

YUSUF KHOS HAJIB IS AN ENCYCLOPEDIA SCHOLAR

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Most of the people living in the territory of the Karakhanid state were made up of clans that spoke Turkic dialects. The Karakhanid feudal lords introduced this language as a tool for mutual communication, science, and artistic creation. As a result, a number of thinkers such as Ahmad Yugnaki, Mahmud Koshgari, Yusuf Khos Hajib, Ahmad Yassavi came out and created in the Turkish language and made a significant contribution to its development.

Keywords: Poor knowledge, ignorance, crisis, society.

Yusuf Khos Hajib, an encyclopedic scholar of his time, a statesman, is the leader of these Turkic artists. Alloma was born in Bolosogun in 1020 in an intellectual family. Since Bolosogun was located on the trade route between East and West, trade, crafts, and science were highly developed. Our creator grew up in this cultural center, thoroughly studied the Arabic and Persian languages and their literature. He perfectly mastered philosophy, logic, mathematics and other knowledge, was interested in state affairs, office rules. He observed the opinions of Eastern sages on this matter. In 1069-1070, he wrote the work «Kutadgu bilig» («Knowledge that leads to happiness»). The work consists of prose (38 verses) and poetry (77 verses) introduction, introductory chapters (390 verses), main part (68 chapters, 5896 verses), conclusion (2 qasidas and masnavi chapter). Total 6520 bytes¹.

Since the book was approved by the Khan of the Karakhanids, Abul Hasan Tavgach Bugrokhan, he gave Yusuf the high title of «Khos Hajib» - the most trusted person and adviser of the Khan. After that, Yusuf happily talks about his fame as Khas Hajib.

Малик ҳузурида ўқиди уни,

Тавғач Қора Буғро – хонларнинг хони.

Оғирлади ортиқ адиб хизматин,

Инъом берди қалам ҳаққи – ҳурмати.

Хос Ҳожиб унвонин лойиқ билди у,

Ўзига энг яқин одам қилди у.

It is known that among the positions in the king's palace, the title of «Khos Hajib» was considered the most delicate and the most responsible. The poet dwelled on the task of Hajib: «The great Hajib is the seeing eye of the Begi, he should be able to open difficult ways and doors in matters of law (politics), rules and regulations.» The work of Hajj is great, and no one can do it except a good person.»², writes.

«Kutadgu bilig» means knowledge that leads to happiness and bliss. I named the book «Kutadgu Bilig» so that it would not let the reader down, but bring happiness to him,» says the author himself. «Truly, if everyone has the qualities and qualities mentioned in this book, and acts according to the advice and

¹Mutallibov S. Great philologists of the 11th century and their unique works.// Yusuf Khos Khajib. Good knowledge. Tashkent. 1971, pp. 7-39

²Tokhliev B. Yusuf Khos Khajib's Qutadgu Bilig. Tashkent. 1991. Page 61

guidance contained in it, then happiness will come to him.»³. That is why the book was widely distributed and popular in its time. The people of Chin (Northern China) call it «Adab ul-muluk» («Etiquette of Rulers»), the people of Mochin (Southern China) call it «Oyin ul-Mamlakat» («The Laws of Rulership»), the people of Mashriq (Eastern Turkestan) call it «Ziynat ul -umaro» («Ornament of Rulers»), Iranians called it «Shahnomai Turkiy» («Turkish Shahnoma»), some called it «Pandnomai muluk» («Pandnoma of Rulers»), and Turanians called it «Kutadgu bilig». All these names indicate that the book deals with public office affairs and moral issues.

«Kutadgu Bilig» is the first didactic epic written in Turkish. In this work, the poet thinks about morality, knowledge, child education, how to behave in public places, the importance and value of words, the rule of hospitality, lifestyle, and many issues of the human spiritual world. In Yusuf Khos Hajib's saga, he puts forward the idea of a centralized state, a wise, just ruler, the people and the state, the head of the state and the citizen, scientists and the governor, economic and cultural relations with neighboring countries, the power of the ruling classes, and the duty to the people. made socio-philosophical observations. Farmers, artisans, cattle breeders are classified separately as categories that create material benefits of the society⁴.

«Kutadgu Bilig» is a rare example of the 11th century art of words, in which the advanced socio-political, spiritual and moral issues of its time were artistically interpreted, and the history, culture, science, customs and traditions, lifestyle, and values of the Turkic peoples are widely discussed. information is provided. Any caste, any profession, any science, any life issue, any event, any tradition and custom, any human virtues and vices. does not escape the attention of the author, which indicates the encyclopedic nature of the work. Indeed, he is an artistic encyclopedia of his time.

It is important to mention that the main idea of Yusuf Khos Hajib's work «Kutadgu Bilig» is based on different virtues.

- ✓ One is based on correctness - JUSTICE,
- ✓ One is the STATE.
- ✓ The third - greatness also INTELLIGENT,
- ✓ Fourth - SATISFACTION is priceless.

Therefore, Yusuf Khos Hajib expressed his socio-political and legal views on state management in the image of strong, just rule of law - Elig (King) Kuntugdi (Rise Day), state symbol - in the image of fair minister Oytoldi (Full Moon), symbol of reason - Ogdulmish. The (sane) minister's son, the symbol of the consequence - the minister's brother Ozghurmish (awakener, waker), it shows that he tried to embody him in symbols of contentment and show them as an example to the ruler of the kingdom, begs and palace officials of his time. For example, in the instructions he gave to Kuntugdi Elig through Ogdulmish, the poet says the following about the qualities of a bek (head of the country):

Киши эзгуликка ширин жон берар,

Бири эзгу жавоби ўн бўлиб борар.

Яхши ном олади, кўр, эзгу киши,

Ёмонлар насиби – эл-юрт қарғиши.

«Kutadgu bilig» was born as a unique poetical charter of the Karakhanid government. Because this symbolic work is not for the common people, but first of all, it is written for the rulers and officials who are the owners of the land, and for them to rule the country with justice, to maintain peace, not to oppress the raiyat, but to lighten their burdens, to make their lives prosperous, to improve the morale of the society. advices and recommendations are given on strengthening moral foundations, giving wide attention to knowledge, supporting talented people, law, duty, and justice.

³ Tokhliev B. Yusuf Khos Khajib's Qutadgu Bilig. Tashkent. 1991. Page 61

⁴ Jumaboev Y. History of Central Asian Ethics Essays. Tashkent., Uzbekistan.-1980

In this work of Yusuf Khos Hajib, who continued the traditions of Abulqasim Firdawsi, Abu Ali ibn Sina, Abu Rayhan Beruni, Nasir Hisrav, one can find thoughts on mathematics, astronomy, geography, philosophy, logic, politics, medicine, dream interpretation, in short, all the knowledge of that time. .

In «Kutadgu Bilig» the social nature, character, virtues, dignity, morals, culture, and enlightenment of God's caliph on earth are analyzed philosophically. «The human race,» the book says, «is actually the greatest among all living things on earth, but this greatness is complete and perfect only with knowledge.»⁵«.

*Билимни буюк бил, уқувни улуг,
Шу иккови улуглар кишини тўлиқ.
Ўқув қайда бўлса, улуглик бўлур,
Билим кимда бўлса, буюклик олар.*

Yusuf Khos Hajib is not limited to promoting and explaining the importance of science, intelligence, enlightenment and spirituality in human life and development of society. At the same time, the issue of practical use of knowledge and intelligence, service for human interests is of the first importance: «It is not appropriate and impossible to acquire knowledge and intelligence and hide it from people without making it useful for people. Because a pearl from the bottom of the sea is no different from a river stone unless a person digs it out. Only when the golden rock is dug out of the earth's crust will kings be born. In the same way, knowledge that is not learned and put into practice, as the years pass by, it lies in the dark, unrealized and useless.»⁶«.

In his work «Kutadgu Bilig», the thinker calls people to goodness and describes how a person is considered beautiful and great with his good deeds.

*Тирик охир ўлар қора ер қучиб,
Ном эзгу эса-чи, кетарми кўчиб?!
Икки хил ном қолар жуда бегумон,
Бири яхшилигу, бириси ёмон.
Доно мақтов олар, нодон-чи, сўкиш,
Ўзинг ўйла, сенга маъқул қайси иш.
Бири эзгу эрди – олди дуо,
Эсиз бўлгани-чи, сўкиш беадо.*

According to Yusuf Khos Hajib, having a child and raising him is a great happiness for every parent. Life has no meaning without them. But this thing imposes a great responsibility on parents, it is both a duty and a debt for every parent to cope with it. That is why the responsibility of parents is of special importance in raising a child, because the right path they choose is extremely important for the future and development of the child.

Yusuf Khos Hajib, while thinking about the education of boys and girls, recommends to pay special attention to their own characteristics and to carry out education and upbringing in an integral way. For this, child education should be started early and a well-intentioned and clean teacher with special training should be offered:

As stated in «Kutadgu Bilig».⁷, Kuntugdi Elig asked Oghdalmish:

⁵ Umarov E. "History of a phrase in Kutadgyu knowledge". - J. Uzbek language and literature, 1970, No. 6, pp. 64-66

⁶ M. Kochkarova. Elucidation of issues of moral culture in the works of Yusuf Khos Khajib. Conference package. -Tashkent, 2020.

⁷ Good knowledge: (Blessings of knowledge) Yusuf Khos Khajib, Abdulhamid Pardaev tabdili. Tashkent New Century Generation, 2016. -B. 419

- ✓ Is a person born wise from his mother or does he become intelligent after reaching a certain age?

Ogdulmish answered him:

- ✓ Hey Elig! The name of this art is knowledge and learning. Man is born without knowledge from his mother. But he finds out, learns and goes to the net. Learning and intelligence are in human nature. Knowledge is the product of a lot of reading and learning... Learning and understanding are embedded in the human brain.

Great attention was paid to the issue of «language» in the complex of masterpieces of our great grandfather. History is full of examples of people suffering from their tongues. In addition, in this place, the author very skillfully used the possibilities of the Turkish language. Without cutting off my head, words such as «hold my tongue», «be silent», «prevent from speaking inappropriately», «cut my words into pieces» appear. Or consider this sentence:

Тилингни авайла омондир бошинг,

Сўзингни авайла – узаяр ёшинг.

Қора бошга ёвуз ёвдур қизил тил.

Не-не бошни еди, яна егай, бил.

It is impossible to have a special fertilizer. It is wisdom deep in content, light in understanding, powerful in effect. These loose sentences reveal who the author is. Yes, a bitter language, a word that was not used in its proper place, did not bite some heads, did not put a lid on some heads.

So, according to the interpretation of Yusuf Khos Hajib, after a person passes away, two different names remain in this world, one is bad and the other is good. He puts forward the idea that a person should leave a good name for himself as much as possible, receive good applause:

Кишига наф берар киши эзгуси,

Киши эзгусидир эл-юрт кўзгуси.

Эзгу шуки, элга наф берса фақат,

Бу наф билан эли тополса роҳат.

Эзгу бўлар халққа меҳрибон киши,

Меҳрибон бўлгин, эй эзулар боши.

Кишиларга то наф, беролсин киши,

Оти тирик бўлсин, мақтовли – иши.

Тириклик нишони, недир белгиси,

Кишига бўлмаса, унинг эзгуси?!

According to Allama, there are three types of qualities that do not benefit a person: stubborn, obstinate and mischievous, people with bad deeds, liars, misers and mean people. Whoever has a bad deed, even when luck comes to him, his deeds will be reversed. Anyone who is engaged in lying will not be among the truthful. It is said that greed, meanness, baseness, evil are worthless things, they always fall under the feet of truthfulness:

Оқ сут билан кирса қайси бир қилиқ,

Ўлим тутмагунча ўзгармас йўриқ.

Миждозга қўшилиб келаркан одат,

Уни буза олар бир ўлим фақат.

Бир удум яралса қоринда агар,

Қора ер қаърига кирганда кетар.

In the work «Kutadgu Bilig» true, sincere friendship is valued as a high human virtue. It is said that a friend is like many a solid rock. Valuable guidelines are given on how to be a true friend, ways and criteria to determine whether it is fake or not: «There are two types of friendship and closeness: one arises out of good intentions, and the other is due to personal interests.»

The wisdom of the thinker poet is the product of great life experience and encyclopedic knowledge, the solid basis of life, the fact that it is explained in connection with everyday life and surrounding events, the form is beautiful, the content is deep, the style is fluent, the artistic excellence, the simplicity of the language, the naturalness of symbolic allusions, the sincerity of the conclusions. , with its sensitivity and impact, has come through the ages and has not lost its importance and influence even today. The poet's admonitions on this or that issue sound like wisdom, resemble folk proverbs - that's their artistic perfection and educational value.

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