

ISSUES OF MORAL PERFECTION AND SPIRITUAL HEIGHT IN THE POEM OF “KUTADGU BILIG” BY YUSUF HAS HADJIB

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Abstract: *This article describes how the ideas of a perfect human being presented by Yusuf Has Hadjib’s “Kutadgu bilig” can be widely used to educate the younger generation and enhance the moral and spiritual excellence of the individual.*

Keywords: *national morality, moral perfection, moral education, upbringing, young generation, personality, humanity, compassion, morality, honesty, humility, flaws, knowledge, occupation.*

Introduction. Today, there are great conditions for young generation to become a harmonious person, a person of high virtue. Due to the fact that the human factor always occupies a decisive place in society, the idea of educating a person, being a perfect person in the works and teachings of great scientists and thinkers, in band-admonitions, is expressed as the main idea, is considered the norm of morality.

The first president of our country, statesman I.A. Karimov in his works expressed many meaningful ideas about the upbringing of the younger generation. “... the best way is to further develop and strengthen the education system.”¹

The work of educating a person is an incredibly complex process of activity, from very ancient times, the best representatives of society were involved in this activity. This state of affairs means that the upbringing of the younger generation, the content of its organization, is important not only in determining the fullness of the individual, but also in the development of society.

The Law of the Republic of Uzbekistan “On Education” (1997) defined the principles of humanization and democratization of education. The implementation of the national program of Personnel Training in our Republic requires the formation of their human qualities along with the humanization of education, full-fledged understanding of the personality of children, its respect, trust in children and the creation of an opportunity to convince them, realize their interests and abilities. Furthermore, it is necessary for a child to educate such qualities as the humanity of a person, kindness, decency, common sense, honesty, compassion, friendship and solidarity, love of his country, homeland, people, at the same time to educate them as bold, impudent, fearless, ambitious, entrepreneur, enterprising, able to appreciate everything, understand national, universal values. Therefore, in our Republic today it is a requirement of the present day to rely on modern factors in the upbringing of the younger generation, especially to attach importance to the foundation of national values, traditions, great thinkers, spiritual heritage of our ancestors, which is the main historical root of the idea of national independence.

¹Karimov I.A. Serving for the happiness and great future of our motherland is the highest happiness. - T.: “Uzbekistan”, 2015.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev's opinion on the important tasks facing our teachers and mentors in the education of the younger generation that "the most important task of our professors and teachers is to provide a thorough knowledge to the younger generation, an indicator of their upbringing as physically and spiritually mature people²" is one of the important requirements imposed on teachers.

Proceeding from the above, we can say that every educator-educator is required to teach children from the age of preschool education their thoughts about the morality of our great-grandfathers, such as Yusuf Has Hadjib, Ahmad Yugnaki, Az-Zamahshari, Abu Nasr al-Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sino, Amir Temur, Ulugbek, Alisher Navoi and Zahiriddin Muhammad Babur, who are our great-ancestors, their rich spiritual and moral heritage, each occupation and use in the manner of step-by-step instruction.

It is desirable to use not only the present day, but also the historical experiences that have been fought for centuries in the upbringing of young people as free-thinking, spiritually mature, harmonious persons with new thinking, high spirituality and culture.

One of the great thinkers of the 11th century, Yusuf Has Hadjib's masterpiece that has come down to us is "Kutadgu bilig" (Knowledge That Brings Happiness). Yusuf Has Hadjib's epic "Kutadgu bilig" as a moral and educational work is one of the largest monuments in the secular literature of the Middle Ages of the Turkish language.

"Kutadgu bilig" by Yusuf Has Hadjib testifies that he had extensive knowledge in the field of literature, history, philosophy, ethics and art.

Yusuf Has Hadjib's moral views indicate that he is deeply examining the heritage of Ibn Sina, in particular, issues such as the fact that the illiteracy, nobleman whose state's coaching function is eliminated by upbringing, is a condition of the state's well-being to society.

Yusuf Has Hadjib was an excellent thinker, and in his opinion a person achieves true perfection only in a socially useful labor in society, in relations with other people.

The thinker refers to moral perfection, which has noble qualities in the sense of humanity. After all, moral perfection is the primary foundation of a person's whole life and activity. In particular, the poet writes that:

"When a person's manners are good and moral, he reaches his goal, and happiness, because good morals are the basis of all goodness."

One of the main ideas put forward by Yusuf Has Hadjib in his work "Kutadgu bilig" is the issue of moral maturity and spiritual highness of this person.

According to the thinker, the prosperity of the country is determined by the prosperity of society, the high level of socio-moral relations between the members of this society, in particular the governor and the citizens.

In addition, the poet emphasizes that the well-being and moral perfection of the nation does not depend only on the activity of a mature ruler or a person.

Yusuf Has Hadjib gives a detailed account of the social strata of his time, the moral behavior of groups, lifestyle, profession and psyche. In particular, the poet says about negative behaviors, flaws and shortcomings:

"Luck will turn away from a wicked man, and he will be afflicted with sorrow. Concerned and virtuous people strive for purity. If you don't worry, it's flawed and dirty. "

Yusuf Has Hadjib considers it appropriate to be patient, to have authority in governing the majority, including:

"The consequences of rushing and doing light things will be hard," he said. If such an unworthy habit is present in people who are the head of the majority, they will not have a face, their reputation will be tarnished. Beck should be healthy and vigilant.

² Mirziyoyev Sh.M . We will build a free and prosperous, democratic state of Uzbekistan together - Tashkent, Uzbekistan, 2016, page 13.

The poet also considers honesty to be one of the most necessary great virtues, and writes about it in the following words: “A principality based on truth and justice will not be broken. The worst flaw in a person is that he is called a “liar.”” [7]

The poet also writes about ignorance, one of the negative traits and negative qualities in the epic:

“A perverted act is like a heavy burden that always weighs a person down. It hurts. Or the example of such a man is a dog. He can be thrown at you whenever he wants. He can do what he does not do, and he can do evil.”

One of the negative behaviors is corruption. It is no secret that modern people also suffer from various slanders, rumors and fabrications. However, this evil has been condemned in all times and eras. In the “Kutadgu bilig”, this defect is condemned as follows:

“Corruption is the enemy of happiness. A corrupt person is a corruptor. Happiness is sacred, it requires purity”.

Indeed, there are such high qualities as purity, honesty, justice, where there will certainly be blessings, happiness. In the work of Yusuf Has Hadjib, the signs of true humanity are described very simply and meaningfully:

“Swank and arrogance is an unnecessary thing. Arrogance leads the right path. He who keeps his heart small and walks humbly will reach the glory.”

The poet sees that the most mature and authoritative among people is this indecent person and writes the following words: “the most mature among people are indecent, indecent. A dishonest person deserves to be the most yellow of people. It is not a mistake to submit any work to an honorable person.”

As we have already mentioned, “Kutadgu bilig” by Yusuf Has Hadjib is of great importance in the formation of human qualities, the development of positive qualities in a person and the education and training of him. At the same time, he also stressed that this work will be one of the important socio –psychological tools in the upbringing of children.

Yusuf Has Hadjib, one of the great speculators of the East, as a famous thinker and poet of his time, considered the issues of upbringing, family well-being, children's maturity and personal spirituality as the most pressing issues of human society. In the psychological analysis of his work “Kutadgu bilig”, in each section of the epic human qualities, qualities human relations, interpersonal communication, positive personality traits and qualities are glorified. That is why this work has been used for centuries as one of the rare works of Oriental pedagogy, without losing its value, for the noble purposes of educating children.

In the “Kutadgu bilig”, justice, intelligence, contentment, considered the best human qualities are symbolized as the heroes of the work, and several chapters of it are about morality, reason, humanity, Justice, reason is expressed in the fact that the greatness of man is due to knowledge, knowledge, manners, artistry are promoted to the child:

*O'g'il - qizga o'rgat bilim va odob,
Baxtga yor bo'lar, u bo'lmagay xarob.
O'quv qayda bo'lsa, ulug'lik bo'lar,
Bilim kimda bo'lsa, buyuklik bo'lar.[6]*

Yusuf Has Hadjib describes the upbringing of a son and a daughter in the family, starting from a young age to teach them manners and skills, good manners, teaching them knowledge, etc. The poet writes this by expressing the fact that educated people have common sense, reach their goal and always benefit others:

*O'quv qut beradi, bilim sharaf-shon,
Shu ikkov tufayli ulug'dir inson.
Bilimli zakoli, etuk - nuqson yo'q
Qo'li ochiq bo'lsa, ko'zi, ko'ngli to'q. [6]*

It is also stated in the following verses that in the work of “Kutadgu bilig” a person is endowed with happiness, goodness and goodnes because of language, therefore it is wrong for everyone to give confidence in his language, not to lie, and not to speak much:

*Kishi so'z tufayli bo'ladi malik,
Ortiq so'z - bu boshni etadi egik.
Tilingni avayla-omondir boshing,
So'zingni avayla - uzayar yoshing. [7]*

Yusuf Has Hadjib describes the upbringing of sons and daughters in the family, teaching them manners and skills from an early age, educating them in good manners, teaching science, etc., and the etiquette of greeting, describes its essence as follows:

*Omon bo'ldi elga salom beruvchi,
Salomatlik topdi alik oluvchi.
Salom bo'ldi odam tinchiga garov,
Sog'liq olar salom bilan qoluvchi. [7]*

The poet thinks about good manners as follows:

*Xulqi andishali, xush bo'lgan odam
Yovuz, yomon ishga qo'ymaydi qadam.[7]*

As can be seen from the above, Yusuf Has Hadjib in his work gives an idea of the perfection of a man, the facets of his morality, an attractive expression of the good qualities of a man on the basis of his life experiences. Therefore, it is worthwhile to explain the ideas expressed in the work to our youth in higher educational institutions, starting with children of preschool age, as well as to use the content of poetic verses as a means of upbringing.

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