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Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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2025

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 2 (5) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Xazratkulov Abror – tarix fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti.

Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari

nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasini mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent, Samarqand davlat universiteti;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O'zbekiston Respublikasi Sudyalari oliy kengashi huzuridagi Sudyalari oliy maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo'limi psixologik xizmat boshlig'i.

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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ANALYSIS OF VIEWS ON THE ORDERING OF SOCIAL LIFE IN THE WORK OF YUSUF KHOS KHAJIB "KUTADGU BILIG"

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Abstract. This article analyzes the main problems of the social life of that period, as presented in Yusuf Khos Hajib's work "Kutadgu Bilig", and the author's moral and philosophical views on this issue. The article also presents the thinker's thoughts and observations on good and bad human qualities, choosing friends, the role of science in being a good person, and maintaining justice and stability in society.

Keywords: education, upbringing, norms, values, stability, justice, society, culture, morality, science, human, character.

YUSUF XOS HOJIBNING "QUTADG'U BILIG" ASARIDAGI IJTIMOYIY HAYOTNI TARTIBGA SOLISHGA OID QARASHLAR TAHLILI

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Annotatsiya. Ushbu maqolada Yusuf Xos Hojibning "Qutadg'u bilig" asarida keltirilgan o'sha davr ijtimoiy hayotidagi asosiy muammolar va muallifning bu boradagi axloqiy-falsafiy qarashlari tahlil qilinadi. Maqolada, shuningdek, mutafakkirning yaxshi va yomon inson sifatlari, do'st tanlash, yaxshi inson bo'lishda ilmning o'рни, jamiyatdagi adolat va barqarorlikni saqlab turishga doir fikr va mulohazalari ham keltiriladi.

Kalit so'zlar: ta'lim, tarbiya, me'yor, qadriyat, barqarorlik, adolat, jamiyat, madaniyat, axloq, ilm, inson, xislat.

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Yusuf Khos Hajib is one of our ancestors with unparalleled views in the field of education and upbringing. His socio-philosophical ideas made a great contribution not only to the national education of the Uzbek people, but also to the cultural development of the peoples of the whole world. In particular, his work "Kutadgu Bilig" stands out as a rare piece of literature in this regard. The author himself says about this work: "From beginning to end, the words of the wise are like a string of pearls." Yusuf Khos Hajib is known as a philosopher with a unique social consciousness and worldview in regulating social life. He emphasized the need to raise moral standards and human values in solving social problems and put forward his ideas aimed at ensuring stability and justice in society. He is a great figure who has strengthened his influence not only in literature, but also in the life of society in general. "Yusuf Khos Hajib is a creator who stands on a par with the great writers of the world, who has made a worthy contribution to the history and development of socio-political and artistic-aesthetic thought in the world. "Kutadgu bilig", the result of the writer's rare talent, is the rarest and brightest artistic masterpiece not

only of the 11th century, but also of the history of all Turkic literature [3:740-743]". "The formation of the moral culture of youth is one of the important directions of social development, which is theoretically and practically related to the spiritual and educational needs of society and their philosophical essence. The composition of the material needs of the younger generation has its own content and requires complex and multifaceted forms of moral culture. In the process of social development, specific tasks are identified, scientifically based detailed plans are developed to implement them in the development of society, and they are implemented in a new era of social development [4:22]."

The creative scientific heritage of Yusuf Hos Hajib, in particular, the work "Kutadgu Bilig", also has such goals. The work "Kutadgu Bilig" is considered a unique gem not only of the 11th century, but also of all Turkic peoples and Turkic literature. Yusuf Hos Hajib, the author of the work, is among the great writers of the world. Therefore, Yusuf Hos Hajib is known as a great scientist who made an incomparable contribution not only to the science and education of the Turkic peoples, but also to the socio-political and artistic and aesthetic development of the whole world. His work "Kutadgu Bilig" is one of the first great achievements of our written literature. This work provides extensive information about the moral views, science and education, history, traditions and culture of the Turkic peoples. The moral ideas of Yusuf Hos Hajib are clearly visible in the work. He not only deeply studied the norms of morality, etiquette and behavior, but also practiced these norms himself. This work, undoubtedly, is an integral part of the cultural heritage of the Turkic peoples and serves to convey important lessons to future generations.

As an example of the above, we can cite the praise of such qualities as courage, loyalty, trust, culture of communication, generosity, honesty, intelligence, and goodness in the work.

In his work, Yusuf Khos Hajib was able to reveal the artistic thinking, power, and strength of the Turkic peoples of that time. The importance of the work that the great thinker wrote almost a thousand years ago has not diminished even today. In his time, Yusuf Khos Hajib considered science, enlightenment, culture, and justice to be the main factors that build statehood. As an example, we can cite the following words of the writer about learned people: "True knowledge is based on honesty, because if there were no intellectuals on earth, it would be difficult even for them to earn a living from the earth. The knowledge of the wise is like a torch that guides the people to the right path. Speak well of the intellectuals and give them a cow. Try to satisfy their material interests [9:49]". Only if we consider the state as the highest form of the people, will it become a document for the strong wall of the society that our ancestors built. A great scholar puts the study of language in second place after knowledge in order to become a perfect person. Language can bring people prestige or disrepute. Because language is a tool that expresses a person's purpose and thoughts. A person must use language with caution. Yusuf Khos Hajib writes: "If a person does not pay attention to words, gives free rein to the tongue, speaks rudely, and talks a lot, he misleads the society that listens to the leader, even though his thoughts are for the further development of the people [9:51]". If the meaning of a decree issued by a ruler does not reach the society due to the inadequacy of his language, the people will not accept his subsequent decrees. Such situations ultimately lead to disagreements between the state and society. The following thought is an example of this:

"Do not join in evil, do not be evil,

Do not be with the one who does evil.

May your politics and actions always be good,
And do not be among the hypocrites" [9:52].

From this poetic verse, it can be understood that in every society there are good and bad people. People with bad character have done bad things at all times and have always been separated from good people. People with bad character are separated from the people by their badness. From this it can be seen that the author emphasized that the consequences of siding with bad people, no matter what, being on the side of bad people and entering into conflict with good people are not good.

Another explanation of the verse in the work is that the call "Do not join the bad!" can be interpreted as follows: while a person lives in the world, he faces many trials in life. During the struggle with them, there are times when he cannot get help from friends and relatives. In these cases, a person should not be deceived by the intrigues of strangers who come to him with alien ideas. Among the Uzbek people, proverbs such as "If you walk close to the pot, you will like the black one", "Tell me who your friend is, and I will tell you who you are" are also part of these ideas. Because when a person is attached to evil, he cannot remain untouched by its evil deeds. Humanity is often deceived by the devil's intrigues. But evil is not eternal, its life is short. When the day comes and the evil deeds they have committed are exposed, such people will be ashamed in front of the people. However, when we also face insignificant small trials, if we trust such bad people, we put ourselves and our loved ones in a difficult situation. Our people have long had proverbs such as "Snow will fall on the work that has been left behind", "Don't put off today's work until tomorrow". Idleness, laziness and laziness are in the blood of every person. Because of these qualities, many people's work does not go well. Laziness and laziness are considered obstacles to a person's dreams and the work they are doing.

In the work of another famous writer and thinker of various nations, Ahmad Yugnaki, "Hibat ul-haqoyiq", we can also find the ideas of the work "Kutadgu bilig". We can say for sure that Yusuf Khos Hajib took the first steps, and this tradition is still continuing. We will not be mistaken if we say that this work is an important part of our national philosophy. Because the work includes philosophical views, problems, issues of morality, and the relationship between the people and the ruler. We can learn the main information about the writer only from the work "Kutadgu bilig". Because no other sources have reached us about the writer. His childhood was spent in the city of Bolasagun. The writer also mentions that when he finished the work "Kutadgu bilig", he was over fifty and approaching sixty:

"The messenger touched me when I was fifty,
Now sixty is calling me, come."

The meaning of this is as follows:

My fifty years have touched me,
Now sixty is calling me, come" [9:13].

The book is said to have been written between 1069 and 1070. The work consists of 6,500 verses and 13,000 lines.

"The year was sixty-two, four hundred and fifty,
I spoke this word, restraining myself.
I spoke this word for eighteen months,
I sat down, I stood up, I uttered the word, I gathered it" [9:13].

The work required 185 months of very strong perseverance from Yusuf Khos Hajib. From the information provided by the Turkish philosopher and scientist R.R. Arat, we know that Yusuf Khos Hajib was 54 years old when he completed the work. The work was presented to the ruler of the Karakhanid Khanate of that time, Tabgoch Ulug Bugro Karakhan. The work “Kutadgu Bilig” was very pleasing to Bugro Karakhan. Through the four heroes whose names are mentioned in the work, he showed solutions to the problems of his time. For example, the writer evaluates farmers as “benefiting everyone” and sees them in the first place in the work.

While reading “Kutadgu Bilig”, Ogdulmish’s qualities and advice can leave a great impression on a person. He was an intelligent, intelligent, and learned person. Ogdulmish was the son of Aitoldi, who was considered the embodiment of wealth, and he was appointed as a minister after his father. From this, we can see that the idea is put forward that wealth is not eternal, but knowledge, intelligence, and wisdom are eternal. Knowledgeable people have been respected and honored in every era.

Intelligence is the pillar of human qualities. Therefore, a great work that has survived from ancient times to this day comes to our imagination. Why has this work retained its value to this day? Because knowledge is always like a light illuminating the path of humanity. Although the work was written during the Karakhanid era, it has retained its value even today. Why did Yusuf Khos Hajib write about universal themes in his work? The scientist highlighted the necessary states for every era and every state in the form of knowledge, wealth, and statehood. The basis of statehood in every era is knowledge. Knowledge blesses a person, and knowledge gives glory. People become great because of these two qualities. A knowledgeable person is the owner of the happiness of two worlds. People who have knowledge and knowledge behave victoriously and are invincible when various difficulties, problems, and trials arise during their lives. Learning knowledge and applying this knowledge to life are also respected in our holy religion of Islam. It is also said in the hadiths from our Prophet Muhammad (peace be upon him) that “Seek knowledge even if it is in China [1:7]”.

Our great thinker grandfather Mirzo Ulugbek also wrote the hadith “Learning is obligatory for every Muslim man and woman” in the entrance to his madrasa. This clearly shows that people with knowledge have been respected since ancient times. As it is written in the work “Qissasi Rabguziy”, the Creator said that one scholar is better than forty worshippers. Accordingly, a worshipper worships in the way he is presented. A scholar applies the knowledge he has learned to those around him. From the above, we can conclude that in his work, Yusuf Khos Hajib sees craft and knowledge as an important force that helps people in difficult times on the path of life. Among these thoughts and considerations, we can see that knowledge is the only way to lead a person to happiness and bliss.

Yusuf Khos Hajib also had views on Sufism. In particular, his mystical teaching is the idea of a soul, a god. According to the writer, God is not a separate body from nature. He is integrated into all of existence. All existing things prove the existence of God. According to the author, power, position, deeds, wealth, and the state are considered guests. They come and go. Their loyalty is very short. Therefore, a person should not rely on luck and happiness, should not indulge in pleasures and pleasures, and should not live a life of insignificant, useless deeds. We can understand the writer's love of God from his works, in that a person should consider the opportunity to live in this life as a preparation for the eternal world from this world.

It should be noted that Yusuf Khos Hajib's moral views have an abstract-ideal character, which is explained by the fact that this scholar wrote the work in an artistic language. "However, in the poet's work, the human problem never remains in the background and always observes social and moral relations, relying on the intellect and knowledge of man. As philosophers have noted, the concept of morality in the poet's epistemology is manifested as the aspiration of a real person to achieve happiness [5:96-97]".

Today, in our country, in the process of moral, spiritual, and educational development of New Uzbekistan, there are also circumstances that serve as a cause for religious conflicts. In particular, one can observe the hostility of representatives of one religion towards representatives of another religion, even towards those who have no religious beliefs. If these circumstances are not prevented, huge social conflicts may arise tomorrow. Therefore, it is clear that secular knowledge, high intelligence, and a broad outlook are needed to solve religious issues. Yusuf Khos Hajib considers religion to be the basis of spiritual growth. In this regard, he writes:

"I have seen the weakness of my religion,
And here is an advantage for me.
That is why I have come here,
That I may worship God in solitude"[9:38].

In the words of the author Yusuf Khos Hajib, a person's own freedom, the ability to choose, must be one of the main criteria in his life. Otherwise, the thoughts, ideas, views of the corrupters who disguise religion, as well as such disgusting and dangerous currents as religious extremism and terrorism, radicalism, and fanaticism, will disrupt the life of society. "Yusuf Khos Hajib's ideas, which were quite progressive for his time - the priority given to the issue of human dignity and the advancement of conceptual ideas on the determinants of this value - are still valuable today. The issue of human rights and freedoms is becoming increasingly deeper in modern philosophical, political, and legal concepts. In Uzbekistan, human dignity has also risen to the level of a national idea, and the entire system of state governance is being directed in the interests of man[7:47]". By human dignity, we mean ensuring that every citizen has decent living conditions and the development of modern infrastructure. This is connected with the provision of qualified medical services, quality education, the effective functioning of the social protection system and the creation of a healthy ecological environment. Every citizen has the right to receive high-quality services in his life, and ensuring this right is one of the most important tasks of society. Human dignity is not just words, but an important concept that should be expressed in practice in the lives of each of us. To achieve this goal, we set ourselves the task of effectively using the great potential of the mahalla institution, which is a unique democratic structure in the world, further expanding its powers, and ultimately turning the mahalla into a decisive link in our society[2]".

For this reason, these ideas are also supported by modern psychologists today.

"Again, Elig said: I heard this,
I have another word, tell me.
Is a person born from a wise mother,
Or does he learn when he reaches adulthood.
Ogdulmish replied: Elig is a box,
The virtue of knowledge and intelligence.

He is born without knowledge, he grows up and learns,
 If he learns knowledge, then he will do all the work.
 When he gives birth, his mother gives birth without knowledge,
 He knows, learns, then he will be caught in a net.
 A person does not learn only his mind,
 He will be confused, like a fool.
 What virtue is there apart from intelligence,
 A person learns, then he will do deeds[9:30]"

In his work, Yusuf Khos Hajib discusses the perfection of man and society, and believes that a person can achieve perfection in the true sense only in an integral relationship with society. He emphasizes that for this, he needs elements such as cooperation with good people and honest work, that man and knowledge can never be separated, and that a perfect person must always hold the reins of knowledge and wisdom:

"A learned man is a valuable coin,
 A foolish and ignorant man is a worthless counterfeit coin[8]."

The writer also notes that it is necessary to pay attention to the good qualities of a friend when choosing a friend. After all, only through good and meritorious deeds can one expect great results and good things. After all, the author emphasizes that "... you will not get grapes from planting thorns." The thinker and writer, speaking about the poor, the helpless, the hungry, the orphans, the widows, who were oppressed by the rich and the nobles and who lost their land and property, calls on the king to be kind, compassionate, and just to such people. He urges them not to be greedy for wealth, to donate, to share, and thereby receive the prayers of the poor, the helpless, the oppressed, and to earn rewards. He encourages the upper class to be honest with the lower class, and the lower class to be loyal to the rich and noble. In this way, he believes that the society he dreams of can be built. This is confirmed by the following lines:

"Earn wealth lawfully, and eat thereof,
 Feed the hungry, and clothe the naked" [6:39].

"The work reflects all aspects of the life of that era, its ups and downs, and its contradictions. Yusuf Khos Hajib, expressing his lofty thoughts in wonderful images, does not turn a blind eye to life for a moment. He does not close his eyes to the contradictions of the era, clearly perceives the virtues, shortcomings, and social conditions inherent in all classes and categories of society. He is sometimes shown to be subject to feudal views [3:740-743]". This worldview was the result of a misunderstanding of the writer's intelligence, resourcefulness, social consciousness, and philosophical thoughts.

From this, it can be concluded that this legacy of the writer is considered an important educational treasure in bringing members of society to heights in all respects. Therefore, the work "Kutadgu Bilig" has not yet lost its spiritual-enlightening, moral-educational value. It can also be noted that the fictional characters presented in the work embody the most noble qualities that society requires. Therefore, it can serve as a didactic resource in educating today's younger generation.

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