

## DIDACTIC VIEWS OF YUSUF HAS KHOJIB (ON THE EXAMPLE OF KUTADGU BILIK)

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**Abstract:** *the article is devoted to the analysis of the work of Yusuf Khos Khojib "Kutadgu bilig" - (knowledge that leads to happiness), this didactic work is a textbook that helps to educate a comprehensively developed personality. Problems of human behavior, psychological development, elevation to the highest degree corresponding to the East, were progressive ideas in didactic works. Humanity, the idea of raising a person was considered the main root of the created works related to upbringing and education.*

*As in all states, the Karakhanid state needed its own Constitution. It was on the basis of this need that the work "Kutadgu bilig" (1069 -1070) was created, where the tasks of governing the state of the Karakhanids and the spiritual education of a person of all strata of the population necessary for strengthening the state are set.*

**Keywords:** *knowledge, morality, morality, education, upbringing, instruction, work, didactics*

## ДИДАКТИЧЕСКИЕ ВЗГЛЯДЫ ЮСУФА ХАС ХОДЖИБА (НА ПРИМЕРЕ КУТАДГУ БИЛИК)

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**Аннотация:** *статья посвящена анализу произведения Юсуфа Хос Ходжиба «Кутадгу билиг» -(знания, которые ведут к счастью), это дидактическое произведение является учебником, помогающим воспитывать всесторонне развитую личность. Проблемы человеческого поведения, психологического развития, возвышенность в высшую степень, соответствующие Востоку, были передовыми идеями в дидактических произведениях. Гуманность, идеи возвышения человека считались основным корнем созданных произведений, относящихся воспитанию и образованию.*

*Как и во всех государствах, для государства Караханидов была необходима своя Конституция. Именно на основе такой необходимости и было создано произведение «Кутадгу билиг» (1069 -1070), где ставятся задачи управления государством Караханидов и духовного воспитания человека всех слоёв населения, необходимое для укрепления государства.*

**Ключевые слова:** *знания, нравственность, мораль, образование, воспитание, наставление, произведение, дидактика*

It is known that during the Eastern Renaissance, the main task in the spiritual and educational area was the problem of man. Problems of human behavior, psychological development, elevation to the highest degree corresponding to the East, were progressive ideas in didactic works. Humanity, the idea of raising a person was considered the main root of the created works related to upbringing and education. The main means of realizing this idea, i.e. ideas of humanity, tasks were set leading to the highest moral values: human feelings and relationships with the help of upbringing and education.

The moral and educational works of Yusuf Khos Khojib play a very important role in solving problems and problems of spiritual and moral development. In these works, ideas were put forward about the spiritual development of the individual, through science and education.

For example, his work "Kutadgu bilig" (Blessed Knowledge), in the history of pedagogy, can be considered a monument to all works written by the method of teaching morality.

It was during this period that the teaching of the Qur'an and the Hadiths proceeded in parallel with the study of the teachings indicated in them. They put forward such basic qualities of Islam as: honesty, virtue, help, decency, rules of communication, kindness and mercy, morality and others that influenced Eastern literature, educational and moral works.

Educational and moral works were written directly on the basis of the ideas put forward in the Hadith, in particular, the work of Yusuf Khos Khojib "Kutadgu bilig" is an example of this written in the Turkic language.

The activity of Yusuf Khos Khojib dates back to the 10th century, during the reign of the Karakhanids. As in all states, the Karakhanid state needed its own Constitution. It was on the basis of this need that the work "Kutadgu bilig" (1069-1070) was created, where the tasks of governing the state of the Karakhanids and the spiritual education of a person of all strata of the population necessary for strengthening the state are set. Yusuf Khos Khojib proved himself in this difficult task, not only as a wise person, but also as a scientist-educator. Therefore, the work

"Kutadgu bilig", created by him, played its role as the history of upbringing and education, the practical task of which was the upbringing of a harmoniously developed personality.

In the work "Kutadgu bilig" it was necessary to note the specific requirements and principles for upbringing and education to strengthen the state, in connection with the transfer of power into the hands of the Karakhanids. This work consists of 6500 bays or 13000 lines at the end of which the great thinker gave it to the ruler of the Karakhanids Tavgachkhan (the book says Tavgach-Ulug Bugra Korakhon (khakon) the book liked the khan and he gave the author the position of Khos Khojiba. The work "Kutadgu bilig" receives widely known in China, where they call him "Adab ul-muluk" (Ethics of the Rulers), Eastern Turkestan - "Anis ul-mamolik" (Observance of the rules in the country), Iranians - "Shohnomai Turki", residents of the East "Ziynat ul-umaro" (The decoration of the emirs), the Turanians "Kutadgu bilig", some "Pandnomai muluk" (Teachings of the rulers).

Yusuf Khos Khojib was a great thinker, a man with deep knowledge of his time, he showed himself as a philosopher and as a sage in the field of medicine, astronomy, geography, philosophy, pedagogy, literature, diplomacy. In addition to highlighting the rules of communication between various social strata of the population, he created a system of rules in the field of diplomacy, a kind of method of upbringing and education.

"Kutadgu bilig" means knowledge that leads to happiness, already from the name we understand that this didactic work is a textbook that helps to educate a comprehensively developed personality.

The main idea of "Kutadgu bilig" is conveyed through the description of the life path and government of the symbolic heroes who lead humanity to a happy life: Kuntugdi Elig padishah is a symbol of justice, the vizier Oytuldi is a symbol of wealth, the vizier Ugdulmish is a symbol of reason, Uzgurmish is a relative of the vizier symbol - patience. In the work of Yusuf Khos Khojib, the good and happiness of a person, his place in society, his duties, solving life problems are the main tasks.

The thinker in his work expresses his moral views, i.e. illuminates social relationships between all types of society based on practice. These moral and moral principles, tasks and requirements are highlighted through the discussions that go on between the characters, as well as the habits and character traits of people of different professions.

He claims that a person in his entire life leaves a good name after himself, or stands out for his bad mortars and negative qualities, the tongue can lift a person up to heaven or completely destroy him, a person, thanks to two qualities, gains eternity: either by his exemplary behavior, or by good words.

The respectful attitude of people among themselves is the highest at the heart of this work.

The author also covers in his work the officials who decide the fate of society, the relationship of people in the family with the most striking examples. He very clearly and clearly describes in his work the attitude of the elders to the younger, the younger to the elders, officials to their subordinates or subordinates to officials, the relationship between different groups, family relationships, the culture of society's behavior.

Having familiarized ourselves with the work, we are convinced that in it the author assigns a special role to the upbringing and education of the child from the moment of his birth and instructs on the need to constantly monitor the behavior and actions of the child and choose honest and intelligent teachers for him.

The work pays special attention to the behavior of officials, and these thoughts of the author are still relevant.

The instructions of Yusuf Khos Khojib about behavior, good breeding, honesty are a program for every bek, commander, vizier, hojib, ambassador, and employee of the palace. The author claims that an official must have the following qualities: he must be a master of his craft, must be an expert in various fields, be able to speak beautifully, be intelligent, modest, intelligent, resourceful, patient, courageous, loyal, healthy, he must be able to compose poetry, play chess or backgammon. He should not have any negative qualities characteristic of a person and he should always be in the service of the people. In addition, the author advises to give up bad habits, such as: feasting, prostitution, drunkenness, arrogance, selfishness, illegal actions towards the common people, and many others.

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