

**DIDACTIC FEATURES OF MORAL TEACHINGS IN YUSUF KHOS HAJIB'S EPIC
POEM "KUTADGU BILIG"**

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Abstract: The article analyzes the didactic features of moral teachings in Yusuf Khos Hajib's epic poem "Kutadgu Bilig." The epic poetically describes moral values, spiritual views, customs, and traditions that have been valuable across all eras. It puts forward ethical perspectives, exemplary counsels, and ideas leading to spiritual excellence. The article includes and analyzes excerpts from "Kutadgu Bilig." The analysis is conducted alongside the findings of various researchers. Conclusions regarding the study are presented at the end of the article.

Keywords: Yusuf Khos Hajib, "Kutadgu Bilig" epic, moral views, counsels, child upbringing, parents, conduct, social relations.

INTRODUCTION. In the current era of globalization and the deep penetration of social networks into all spheres of human life, the need for renewal in the field of moral relations is increasing. The necessity for issues within the framework of moral principles is particularly evident in the field of education and upbringing. Adapting the changes in education to modern requirements remains a responsible task. Researchers recommend a wider use of ethical teachings to develop the moral worldview of youth in education. In such cases, utilizing the counsels described in Yusuf Khos Hajib's "Kutadgu Bilig" is highly beneficial. Researcher D. Khodjayeva highly values the work, recognizing it as a textbook [1] on ethics and manners that embodies the guidelines, methods, and measures for education and human spiritual perfection. Indeed, the thinker's moral views have not lost their significance over centuries. Therefore, this research focuses on the didactic features of the counsels in Yusuf Khos Hajib's "Kutadgu Bilig."

LITERATURE REVIEW. Many researchers have conducted work on the counsels in Yusuf Khos Hajib's "Kutadgu Bilig." Three copies of the epic-found in Vienna, Cairo, and Namangan-have been the subject of numerous scientific conclusions by scholars from various countries. V. Radlov, A. Kononov, I. Stebleva, A. Vambery, Zaki V. Togan, Rashid Rahmati, and others have translated it into different languages. Scholars such as A. Fitrat, E. Bertels, R. Denkoff, B. Mey, A. Valitova, and Uzbek scholars Q. Karimov, B. Tohliyev, Q. Sodiqov, H. Homidov, Q. Sidiqov, X. Abdullayev have conducted scientific research on the epic. However, their studies provide relatively less information specifically regarding the didactic features of the counsels presented in "Kutadgu Bilig."

METHODOLOGY. The main objectives of this article are to identify forgotten values by studying the counsels in "Kutadgu Bilig," and to research the moral principles and ethical aspects of social relations in the work. Methods such as historicity and logicity, generalization, comparison, analysis, and synthesis were used during the research. Additionally, the opinions of other researchers regarding the counsels in the epic were consulted and critically studied. The conclusions drawn from the analysis of the counsels in "Kutadgu Bilig" are reflected in the conclusion section.

RESEARCH RESULTS. The counsels in Yusuf Khos Hajib's "Kutadgu Bilig" are written in the spirit of "Pandnoma" (Books of Wisdom) widespread in the Eastern world, reflecting the moral values, traditions, and customs of its time. The work consists of 6500 couplets and 73 chapters. The main section begins with the description of Kuntug'di. Four main issues are raised



in this epic, expressed through four allegorical figures [2]. Through the characters of Kuntug'di, Oyto'ldi, O'gdulmish, and O'zg'urmish, almost all concepts of ethical categories are manifested. Issues such as communication etiquette, the importance of speech and language, the social impact of human virtues, the harm of negative qualities, and the connection between human dignity and direct activity are revealed through counsels. The poetic lines, presented mostly in the form of advice, serve as an exemplary source for raising the younger generation as perfect individuals and bringing them to the level of ethically mature persons who care for the country's future. The characters in "Kutadgu Bilig" are heroes that can be found in the literature of all periods, transcending time [3]. The ideological views in the epic invite deeper study, leading to the following analytical research on the didactic features of the counsels.

DISCUSSION. Yusuf Khos Hajib is considered the first Turkic epic poet. Muhammad Solihkhojayev stated: "Kutadgu Bilig" served not only as a political but also as a socio-ethical manual in its time. Its sphere of influence has expanded over centuries and has not lost its significance today" [4]. Since the poet was born in Balasagun, he is referred to as Yusuf Balasaguni in many historical and scientific sources. His work "Kutadgu Bilig" ("Knowledge that Leads to Happiness") was written over 18 months in the Hijri year 462 (1069-1070 AD). This work reflects the socio-political and literary-philosophical views of the author. The epic contains counsels on human moral qualities, and the ideas expressed in them have remained relevant through the ages. The author created four symbolic characters: Kuntug'di (Justice), Oyto'ldi (State/Fortune), O'gdulmish (Intellect), and O'zg'urmish (Contentment).

Yusuf Khos Hajib's counsels are mainly expressed in an ethical sense and are found in all parts of the epic. This is frequently mentioned in the dialogue between Oyto'ldi and O'gdulmish. "Kutadgu Bilig" is a didactic epic written in the form of masnaviy (rhymed couplets), including chapters characteristic of the quatrain and qasida genres. The author deeply felt the power of words and the internal possibilities of the Turkic language [5]. Since it was written in Old Turkic, the translation by Emin Usmon was used during the research to ensure modern readers' understanding. In the dialogue between Oyto'ldi and O'gdulmish, the following thoughts on the relationship between parents and children are put forward:

If one's son or daughter becomes spoiled,
The eyes shall not dry, but fill with sorrow.
If a father lets his son grow wild in youth,
The sin is not the child's, but the father's burden.
If the character of the son or daughter is ill,
The father is the one to blame for this.

As seen from these lines, the degree to which parents spoil their children in upbringing leads to constant sorrow and tears. Yusuf Khos Hajib emphasizes that the blame for children growing up "wild" or "unruly" lies with the fathers. No child knows beforehand what their character will be; the formation of a child's character depends on the upbringing provided by the parents.

N. Abdullayeva highlights two important aspects in the thinker's work: the first is ethics, and the second is knowledge [6]. Yusuf Khos Hajib never forgets the issue of teaching a craft within child upbringing. He confirms that teaching children to work from a young age positively



affects their behavior. The following couplets appear regarding upbringing and vocational guidance:

If one holds firm and teaches a son a craft,
He shall rejoice as the child grows upright.
Hold the child firm, O you who are a father,
So that those who come after do not laugh at them.

These lines emphasize that teaching a craft through discipline leads to the parents' joy, and responsible upbringing prevents others from mocking them. Furthermore, the author stresses that while teaching crafts and providing knowledge, attention must be paid to developing a gentle character and moral virtues. In the author's views, ideas about labor and ethics are perceived in a dialectical connection. Labor not only tempers children but also serves to develop their moral worldview.

Yusuf Khos Hajib also expressed excellent thoughts on the benefits of following ethical norms in social relations. The epic celebrates the necessity of making life decisions with intellect and adhering to moral rules. "In the current conditions of globalization, it is of great importance for youth to follow moral norms and strive for knowledge and manners" [7]. To avoid negative elements such as boasting, pride, arrogance, and rudeness, he proposes the idea: "Fix your character, do not lose yourself, be humble in tongue and heart, do not be arrogant". This suggests that a child should control their actions, avoid excessive pride in social circles, refrain from talkativeness, treat others with respect, maintain sincerity in communication, and not make grand promises they cannot fulfill. A person is in social relationships with others throughout their life. The nature of the people surrounding an individual is reflected in that person. Specifically, goodness accompanies those who befriend good people. If one is surrounded by liars and malicious individuals, they will adopt those habits. Understanding this well, Yusuf Khos Hajib wrote:

Hold fast to the tested, trustworthy person,
From them comes a myriad of benefits and blessings.

These lines emphasize the necessity of strengthening relationships with reliable people. There is a similar Uzbek proverb: "Walk with the good and reach your goal; walk with the bad and stay in shame," which aligns with the poet's recommendation. In the creative heritage of Yusuf Khos Hajib, all categories of ethics are discussed. This includes moving counsels on not envying others, moderation in eating and drinking, and being patient and resilient.

CONCLUSION. Yusuf Khos Hajib's epic "Kutadgu Bilig" reflects the spiritual, moral, and social relations of its time and continues to maintain its educational significance through the centuries. The didactic value of the work is especially increasing today as globalization intensifies. In the processes of education and upbringing, utilizing "Kutadgu Bilig" is highly beneficial for defining tasks in raising a "perfect human" and forming youth who care for the country's future. Indeed, moral values, the counsels of our ancestors, and our national-spiritual heritage are the foundation of our society's stability and cultural progress.

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