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Sevara BERDALIYEVA,
Lecturer at Alfraganus University
E-mail: sevaraberdaliev54@gmail.com

Based on the review of A. Vakhobov, associate professor of the TSPU, PhD

YUSUF XOS HOJIBNING "QUTADG'U BILIG" ASARIDAGI KOMIL INSON G'OYASI AXLOQIY-FALSAFIY TAHLILI

Аннотация

Ushbu maqolada Yusuf Xos Hojibning "Qutadg'u bilig" asarida keltirilgan komil inson, komil insonni voyaga yetkazish uchun qilinishi kerak bo'lgan vazifalar, komil insonning belgilari, komil inson bo'lishning jamiyat va davlat uchun ahamiyati haqida axloqiy-falsafiy qarashlar tahlil qilinadi. Maqolada, shuningdek, komil inson bo'lib yetishishda tarbiyaning o'ri, oilada ta'minlanishi kerak bo'lgan meyorlar haqida fikrlar ham keltiriladi.

Kalit so'zlar: Ta'lim, tarbiya, me'yor, jamiyat, davlat, axloq, ilm, komil inson, aql, istak, manfaat, yoshlar, oila.

ЭТИКО-ФИЛОСОФСКИЙ АНАЛИЗ ИДЕИ СОВЕРШЕННОГО ЧЕЛОВЕКА В ПРОИЗВЕДЕНИИ ЮСУФА ХОСА ХАДЖИБА "КУТАДГУ БИЛИГ"

Аннотация

В данной статье анализируются моральные и философские взгляды на совершенного человека, задачи, которые необходимо выполнить, чтобы воспитать совершенного человека, признаки совершенного человека и важность быть совершенным человеком для общества и государства, представленные в произведении Юсуфа. Произведение Хоса Хаджиба "Кутадгу Билиг". В статье также обсуждается роль воспитания в формировании полноценной личности и стандарты, которые следует поддерживать в семье.

Ключевые слова: Образование, воспитание, нормы, общество, государство, мораль, наука, совершенный человек, разум, желание, интерес, молодежь, семья.

ETHICAL AND PHILOSOPHICAL ANALYSIS OF THE IDEA OF THE PERFECT HUMAN IN YUSUF KHOS HAJIB'S WORK "KUTADGU BILIG"

Annotation

This article analyzes the moral and philosophical views on the perfect person, the tasks that must be done to raise a perfect person, the signs of a perfect person, and the importance of being a perfect person for society and the state, as presented in Yusuf Khos Hajib's work "Kutadgu Bilig". The article also presents thoughts on the role of upbringing in growing up to be a perfect person, and the standards that should be provided in the family.

Key words: Education, upbringing, norms, society, state, morality, science, perfect person, mind, desire, interest, youth, family.

Introduction. Since ancient times, Central Asia has been known as a center of morality, noble ideas and high human qualities. Great people, sages and artists have emerged here throughout the course of historical processes. Their ideas and creativity have made a huge contribution to the spiritual heritage of not only the region, but also all of humanity. With its rich culture, traditions and values, Central Asia leads each generation in understanding its history and developing high human qualities. The ideas that shape our country, our people and its future have been imprinted in this region. "The teachings of Central Asian scholars and thinkers on moral perfection have an important philosophical and scientific content in the philosophical heritage of the people[8:48]". One of the Uzbek scholars, Abdulkhalik Gijduvani, said the following on the path to achieving moral perfection: "Eat less, talk less, sleep less," and he calls for obedience to three rules for the soul to reach peace: "The foundation of Islam is in three things, the first is that you should know the knowledge of every act of worship and worship! The second is that you should learn every knowledge and act upon it! The third is that you should do every deed, and do it sincerely! [14]". Through this, the great scholar calls on everyone, especially the younger generation, to acquire knowledge, to achieve moral maturity, purity, truthfulness and justice. "Kutadgu bilig" is considered the first major work in the history of written literature of the Turkic peoples. The work brought great success to Yusuf Khos Hajib himself and raised the Turkic direction to an extremely high level. As can be seen from the title of the work, "Kutadgu bilig" is knowledge that brings qut (happiness). "The emergence of this work is associated with an extremely strong vital necessity and spiritual need. The collapse of Arab rule in the socio-political arena and the establishment of local independent

states required the renewal and strengthening of its spiritual foundations[1]."

Literature review. The work "Kutadgu Bilig" has not gone unnoticed by world scholars, including A. Jaubert, H. Vamberi, V. Bartold, V. Grigorev, V. Radlov, A. Kononov, S. Malov, O. Pritsak, A. Shcherbak, E. Tenishev, I. Steblova [3:36-39].

Among the scholars of our country, the work "Kutadgu Bilig" has been studied by such researchers as: Q. Karimov, A. Rustamov, G. Abdurakhmonov, S. Mutalibov, Q. Sodikov, Q. Mahmudov, B. Tokhliev, Q. Omonov. As we know, the study of the history, culture, and literature of the Turkic peoples did not leave aside the members of the Jadidist socio-political movement, including the services of the Jadidist scholar, the first Uzbek professor, A. Fitrat. [13] The scholar Q. Omonov, analyzing the work, expresses the following thoughts: "We see the development of the style related to state administration and legislation, one might say, its highest peak in the work "Kutadgu bilig" [12].

In addition, the research of researchers such as F. Hamrokulova's "Knowledge brings happiness"[4], N. Marat and N. Niyazova's "The issue of education in Yusuf Khos Hajib's work "Kutadgu bilig""[5], A. A. Muhamedov's dissertation "Socio-philosophical views in Yusuf Khos Hajib's work "Kutadgu bilig""[11], Q. Karimov[10], Y. D. Jumaboyev, Sh. F. Mamedov[9] are also noteworthy.

Research methodology. In the coverage of the research work, an attempt was made to effectively use the methods of systematic, comparative and statistical analysis, analysis and synthesis. In this case, the information in the research works and works conducted within the framework of the topic was studied in detail, and appropriate conclusions were drawn from them. The

statistical data in the research works were analyzed in depth, the results were summarized, and the set goals and objectives were achieved.

Analysis and results. "Our people should be very proud of the existence of such a moral-didactic, literary-encyclopedic work. "Kutadgu bilig" means knowledge, education that leads to happiness and bliss. Therefore, it is clear from the name of the work that it is a mature educational work that is related to advice, education, and upbringing, educating a well-rounded person. "Kutadgu bilig" is a rare example of the art of words of the 11th century, in which advanced socio-political, spiritual and moral issues of its time are artistically interpreted, and detailed information is provided about the history, culture, science, customs and traditions, lifestyle, and values of the Turkic peoples [6]." By analyzing the moral and ethical qualities presented in the work "Kutadgu Bilig", we can clearly see how much attention the writer paid to the processes of education and upbringing. In his philosophical and moral views, such qualities as truthfulness, justice, trust, loyalty, courtesy, eloquence, generosity, courage, bravery, entrepreneurship, intelligence, honesty and goodness play an important role. These qualities are considered the main principles that serve the spiritual advancement of not only one person, but also the entire society. It is precisely these qualities that are important in educating the younger generation and shaping their character. Yusuf Khos Hajib's ideas introduced innovations in these areas and created an important foundation for the education system. His moral norms and principles are still relevant today, because they promote humanity, justice and goodness. This, of course, helps to ensure prosperity, peace and harmony in society. The main idea of my work is the perfect person. Behind the work "Kutadgu Bilig", the writer embodies in his imagination a truly perfect person who is able to embody the needs of that time. In the moral and educational views of Yusuf Khos Hajib, one can also see that family and child upbringing are also given priority. The thinker states that every person must be worthy of his society. A child, - says the author, - must receive the necessary upbringing from the day of birth, and the upbringing of children must begin very early. After all, only in this way can the younger generation be protected from the influence of harmful habits and foreign ideas. "The scientist considers the following for a person to reach perfection:

1. Intellectual maturity - knowledge and intelligence. Being educated.
2. Moral maturity.
3. Physical maturity"[6].

The recommendations, methods, and actions of the wise men in their growth as mature human beings are expressed through a high level of artistic and aesthetic skill. It is for this reason that the work "Kutadgu Bilig" is distinguished by its high scientific, educational, and educational significance and its extremely relevant character for today. "The legacy of the above-mentioned great and beloved scholars has been studied scientifically and theoretically. The meaning of life is explained correctly, children are taught proper manners, and they are accustomed to good deeds. The work contains a number of educational methods, methods, and tools for raising a harmonious generation and keeping them away from or freeing them from various vices. Our people have used methods such as admonition, example-setting, encouragement, and condemnation for centuries, and the following positive forms of it: explanation, teaching, training, encouraging good qualities and deeds, expressing wishes, praising, applauding, praying, praising, rewarding, rewarding, expressing trust, justifying, and making a will, play an important role in the upbringing of youth [6]."

At the heart of the writer's work is the main issue of human perfection. In the book "Kutadgu Bilig", the issues of a person's duties in social life, duties and responsibilities to the state are recorded with great skill. As one of the researchers who studied the work, B. Tokhliyev, noted, the author "talks about a perfect person, showing a number of signs of perfection. The most important of them is the ability of an individual to break through the circle of his own interests and personal desires, live with the sorrow of others, and be selfless for the benefit of the majority [7]". Indeed, all the verses in "Kutadgu Bilig" serve to educate a

person and lead society towards perfection. If the trainers, taking advantage of this, skillfully show the book to young people during the lessons, connecting it with the life of society and the state, the lessons would be interesting and enjoyable. They say that literature is a lesson in life. Only if we directly connect the topics of literature lessons with the lives of young people, we will be able to achieve the desired result. In addition, there is a saying among the peoples of the East that education and upbringing begin in the family. This wise saying has soul. However, it is necessary to further enrich family upbringing in institutions and turn it into a skill. After all, education is also considered important in upbringing.

The admonitions, examples, and wise words in the poet's masterpiece are just as relevant today, even after almost a thousand years. He cites convincing examples of relationships between powerful individuals capable of solving problems in the state and ordinary citizens. The poet's wise words about the moral qualities of officials are important. In particular, Yusuf Khos Hajib's remarks and instructions on the habits, work procedures, behavior, and ethics of a number of officials, such as ministers, beks, hajibs, palace chiefs, ambassadors, army commanders, chiefs of staff, treasurers, and sarkotybs, can serve as a practical guide for all civil servants. "(If) the princes of the world indulge in drink (lifestyle), the pain (fate) of the people and the people will be bitter. If a person is addicted to pleasure, he will ruin his family, and he himself will become a beggar. Yusuf Khos Hajib opposes arrogance, pride, and arrogance with humility, good-naturedness, and good-naturedness. He also emphasizes that high courtesy, kindness, and sincerity are inherent virtues for officials, whether they are big or small. The true wealth of a person is his contentment with his eyes and heart [6]," the writer believes. It is clear that bribery, the right of others, serves to give rise to negative vices in society.

The writer, caring for the development of science, the development of social life, the rise of humanism, and the spread of noble ideas in the Middle Ages, was able to lay a huge stone in the foundation of world culture. In this regard, it is appropriate to cite the following thoughts of H. Boboev and Z. Gafurov: "Yusuf Khos Hajib is a great thinker who occupies a unique position in the history of the emergence and development of the teachings of the peoples of Central Asia about spirituality and enlightenment. His scientific and philosophical heritage and teachings about spirituality and enlightenment, morality, education and upbringing are of great importance in strengthening the spiritual foundations of the state independence of Uzbekistan, in recognizing our national identity, and in forming the ideology of independence [2]". "The study of the political and legal views of Yusuf Khos Hajib, a public figure and statesman who left an indelible mark on the history of the peoples of Central Asia, the critical use of his ideas, which have not lost their significance even today, in establishing and strengthening national statehood, informing the younger generation about them, and the awareness of identity are of particular spiritual, educational and practical importance in the Republic of Uzbekistan, where self-awareness has risen to the level of state policy[15]."

Yusuf Khos Hajib cites socially necessary tasks such as thinking carefully about people, then starting a family, raising children properly, and constantly improving the material security of the family. "Yusuf Khos Hajib himself recommends a moderate approach to people. Then a friend will not turn into an enemy, and good deeds will be accomplished, he teaches [6]". The work also serves to solve certain problems. This not only arouses more interest in his readers, but also serves to make them more knowledgeable. This method is now called problem-based education. The dialogue between Kuntug'mish (Elig) and Oytoldi in "Kutadgu Bilig" can be taken as an example. In it, the author puts forward the following idea of social significance: "When Elig gives a place to Oytoldi, he does not sit down and says, "There is no place for me near the khan." By putting a ball on the ground and sitting on it, Oytoldi means that the state is not stable like a ball, it does not stand in one place. When Elig looks at him, he closes his eyes, which means that the state is like a blind man, it clings tightly to whoever it clings to. And by hiding his face, he means that all my actions - that is, the state is suffering, do not

trust it, and this shows that a person should not rejoice in the state and happiness, rejoice in them and be too proud, but on the contrary, he should be careful, spend the accumulated things in moderation, not be careless, give in to drinking, and do not squander things [6].”

Conclusion From this it can be concluded that this legacy of the writer is considered an important educational treasure in

bringing members of society to heights in all respects. Therefore, the work "Kutadgu bilig" has not yet lost its spiritual-enlightening, moral-educational value. It can also be noted that the fictional characters presented in the work embody the most noble qualities required by society. Therefore, it can serve as a didactic resource in educating today's younger generation.

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