

DISCUSSION OF MORAL-EDUCATIONAL ISSUES IN THE WORK “KUTADGU BILIG”

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Annotation: This article presents examples of such issues from the work “Kutadgu Bilig” by Yusuf Khos Hajib, who contributed to the strong development of the Karakhanid state, in accordance with the educational purpose, such as the importance of acquiring knowledge, the manners of communicating with adults, the need to love work from youth, and how to behave when visiting guests. It also describes the content and essence of the epic “Kutadgu Bilig” created by Yusuf Khos Hajib and the place of the work today.

Keywords: Yusuf Khos Hajib, "Kutadgu Bilig" work, knowledge, hospitality, service, etiquette

“ Bilimni buyuk bil, uquvni ulug‘ ,

Bilim uquv bilan odamzot qutlug‘ ”¹

Many intellectual, learned, and patriotic poets and writers have emerged from the pages of history. Among them, the work of Yusuf Khos Hajib, who was a prominent figure of his time, "Kutadgu Bilig" is still appreciated by readers without losing its value. Yusuf Khos Hajib is a great thinker, poet, and statesman of the literature of the Turkic peoples. The epic poem "Kutadgu Bilig" written by the poet is the first major example of Turkish written fiction and is considered the only literary heritage that has come down to us from Yusuf Khos Hajib. It artistically expresses the complex of socio-political, moral-educational, philosophical-mystical views of the creator, who was a prominent wise man and progressive intellectual of his time, in a unique style. Very little information has been preserved about the life and work of Yusuf Khos Hajib. More precisely, we have the opportunity to form certain ideas about his life path based on some hints in the author's own work "Kutadgu Bilig" ("Knowledge Leading to Happiness"). The poet was born in Bolosogun (Kuz Ordu), one of the major cultural centers and capital cities of the Karakhanids. In the introduction to the epic, the writer describes the land where he was born as follows:

Munuqi turug‘laq Quz O‘rdu eli,

Tub-asli, nasabdin yurumish tili.

Meaning:

Buning tug‘ilgan eli Quz O‘rdudir,

¹ 1.Kutadgu bilig. J/II:8-grade/Yusuf Khos Hojib. -Tashkent: Gafur Ghulom Publishing House, 2015-40p.

Tub-asli, nasl-nasabidan tili so‘z ochdi.

The poet notes that he was in his fifties when he wrote the epic. The hints given in the work about the date of writing of “Kutadgu Bilig” allow us to determine the year of Yusuf Khos Hajib’s birth. The poet wrote the following lines about this in the epic:

Yil altmish eki erdi to‘rt yuz bila,
Bu so‘z so‘zladim man tutib jan sura.
Tugal o‘n sakkiz oyda aydim bu so‘z,
O‘rdurum, adirdim, so‘z evdib tera.

From the cited quote, it is known that the writer finished writing "Kutadgu Bilig" in 462 AH (1069-1070). Considering that the poet was fifty years old when he began writing the epic, it becomes clear that he was born in 410 AH (1019). The author also mentions that he began writing the epic "Kutadgu Bilig" in Bolosogun and completed it in Kashgar. Yusuf Khos Hajib presented his work to Tavgach Bugra Khan (Tavgach Ulug Bugra Khan Abo Ali Hasan binni Arslan Khan), one of the rulers of the Karakhanids. The ruler highly appreciated the poet's work and gave him the title of "Khos Hajib" (close friend, door keeper). After that, he became known as Yusuf Khos Hajib. Three manuscripts of “Kutadgu Bilig” have survived to us. One of them was copied in Uyghur script and is kept in Vienna. Two manuscripts in Arabic script, one in Cairo, and the other in Tashkent. The original of “Kutadgu Bilig” begins with a prose introduction. It provides information about the four leading characters of the epic. They are: Kuntugdi, Elig - the ruler, a symbol of justice; Aitoldi - the minister, a symbol of the state; Ogdulish - the son of the minister (later the minister) - a symbol of reason and finally Oggurmish - a relative, a hermit symbol of contentment. The epic is written in the form of a discussion, question and answer between these characters. ²The scope of the issues raised in the work very wide. Among them, knowledge is shown to be a criterion for measuring human value, and great attention is paid to it. Indeed, since man appeared on earth, he has been distinguished from other creatures by his knowledge. A person must study and learn to know the world and himself, acquire knowledge and skills, and achieve perfection by communicating with people in society. Knowledge is the purity of the inner world. A knowledgeable person has been great everywhere and at all times. People have followed them and developed their knowledge. Knowledgeable people are able to create new discoveries and innovations in the world. An ignorant person is a disgrace everywhere. Due to his lack of knowledge, he cannot even enter into a conversation with people in his relationships. Yusuf Khos Hajib in his work advocates that students should gain knowledge, endure them no matter how many difficulties there are on this path, and acquire knowledge with patience and contentment. It reveals the difference between a knowledgeable person and an ignorant one. These verses are a clear example of this:

Bilim ma’lisi bil, nelar der bilik:
Bilim olsa, ketar erdan ko‘rgulik.
Bilimsiz bor banda ming dardli bo‘lar,
Davo qilmas gar kishi tel o‘lar.³

It is very important for a person to gain knowledge. The main thing is to use the acquired knowledge for the right and good. After all, knowledge contains all the good and bad in itself.

² Rahim Vohidov, Husniddin Eshonkulov. History of Uzbek classical literature. Textbook. T.: Publishing House of the Literary Fund of the Writers’ Union of Uzbekistan, 2006. 67, 68, 69, 70p.

³ Kutadgu bilig. J/II:8-grade/Yusuf Khos Hojib. -Tashkent: Gafur Ghulom Publishing House, 2015. -40p.

The work also talks about the manners of communicating with adults by young people. Throughout our lives, we communicate with different young people, and half of them are adults. Whether they are our parents or other older people, we should speak to them with respect.

O‘ylab ko‘rib so‘z so‘zla, boshing ketmasin,

Tiling tiyib yurgin, tishing sinmasin.

Ulus tili yomon, seni so‘zlagay,

Kishilar hasadgo‘y, ich-eting yegay.⁴

It is not polite to go to a person who has called you and start talking without waiting for him to speak. Only people who do not know their own worth, are ignorant, and stupid and start talking without listening to the requests and wishes of others. Such people are humiliated in the eyes of others and are considered animals. Therefore, it is necessary to pay attention to the listening process when talking to others.

Learning is hard work, and working is hard work. As our people say, “Work, work is the foundation of pleasure.” Yusuf Khos Hajib’s epic poem “Kutadgu Bilig” says that if a person decides to work and master a profession from a young age, he will overcome life’s difficulties without difficulty and achieve happiness. In fact, when a person chooses his profession, he should approach it with sincerity and study it thoroughly. Only then will he enjoy his life and contribute to the development of society. Uzbeks are known for their hospitality, generosity, and openness. Our people are very famous among other nations for their hospitality, generosity, and openness. When it comes to hospitality, I really like the hospitality of the Uzbek people. We hold guests in high esteem. The hosts even treat their guests with expensive products that they themselves have not eaten. However, welcoming guests is not limited to setting the table. There are rules not only for visiting guests, but also for welcoming guests. Hospitality etiquette is considered a very delicate, high culture and spiritual value of the people's way of life. Knowing and practicing hospitality etiquette is a sign of spirituality. The work "Kutadgu Bilig" talks about such hospitality etiquette:

Kishi taomiga zinhor qo‘l solma,

Ro‘parangda turgan taomdan qolma.

Pichoq ushlab unda, so‘ngak kemirma,

Yuholik qilib bor qadringni yemirma.⁵

The work says that after visiting a guest, "wait for the elders to extend their hands when food is placed in front of you, then eat from the food, do not pull the food in front of you, do not eat in front of others, if you want to be smart in front of people, eat less, no matter how delicious the food is." It is also noted that the person who cooked the food should be praised, as this is a sign of respect and gratitude towards him.

In conclusion, it should be said that there is a need for our people, especially the younger generation, to study the life path and creative example of Yusuf Khos Hajib. Because a person must have enough information to be born and understand himself. By reading this work, students and teachers will increase their knowledge, take rapid steps towards maturity. They learn wisdom that will be the foundation for their future. Moreover, by acting on it, they will have made a great not only to their own development, but also to the development of the homeland. One of our

⁴ Kutadgu bilig. J/II:8-grade/Yusuf Khos Hojib. -Tashkent: Gafur Ghulom Publishing House, 2015. -41p.

⁵ Kutadgu bilig. J/II:8-grade/Yusuf Khos Hojib. -Tashkent: Gafur Ghulom Publishing House, 2015. -388p.

main goals should be to convey the work of Yusuf Khos Hajib to the future generation in a worthy manner.

Literature used:

1.Kutadgu bilig. J/II:8-grade/Yusuf Khos Hojib. -Tashkent: Gafur Ghulom Publishing House, 2015-556 p. –(School literature crestomatsiyasi)

2.Kutadgu bilig (Foreword by B.Tokhliyev; Artist Sh.Muhammadjonov).- T.: Yulduzcha, 1989.- 192 p.

3.Rahim Vohidov, Husniddin Eshonkulov. History of Uzbek classical literature. Textbook. T.: Publishing House of the Literary Fund of the Writers' Union of Uzbekistan, 2006. 528 p.