

EDUCATIONAL OPPORTUNITIES OF “KUTADG'U BLIG” BY YUSUF KHOS HAJIB IN THE DEVELOPMENT OF SPIRITUAL AND ETHICAL EDUCATION OF STUDENTS

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ABSTRACT

In this article, the work of Yusuf Khos Hajib “Kutadggu blig” contains comments on the topic of educational and moral views. The work describes the educational possibilities of moral and pedagogical considerations in the moral maturity of students.

Keywords: “Kutadgu bilig”, pandnoma, ethics, perfect human education, educational significance, science.

INTRODUCTION

Among the many reforms carried out in our republic in recent years, the issue of creating a strong system for the development of education and upbringing of youth, creating a moral foundation for the younger generation to grow up as a perfect person stands out. are of urgent importance. In carrying out such huge tasks, moral works occur, which form the basis of our values, which are the priceless treasure created by our ancestors, and the work of Yusuf Khos Hajib “Kutadgu blig” is one of them.

“Kutadgu bilig” means knowledge and education leading to happiness. So, already from the title of the work it is clear that this is a mature didactic work that educates a person who is perfect in all respects.

The work is a pandemic work that has a didactic appearance, and it can be considered that it has not lost its educational effect in increasing the level of education of young people. The work expresses all aspects of respect, which are the highest criterion of human relations. Yusuf Khos Hajib, through life issues, illuminates issues of behavior in relation to each other, from senior officials who decide the fate of society to family members. From seniors to juniors, from juniors to seniors, from officials and officials to their servants, from servants to their masters, from members of different social groups to each other, from family members to each other in the family to the simplest forms of culture. before a person's eyes. We can know this from the description of such issues as raising a child, teaching rules of behavior from birth, choosing a clean and knowledgeable teacher-trainer, always keeping children's behavior under control, and so on. When a scientist talks about the rules of behavior between elders and children, he also recommends modesty, greeting etiquette, requirements and rules

Yusuf Khos Hajib's teachings on the ethics of officials deserve special attention, and his thoughts are still valuable today. Practical advice and instructions from a scientist on the behavior of many officials, such as beks, hajibs, ministries, courtiers, ambassadors, army commanders, dewans, treasurers, sarkotibs, etc. The program is defended for one official. For example, a civil servant has a master's degree, master's degree, professional thought or his own department in various areas. He is eloquent, intelligent, understanding, diligent, clear-eyed, open-minded, generous, resourceful, smart, handsome, serious, contented, brave. Healthy, sincere, devoted, disciplined, thoughtful, able to participate in poetry debates, write poetry

himself, know and speak different languages, claims to have such qualities as the ability to know and write different scripts, be able to play backgammon, chess, backgammon, shoot. It is also stated that officials in the service of the country must be free from bad vices, vices and shortcomings that hinder the development of every person: ambition, resentment, resentment, enmity, conflict, hostility, corruption. immorality, domestic disorder, greed, self-indulgence, arrogance, treason, flight from the state, self-interest, selfishness, striving for the rights of others, arrogance, insults were such vices that as a result undermined the development of the state and destroyed society. advises one to refrain from such bad vices, because they lead to spiritual poverty.

As can be seen from the above, work is the path of all the virtues that lead a person to happiness. It takes its place as the first and largest textbook in the history of education due to its description of methods and techniques. This work of Yusuf Khos Hajib, which we have analyzed, is a great educational and moral epic in which all issues of human development have found their artistic expression.

According to Yusuf Khos Hajib, he describes the learned as great and the obedient as great. Since an intelligent person will be great, and an educated person will be great, he adds knowledge to the people of the original category of people. The scientist says that all good deeds are accomplished thanks to knowledge. Then the scientist prophesied that "Knowledge even opens the way to heaven." The scientist explains that people appeared in the world, that only educated people did good deeds and pursued fair policies, and thanks to this knowledge and intelligence, people were cleansed of evil. Even the rulers say that if the country and the state are managed with intelligence, knowledge and intelligence, then the people will prosper and live a full and peaceful life. The scientist places strength and weapons in second place after intelligence and knowledge.

Sechu (that is, the god known everywhere) created man, chose him,

He gave him skills, knowledge and education.

He gave him a heart (i.e. a mind), made his tongue fluent,

He gave me a wonderful attitude, behavior and character.

He gave knowledge, (thanks to this) man has become great today.

Read, then (due to this closed) nodes1 were written.

Yusuf Khos Hajib says that we need to appreciate knowledgeable and enlightened people, because they, like a torch, illuminate the path, show the right path, and teach us to distinguish between good and bad. This is why he emphasizes that scientists should be respected, and while he values people of knowledge, he considers the uneducated to be ignorant people. If such ignorant people have careers and jobs, they consider the network they occupy to be a race. It is said that in the world a person can achieve dreams and greatness through his knowledge and intelligence.

If a scientist does not care about his knowledge,

Zia did not disseminate knowledge anywhere.

Knowledge and intelligence are very good strength,

If you find it, use it and fly into the blue.

But they say that such knowledge and intelligence can only be appreciated by people as wise and intelligent as themselves; ignorant people and madmen do not possess such qualities.

Because all mistakes in society occur due to lack of knowledge, ignorance, it saddens him that there are more and more ignorant and ignorant people in life.

The scientist divides the rulers of the country and the rulers of the people into two categories. Since the country is led by politicians, scientists provide educational leadership.

The scientist compares knowledge to intellect, an incomparable jewel, he says that it elevates a person and helps him to know the secrets of the world. He emphasizes: what humanity has achieved, it has achieved thanks to knowledge. But no one can steal this wealth, he describes knowledge and intelligence as a holy friend, a good relative, clothing and food.

Knowledge lies below like a pearl.

A pearl is not taken out of the sea,

There is no need for this, it is a pearl, like a river stone.

Golden black earth without enough lust,

If it comes out, the beggars will die.

Even if a scientist does not follow his knowledge,

Zia did not disseminate knowledge anywhere.

Knowledge and wisdom are a very noble power,

If you find it, use it and jump into the blue.

However, Yusuf Khos Hajib not only promotes understanding of science, but also encourages the ability to apply it in life.

Yusuf Khos Hajib compares knowledge that is of no use to a person to a pearl lying unused at the bottom of the sea. Moreover, if underground gold is mined, it is like a crown on the head of beggars and encourages them to spend their knowledge on useful things.

When a scientist reflects on the result of knowledge and ignorance, he encourages people to constantly learn, describing that if a person is uneducated, ignorant and ignorant, he will do bad deeds, and vice versa, if he is knowledgeable, wise, and intelligent, he will do good deeds.

As can be seen from the above thoughts, the great scientist, with correct and convincing arguments, expressed that the socio-political, material and spiritual development of the country, the rich and prosperous life of the people - everything depends on the development of science and enlightenment., was able to give, and he did not work working hard to do this good deed.

The thinker illuminates his moral views, that is, social relations, moral relations between all types of members of society, based on practice. These moral principles, demands and objectives are expressed through the interactions of the characters throughout the work. The requirements of Elig (khan), his representatives, the interaction of social groups, morals, behavior are described, the features and customs of various professions are highlighted.

A full disclosure of the essence of the moral qualities put forward in the work shows how deeply the scientist knows the issues of education and morality: humanity, honesty, correctness, purity, love, fidelity, mercy, kindness, honesty, justice, trust., loyalty, politeness, mercy, generosity, courage, hard work, humility, respect and reverence, enterprise. Qualities such as intelligence, honesty and kindness are glorified, including lying, dishonesty, corruption, disloyalty, ill will, rudeness, rudeness, stinginess, idleness, ostracism, disrespect, ignorance, ignorance, profanity, traits such as greed are compared, The good consequences of

virtues and the bad consequences of negative traits are convincingly explained through examples.

He initially interprets the source of all good deeds as good, and the basis of bad deeds as infinity. He says that a person either leaves a good name or acquires a bad name by what he does in life. Alloma says that the beginning of all good is linguistic etiquette, and the work is dedicated to its benefits and harm. So, this work by Yusuf Khos Hajib is a great educational and moral work to bring a person to perfection in all aspects. That is why this work has retained its scientific, educational and educational value to this day. An important necessity is the full use of the possibilities of this work in the development of the spiritual and moral education of students and the development of human qualities.

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