good and seek help. They always bring trouble upon themselves by thinking that they will help people who do not understand and are like stupid monkeys.

Continuing in the same question-and-answer and consequence-result format, the work "Kalila and Dimna" is enriched with diverse images, sometimes manifested in the form of people, sometimes in the form of animals and birds. These images are reflected in different characters and complexity, and we recognize and witness among them both those who stand on the side of evil and deceit, and those who walk on the side of goodness and innocence.

Conclusion

In conclusion, "Kalila and Dimna" is valuable as an important source for readers of all ages, regardless of the century or era, to obtain the nutritional and logical conclusions they need.

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