



## ETHICAL AND PHILOSOPHICAL ANALYSIS OF POLITICAL IDEAS IN THE WORK OF YUSUF KHOS HAJIB “KUTADGU BILIG”

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### ABOUT ARTICLE

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**Abstract:** Yusuf Khos Hajib's work covers a wide range of political issues such as state administration, the duties of the leader, justice in society, and the rule of law. His political views are relevant to the social and political life of that time, and through his work he promotes high moral, political, and social values. Khos Hajib emphasizes the need to conduct state administration on the basis of justice. He calls on the head of state to be just, wise, and knowledgeable. Justice is shown in the work as the foundation of the state. The leader is responsible for maintaining a balance between all strata of society and protecting the rights of every citizen. Khos Hajib states that the ruler must be just and must also apply the laws strictly and fairly. The work emphasizes the high responsibility of the head of state. Khos Hajib sees the leader as the most important person in ensuring the well-being and peace of the people. Mistakes or injustices in governance can put the people in a difficult situation, so the leader must be careful in his actions. The leader must deeply understand the needs of his people and make fair and wise decisions. Khos Hajib emphasizes that the main goal of the state is to ensure the well-being of the people. Maintaining peace, stability and justice in society is one of the main tasks of the leader. A policy should be pursued that is aimed at meeting the needs of the people, making their lives easier and improving their standard of living. The work

depicts the ruler not as a person who controls the people, but as a leader who protects them. This article attempts to shed light on Yusuf Khos Hajib's thoughts on state governance in his work "Kutadgu Bilig". The article lists Yusuf Khos Hajib's qualities as a leader of the country. The necessary conditions for justice and the rule of law to prevail in society are outlined. The article also analyzes the thinker's thoughts on issues such as peace and prosperity, and ensuring civil rights. The political considerations presented in the work are interconnected with the present day, revealing once again the historical significance of the work "Kutadgu Bilig".

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## YUSUF XOS HOJIBNING "QUTADG'U BILIG" ASARIDA SIYOSIY G'OYALARNING AXLOQIY-FALSAFIY TAHLILI

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### MAQOLA HAQIDA

**Kalit so'zlar:** davlat, boshqaruv, rahbar, adolat, jamiyat, qonun, xalq, huquq, tinchlik, barqarorlik, fuqaro, ma'suliyat, farovonlik, tamoyil, odil sud.

**Annotatsiya:** Yusuf Xos Hojib, asarida davlat boshqaruvi, rahbarning vazifalari, jamiyatdagi adolat, qonun ustuvorligi kabi siyosiy masalalarni keng yoritgan. Uning siyosiy qarashlari, o'sha davrning ijtimoiy va siyosiy hayotiga tegishli bo'lib, asar orqali u yuksak axloqiy, siyosiy va ijtimoiy ilgari suradi. Xos Hojib, davlat boshqaruvini adolat asosida olib borishni ta'kidlaydi. U davlat rahbarini adolatli, dono va bilimli bo'lishga chaqiradi. Adolat, asarda davlatning poydevori sifatida ko'rsatiladi. Rahbar, jamiyatdagi barcha qatlamlar o'rtasidagi muvozanatni saqlab, har bir fuqaroning huquqlarini himoya qilishga mas'uldir. Hos Hojib, hukmdorning adolatli bo'lishi, shuningdek, qonunlarni qattiq va adolatli tarzda qo'llashi kerakligini bildiradi. Asarda davlat rahbarining yuksak mas'uliyatga ega ekanligi ta'kidlanadi. Hos Hojib rahbari xalqning farovonligi va tinchligini ta'minlashda eng muhim shaxs sifatida ko'radi. Boshqaruvdagi xatoliklar yoki adolatsizliklar xalqni qiyin ahvolga solishi mumkin, shuning uchun rahbar harakatlarida ehtiyotkor bo'lishi kerak. Rahbar, o'z xalqining ehtiyojlarini chuqur anglab, adolatli va dono qarorlar qabul qilishi zarur. Xos

Hojib, davlatning asosiy maqsadi - xalqning farovonligini ta'minlash ekanligini ta'kidlaydi. Jamiyatda tinchlik, barqarorlik va adolatni saqlash, rahbarning asosiy vazifalaridan biridir. Xalqning ehtiyojlari, ularning hayotini yengillashtirish va turmush darajasini yaxshilashga qaratilgan siyosat yuritilishi kerak. Asarda hukmdor xalqni nazorat qiluvchi shaxs sifatida emas, balki uni himoya qiluvchi rahbar sifatida tasvirlanadi. Ushbu maqolada Yusuf Xos Hojibning "Qutadg'u bilig" asarida keltirilgan davlat boshqaruviga oid mulohazalari yoritib berishga harakat qilinadi. Maqolada Yusuf Xos Hojibning mamlakat rahbari qanday bo'lishi kerakligi, unga xos fazilatlar sanab o'tiladi. Jamiyatda adolat, qonun ustuvorligi hukm surishi uchun zaruriy shartlar bayon qilib beriladi. Shuningdek, maqolada mutafakkirning tinchlik va farovonlik, fuqaro huquqlarining ta'minlanishi kabi masalalarga doir fikrlari tahlil qilinadi. Asarda keltirilgan siyosiy mulohazalar bugungi kun bilan o'zaro bog'lanib, "Qutadg'u bilig" asarining tarixiy ahamiyati yana bir bor ochib beriladi.

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## ЭТИКО-ФИЛОСОФСКИЙ АНАЛИЗ ПОЛИТИЧЕСКИХ ИДЕЙ В ПРОИЗВЕДЕНИИ ЮСУФА ХОСА ХАДЖИБА "КУТАДГУ БИЛИГ"

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### О СТАТЬЕ

**Ключевые слова:** государство, управление, лидер, справедливость, общество, закон, люди, права, мир, стабильность, гражданин, ответственность, процветание, принцип, справедливый суд.

**Аннотация:** В своих работах Юсуф Хос Хаджиб широко освещал политические вопросы, такие как государственное управление, обязанности лидера, справедливость в обществе и верховенство закона. Его политические взгляды соответствуют общественной и политической жизни того времени, и своей работой он пропагандирует высокие моральные, политические и социальные идеалы. Хос Хаджиб подчеркивает необходимость управления государством на основе справедливости. Он призывает главу государства быть справедливым, мудрым и знающим. Справедливость представлена в произведении как основа государства. Лидер несет ответственность

за поддержание баланса между всеми слоями общества и защиту прав каждого гражданина. Хос Хаджиб утверждает, что правитель должен быть справедливым, а также должен строго и справедливо применять законы. В работе подчеркивается, что на главе государства лежит высокая ответственность. Хос Хаджиб считает лидера самой важной личностью в обеспечении благополучия и мира народа. Ошибки или несправедливость в управлении могут поставить людей в затруднительное положение, поэтому лидер должен быть осторожен в своих действиях. Лидер должен глубоко понимать потребности своего народа и принимать справедливые и мудрые решения. Хос Хаджиб подчеркивает, что главная цель государства — обеспечение благополучия народа. Поддержание мира, стабильности и справедливости в обществе — одна из главных задач лидера. Необходимо проводить политику, направленную на удовлетворение потребностей людей, облегчение их жизни и повышение ее уровня. В произведении правитель изображен не как человек, управляющий народом, а как лидер, который его защищает. В данной статье предпринята попытка пролить свет на мысли Юсуфа Хос Хаджиба о государственном управлении, изложенные в его труде “Кутадгу билиг”. В статье рассказывается о том, каким должен быть Юсуф Хос Хаджиб как лидер страны, и о его уникальных качествах. Изложены необходимые условия для торжества справедливости и верховенства закона в обществе. В статье также анализируются взгляды мыслителя на такие вопросы, как мир и процветание, обеспечение гражданских прав. Политические соображения, представленные в произведении, взаимосвязаны с сегодняшним днем, еще раз раскрывая историческое значение произведения “Кутадгу билиг”.

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**INTRODUCTION.** Political values are central to the work “Kutadgu Bilig”. Yusuf Khos Hajib, in his work, extensively covered political issues such as state administration, the duties of the leader, justice in society, and the rule of law. His political views are relevant to the social and political life of that time, and through the work he promotes high moral, political, and social values.

Khos Hajib emphasizes the need to conduct state administration on the basis of justice. He calls on the head of state to be just, wise, and knowledgeable. Justice is shown in the work as the foundation of the state. The leader is responsible for maintaining a balance between all strata of society and protecting the rights of every citizen. Khos Hajib states that the ruler must be just, and also strictly and fairly apply the laws. The work emphasizes that the head of state has a high responsibility. Khos Hajib sees the leader as the most important person in ensuring the well-being and peace of the people. Mistakes or injustices in governance can put the people in a difficult situation, so the leader must be careful in his actions. The leader must deeply understand the needs of his people and make fair and wise decisions. Khos Hajib emphasizes that the main goal of the state is to ensure the well-being of the people. Maintaining peace, stability and justice in society is one of the main tasks of the leader. A policy should be pursued that is aimed at meeting the needs of the people, making their lives easier and improving their standard of living. The work depicts the ruler not as a person who controls the people, but as a leader who protects them. The rule of law is also of great importance in Khos Hajib's political views. The work emphasizes that laws should be equal and fair for all. Obedience to laws ensures order and stability in society. No one in society should be above the law, and strict measures should be taken against those who violate the laws. In addition to state governance, the work also shows the importance of mutual respect and cooperation between members of society. Hos Hajib requires citizens to be kind to each other and work together to maintain peace and stability in society. Such relationships help maintain justice and peace in society. The work emphasizes that the choice of a leader should be approached only on the basis of satisfactory moral qualities, knowledge and wisdom. A leader cannot put his personal passions and interests against the interests of society. He must be knowledgeable, wise and fair. Hos Hajib's work shows that the rights and freedoms of every person are important, but these rights must be balanced and fair for the good of society. The work calls for considering all citizens equal and eliminating vague differences between them.

**LITERATURE REVIEW.** The work "Kutadgu Bilig" has not gone unnoticed by world scholars, including A. Jaubert, H. Vamberi, V. Bartold, V. Grigorev, V. Radlov, A. Kononov, S. Malov, O. Pritsak, A. Shcherbak, E. Tenishev, I. Steblova[3. P.36-39].

Among the scholars of our country, the work "Kutadgu Bilig" has been studied by such researchers as: Q. Karimov, A. Rustamov, G. Abdurakhmonov, S. Mutalibov, Q. Sodikov, Q. Mahmudov, B. Tokhliev, Q. Omonov. As we know, the study of the history, culture, and literature of the Turkic peoples did not leave aside the members of the Jadidist socio-political movement, including the services of the Jadidist scholar, the first Uzbek professor, A. Fitrat[19. P.121-123]." The scholar Q. Omonov, analyzing the work, expresses the following thoughts: "We

see the development of the style related to state administration and legislation, one might say, its highest peak in the work "Kutadgu bilig"[18. P.36].

In addition, the research of researchers such as F. Hamrokulova's "Knowledge brings happiness"[4. P.7], N. Marat and N. Niyazova's "The issue of education in Yusuf Khos Hajib's work "Kutadgu bilig""[6], A. A. Muhamedov's dissertation "Socio-philosophical views in Yusuf Khos Hajib's work "Kutadgu bilig""[16], Q. Karimov[13. P.94], Y.D.Jumaboyev, Sh.F.Mamedov[12] are also noteworthy.

**RESEARCH METHODOLOGY.** In the coverage of the research work, an attempt was made to effectively use the methods of systematic, comparative and statistical analysis, analysis and synthesis. In this case, the information in the research works and works conducted within the framework of the topic was studied in detail, and appropriate conclusions were drawn from them. The statistical data in the research works were analyzed in depth, the results were summarized, and the set goals and objectives were achieved.

#### **ANALYSIS AND RESULTS.**

The political values in the work "Kutadgu Bilig" are based on justice, the rule of law, the responsibility of the leader, the well-being of the people and mutual respect. Through these values, Khos Hajib calls for ensuring stability and peace in society, and for the formation of just governance. The work, while illuminating the political life of its time, embodies political principles that are still relevant today. Yusuf Khos Hajib's work "Kutadgu Bilig" is also distinguished by its philosophical, political and legal views. This work was written in the 11th century and covers many social, moral and political issues. In his work, Khos Hajib expresses deep thoughts about man, society and the state system. The work mainly teaches the relationship between management and people, as well as the principles of being a just and effective leader. Yusuf Khos Hajib's philosophical views are related to the moral values of man and his place in society. He encourages a person to reach high levels of intellectual, spiritual and moral development. In the work "Kutadgu Bilig", the goal of a person is to acquire true knowledge, form positive behavior, establish correct relationships with people and maintain justice. In philosophy, great attention is paid to the issues of high moral qualities (justice, kindness, patience) and self-knowledge of a person. In the political views of the writer, state governance and the responsibility of the leader occupy a central place. The work emphasizes that rulers should be knowledgeable, wise and just. Being fair and honest in governance is necessary to maintain order in society. To do this, leaders must understand the needs of their people and make decisions. Hos Hojib also expresses the obligation of the leader to facilitate the people, to bring them peace and prosperity. In the legal views of the thinker, mainly a fair verdict, equality and justice play an important role. He considers all citizens to be equal in society. The work also highlights the legal relations and mutual responsibilities between citizens.

Hos Hojib emphasizes the importance of a fair judicial system and laws. He defines the need to protect the rights of everyone in governance, but also to ensure mutual respect and stability in society. The work “Kutadgu Bilig” embodies such philosophical, political and legal views and offers solutions to the social, moral and political issues of that time. This work, analyzing the personal and social life of its time, teaches knowledge aimed at ensuring justice, peace and stability in society.

Nowadays, in philosophical, political and legal concepts, the lifestyle, dignity, honor, rights and freedoms of a person are gaining more and more importance and are developing. Currently, they have risen to the level of the national idea of Uzbekistan and are finding their expression. All these aspects can be clearly seen in the new edition of the Constitution of the Republic of Uzbekistan, the system of state administration and the reforms being implemented. In this regard, as the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted: “Of course, human dignity is not some abstract, lofty concept for us. By human dignity, we mean, first of all, the peaceful and safe life of every citizen, ensuring his fundamental rights and freedoms. By human dignity, we understand the creation of decent living conditions and modern infrastructure for every citizen, the provision of qualified medical services, quality education, a social protection system, and a healthy ecological environment. “To achieve this goal, we set ourselves the task of effectively using the great potential of the mahalla institution, a unique democratic structure in the world, further expanding its powers, and ultimately turning the mahalla into a crucial link in our society”[1].

According to the Head of State Sh. Mirziyoyev, the special concept, in relation to our present day, is in perfect harmony with the deep and wise views of our great ancestors of thousands of years ago on the promotion of human dignity. This shows that the main philosophical foundation of the political and social reforms being carried out in our country draws strength from the rich spiritual heritage of our great ancestors. New ideas and approaches, in fact, continue the path set forth by our ancestors in their invaluable scientific and spiritual works. Yusuf Khos Khajib is known as a great philosopher, a brilliant scientist, a wise statesman and a representative of high culture of his time. His scientific and philosophical heritage includes a thorough approach to all aspects of society, from small problems to grandiose celestial phenomena. He developed important theoretical and practical ideas on the path to achieving true human happiness and social stability. His views are still relevant today, in our time, and guide our efforts to understand the true values of man and elevate him. “The thinker's epistemological theory is based on objective idealism, and knowledge is interpreted as a product of the mind, intelligence and perception are primary, and knowledge is considered a dependent, secondary phenomenon. That is why a person is born without knowledge, and then learns. The mind, on the other hand, is created in conjunction with

nature, it is not learned by man, it is embedded in human nature from time immemorial, and is considered the fundamental divine basis of the ability to know and learn[13. P.94]”. “Kutadgu Bilig” is one of the rare works that embodies the political philosophy of that time, expressing profound thoughts on state governance and political values. The main conclusion of the work is that the stability of the state is based on justice, the rule of law, and the responsible governance of the ruler. Yusuf Khos Hajib clearly and concisely expressed the political and moral principles of his time and bequeathed them to future generations. These principles have not lost their relevance today[5].

Through this work, the author brought the Turkic pandnama - didactic genre to a new, high peak. Information about him is mainly reflected only in the epic itself. He described his homeland as "Kuz Ordu", which is another name for the ancient center of the Seven Seas - Bolosagun. Its ancient ruins, located near the present-day city of Tokmok in Kyrgyzstan, have not lost their grandeur and beauty. The thinker moved from Bolosagun to Kashgar and completed the epic there. By the time he reached the end of the epic, the writer was over fifty years old ("I am fifty years old, like a swan's wing"), and he emphasizes this with the comment that his "black hair has become like a swan's wing." These words express his growing age and his reaching a high spiritual state over time. In the same process, there is also a note that says, "What thirty (years) have destroyed, fifty (years) have taken back, what will sixty (years) do?" This indicates that the author was in his fifties and approaching sixty when the work was written[8. P.71].

“Kutadgu bilig” means knowledge that leads to Kut, that is, happiness and bliss. The emergence of this work is associated with an extremely strong vital necessity and spiritual need. The collapse of Arab rule in the socio-political arena and the establishment of local independent states required the renewal and strengthening of its spiritual foundations. It appeared as a philosophical and moral guide for the Karakhanid state of that time. In his work, the writer was able to show the strength and power of the artistic aesthetic thinking of the Turkic people[8. P.71]”. “It was written by our great-grandfather, the poet Yusuf Khos Hajib, a little less than 1,000 years ago, in 1069. The work was brought to Tavgach Khan, who honored it and gave the poet the title of Khos Hajib. A copy of the work was reprinted in the city of Herat in 1439. During this period, Herat was a time of flourishing culture. During this same period, “masters of the word” such as Atoyi, Sakkokiy, and Lutfiy were creating here. The reprinting of "Kutadgu Bilig" was, on the one hand, the result of a spiritual need, and on the other hand, a legal recognition of the artistic value of the work”[11. P.6].

There are two different opinions among Turkic scholars on the issue of the meter of “Kutadgu Bilig”, some of whom say that this work was written in the bard-hijo meter, while others emphasize that it was written in the aruz meter. For example, there is a report in the journal “Milliy



tatabbular”. In the part of this report on the meter of “Kutadgu Bilig” there is the following opinion: “The rest of the part from the introduction to the index written in Nasran is complicated by the verses with double rhymes and 22 hijos.” So, the author of the report puts forward the idea that “Kutadgu Bilig” was written in the bard-hijo meter of 11.

Najib Asim says the following about the work: “The most famous of these is “Kutadgu Bilig”, which is the same as “Siyosatnama” in terms of its subject matter. “This work, written in the famous eleven-meter and tarsi masnavi of the Turkish poet, presents a true picture of the Turkish community in the fifth century AH, its thoughts, morals, and politics[7]”. Abdurahmon Sa'diy, in his article “Chigatoy and Uzbek Literature and Poets,” writes: “Kutadgu Bilig is written in the national meter of the Turks, that is, finger-syllable, in the style of a masnavi and has 11 syllables”[7]

“A leader, that is, a leader, is a person who has hired himself to serve society, and from him should remain an eternal name, word, and incorruptible practical work, that is, knowledge - laws, customs, traditions, procedures, cultural, spiritual and moral high skills, an ideology that encourages goodness and development, and spiritual enthusiasm. He also played a large role in the creation of issues related to the state and its governance. He is notable for his views on the implementation of state governance practices, rules, and political and moral relations in society in the epic poem “Kutadgu Bilig”. He classifies the types of organization of state governance and service and their qualities according to these levels”[5]. Indeed, “Those who are candidates for the kingdom are born with a special talent from their mother, and they immediately acquire the ability to distinguish between good and evil. To such people God gives understanding, discernment, and a gentle heart, and also rewards them with the training of good deeds,” he writes[11. P.6].

“The great scholar did not limit himself to this, but focused on the importance of fair principles of development in the classification of the qualities of individuals responsible for the development and fate of society in state administration. At the same time, he considered the scientific and cultural potential in society to be a factor that creates the foundations of a just state”[5]. In fact, he says this about great thinkers: - “A truly intelligent person is the support of truth. If there were no wise people in the world, there would be no sustenance on earth. Their wisdom is a torch that illuminates the path of the people. Give the wise a sweet word and try to leave behind your material interests”[11. P.6]. After all, “if we consider democracy as a high cultural form of society, then the heritage created by our ancestors can directly serve as the foundation of a just state”[5].

Yusuf Khos Hajib considers science and knowledge to be one of the most important factors on the path of people to greatness. However, he places the issue of language, communication and the rational use of language in second place after knowledge. Language is the most important tool

that can bring a person high prestige or humiliation. Therefore, the clarity, subtlety and sincerity of the goals and ideas expressed through language are considered important. According to Yusuf Khos Hajib, not controlling the language, speaking harshly or inappropriately reduces the respect of the leader in the eyes of the people and causes deviation from the true essence of his programs. If one decree of the leader is conveyed to the people incorrectly, subsequent decrees will also be ignored by the people. This situation can lead to disagreements in the state governance system, hostility, discord and separation between the leader and the people.

Yusuf Khos Hajib clearly expresses this in the following verses:

“Do not join evil, do not be evil,  
Do not be with those who do evil.  
May your politics and actions always be good,  
Do not be caught in the crossfire again.”[11]

According to this verse, one should never side with people who are bad-tempered or have bad deeds. Because such people will eventually be criticized and lose their reputation among the people. A person who joins in evil will alienate good people from himself and eventually become disreputable himself. Yusuf Khos Hajib also warns against staying away from bad people, because they often try to gain the trust of others with false kindness and tricks. But their true intentions will eventually be exposed and they will be disgraced among the people.

"Why do you delay doing everything you do,  
Don't delay your work, it will pass quickly, your life will pass quickly.  
If work is not done today, there will be work later,  
If work is added to work, it will become a worry"[11].

The essence of this verse is the importance of completing work on time. There is a proverb among our people that says, “Don’t put off today’s work until tomorrow.” Procrastination due to laziness is the root of many problems in human life. In many cases, a person simply postpones a task and eventually cannot find it among the tasks that are connected like a chain. Completing work on time not only increases productivity, but also provides a person with peace of mind. Because unfinished work always becomes an extra burden on the brain.

"If the character is beautiful, all people love it,  
If the character is correct, a person will be caught."[11]

Yusuf Khos Hajib pays special attention to good manners. The beautiful manners of our Prophet Muhammad (peace be upon him) are a vivid example of this, and they amazed people with their behavior. Beautiful manners have a more lasting effect than temporary external appearance. Although a person may gain respect due to his external beauty, if his behavior does not meet the

requirements, this respect will quickly fade. Therefore, the true value of a person is reflected in his behavior and manners.

“Let not the world surround you with wealth, but seek justice in all things”[11]

This verse calls on man not to give in to lust. The pleasures of the world are endless, and man's lust always wants more. If these desires of the lust are not curbed, man will chase after worldly wealth and stray from his goals. Yusuf Khos Hajib emphasizes that every person should control his needs, prioritize honesty and truthfulness. In short, Yusuf Khos Hajib's teachings teach man not only to stay away from evil, but also to find his place in society through knowledge and behavior. These life lessons are relevant for humanity in any era and situation. This very lust, surrendering to the state of the world, can lead you astray, causing you to commit a perversion that your religion and laws prohibit. If your main weapon is not honesty and integrity, and you do not strictly adhere to it, you can go astray. And this will have enough negative consequences.[5] “He who has intelligence becomes a real man. He who has knowledge achieves fame”[9]. Being intelligent can protect a person in many ways. It can raise his career and position in the circle he sits in. The role of intelligence in showing a person's humanity is incomparable. The reason is that intelligence plays a very important role in how a person behaves in emergency situations, finding a way and a solution. If we touch on the issue of knowledge, there is no doubt that knowledge will distinguish you from the majority of the community, glorify you, and cause respect and admiration. Because your knowledge is your weapon. While a knowledgeable person is distinguished by speaking little, an intelligent person is distinguished by speaking appropriately[5]. Political views play a very important role in the works of Yusuf Khos Hajib. His most famous work, “Kutadgu Bilig” (Good News, Good Information), is an epic poem that deeply explores not only moral, but also political and social issues, and is distinguished by its wisdom and philosophical views. The work outlines political views, state administration, the responsibility of the ruler, the rule of law, and principles aimed at ensuring the well-being of the people.

An official is a person who has dedicated himself to serving the people, and a person who holds a leadership position must leave a good name. He must be an example for future generations, a great person who adheres to knowledge, customs, traditions, etiquette, culture, and laws, and does useful work for the people. In the work of Yusuf Khos Hajib, state administration, its work, and services are described through levels. The wise man says: “A person who is destined to be a king is born with special abilities from the moment his mother gives him them. The Lord, who created them, gives them intelligence, courage, a gentle heart, and the ability to govern”[11].

According to the writer, a leader should be a person who can distinguish between good and bad, intelligent, thirsty for knowledge, just, loyal and exemplary. In addition, he should strive to develop such qualities. Yusuf Khos Hajib considered science, enlightenment and culture to be

important factors in the stability of the state. He said about science: “Real science is the support of truthfulness. Without intellectuals, it would be difficult for sustenance to grow on earth. The knowledge of the wise is a torch that guides the people on the right path. Treat intellectuals well and try to satisfy their material needs.” Seeing the state as the highest form of the people serves to build the society that our ancestors built on a solid foundation. Yusuf Khos Hajib prioritizes acquiring knowledge in order to become a complete person, and then attaches special importance to learning the language. Language is a means of expressing a person’s thoughts and intentions, so it should be treated with care. He writes: “If a person is careless with his words, if he speaks rudely or unnecessarily, it distorts the very essence of the thoughts that govern society.” If the ruler’s decrees are misunderstood or his language is inappropriate, society will distrust him. Therefore, a leader must be vigilant about his words and language. Such situations lead to unrest between the country and the people. The following lines can be cited as examples:

“Do not join evil, do not be evil,  
Do not be with those who do evil.  
May your politics and actions always be good,  
Do not be among the blameworthy again”[11].

The passage “Do not join the bad!” taken from the work of Yusuf Khos Hajib reflects his moral and social views. These words, especially in the work “Kutadgu Bilig”, emphasize that a person should stay away from bad habits, negative influences and harmful people. When analyzing this passage, we can pay attention to the following aspects:

The words “Do not join the bad!” undoubtedly mean the influence of habits and behaviors on a person’s future. Yusuf Khos Hajib calls on a person to stay away from the negative influences, bad habits and bad people around him. Through these words, the poet encourages a person to confront not only external but also internal problems. Associating with bad people harms oneself, therefore it is necessary to stay away from them. These words help to learn not only individual, but also social moral standards. Communicating with bad people undoubtedly leads to the loss of moral values. In his work, Yusuf Khos Hajib emphasizes that in order to strengthen society, every person should pay attention to his behavior and avoid evil. Thus, “Do not join evil!” is an admonition aimed at maintaining not only personal, but also social morality. The words “Do not join evil!” also refer to moral growth and self-education of a person. Resisting evil, developing moral qualities helps a person to rise spiritually and spiritually. Yusuf Khos Hajib, in his work, always encourages people to develop such qualities as high moral values, patience, justice, and kindness. These words emphasize the desire to improve oneself and society. The phrase “Do not join evil!” does not only mean the harm of communicating with bad people, but also indicates the need to stay away from socially harmful situations and environments. If a person does not fight

against evil, he can adapt to this environment, and this puts his future at risk. Yusuf Khos Hajib thus calls on people to protect themselves from negative influences and environments. The words “Do not join evil!” constitute an important part of the moral views in Yusuf Khos Hajib’s work. This sentence encourages a person to stay away from evil, negative influences and environments, to follow only good and the right path. Staying away, denying evil, serves the high moral and spiritual development of a person. Also, these words are based on moral standards that contribute to social stability and the development of society.

Turkish scholar K. Omonov stated: “The development of the style associated with state administration and legislation, we can say, see its highest peak in the work “Kutadgu bilig”. The work is a book of the level of the main encyclopedia - the constitution of the Karakhanid era. In the Middle Ages, the tradition of illuminating state laws in the form of educational and recommendations, in an artistic way, was initiated in oriental literature by Yusuf Khos Hajib[22. P.117]. “Kutadgu Bilig” is a great ideological work created in the Turkic language. It emerged as a work that combined the worldview of the Turkic peoples and the ancient traditions of state governance with Islamic ideology”[18. P.76-82].

From him, works such as Amir Temur's “Temur Tuzuklari”, Zahiriddin Muhammad Babur's “Boburnoma”, “Hukmdor” were written based on the spirit and needs of the era, inspired by the work of Yusuf Khos Hajib, just like “Kutadgu Bilig”. “Yusuf Khos Hajib took on the task of properly governing the state, the qualities of people in official positions, dealing with the public and certain categories of people, the rules of internal etiquette and order, and the obligation to follow them based on the law (type) and created his work “Kutadgu Bilig””[10. P.240].

The work "Kutadgu Bilig" was largely a moral, that is, a generalization of the laws and regulations of its time for its time. Leaders who respected their own identity tried to follow the laws written in the work, and this, in turn, greatly contributed to the quality and stability of the country's relations with other countries. The work "Kutadgu Bilig" has been studied by an unprecedented number of Turkologists, philosophers, philologists, historians, and orientalist to this day. Interest in the great work did not leave Fitrat, one of the representatives of the Jadids, indifferent[2]. Within a short time, Fitrat's merits were recognized through Q. Karimov, and “...it is well known that at that time he was interrogated and subjected to considerable torture because of mentioning Fitrat's name and age”[21. P.79]. As noted, Q. Karimov published a transcription of the work and a description in modern Uzbek in 1971[23].

“Among these, the source scholar and orientalist K. Sodiqov published a scientific study called the “Herat Copy” of “Kutadgu Bilig” with Uyghur script”[20. P.76-82].

In his article "On the word “qut” in the title of the work,” linguist Q. Omonov expresses his author's position on the original meaning of the word that has the most alternatives when translated

into Uzbek[18. P.76-82]. Also, Uzbek scholars such as A. Rustamov, G. Abdurakhmonov, S. Mutalibov, and B. Tokhliyev have published a number of scientific studies on the work[10. P.240].

The thinker argued that differences between people in society can only arise if governance is based on the principles of humanity and justice. State leaders should govern the country only on the basis of justice, and instead of distinguishing them into the rich and the powerful, it is necessary to consider all citizens as equal. Because he believed that a country governed by laws would be a true and stable country. The head of state should not only be intelligent, perceptive, and have deep thoughts, but also use the achievements of modern knowledge and science to govern the country. These ideas are similar to the philosophical views of Abu Nasr Al-Farabi about the “City of Virtuous People”. The views of Confucius and Yusuf Khos Hajib, although they developed in different cultural and historical conditions, have a number of similarities. Both thinkers paid great attention to the moral and spiritual development of man, and put forward an approach based on justice, moral values, and hard work to ensure social order and stability. Confucius's main views focused on moral virtues, self-discipline, and personal perfection. He put forward concepts such as "Ren" (humanity) and "Li" (moral conduct, decency). According to Confucius, the highest goal of a person is to achieve moral purity, self-control, and become a good citizen who benefits society.

Yusuf Khos Hajib also emphasizes moral elevation and the virtuousness of a person in his work “Qutadgu Bilig”. In Hos Hajib's views, correctness, honesty, patience, justice, kindness and other moral qualities play an important role in the stability of society. He encourages a person to achieve high moral values. Confucius emphasizes order and stability in society, especially the moral responsibility of state leadership. According to Confucius, just and morally mature leaders ensure peace and stability in society. Leaders should serve society, they are required to put the needs of the people first. Yusuf Khos Hajib also emphasizes justice, respect for the law, and ensuring equal rights for all citizens in governing the state. He writes that rulers and officials should be moral and responsible, and strive to increase the well-being of the people. As a result, peace and order are established in society. Confucius sees morally mature, wise, knowledgeable and humane leaders for state governance. He argues that rulers should serve the welfare of the people and govern all strata of society equally. Among the qualities of leadership, justice, intelligence, knowledge and decency occupy an important place. Yusuf Khos Hajib also attaches great importance to the role of a wise and just ruler in governing society in his epic. A good leader, in his opinion, must have knowledgeable, intelligent and moral qualities. The ruler must also treat every citizen equally and govern the country on the basis of justice and stability. Confucius promotes equality and justice in society. According to Confucius, all people should have equal opportunities to achieve their goals. In order to establish order in society, each person must have their own place and role, but it is important to treat all people fairly.

In "Kutadgu Bilig", Yusuf Khos Hajib also emphasizes equality and justice in society. He advocates considering every citizen as having the same rights, without distinguishing between the rich and the poor. In order to implement fair governance, equal rights and opportunities must be ensured for all people. The well-being of the Confucian people, their advancement and moral education are at the heart of Confucian teachings. He emphasizes the need to study all layers of society, meet their needs and provide them with moral education. Yusuf Khos Hajib also considers the well-being of the people to be the main goal of governance. He states that fair governance is necessary to ensure respect and peace among members of society and to create social equality. The views of Confucius and Yusuf Khos Hajib are similar, and they have a common idea about the moral perfection of a person, justice, stability in society and the moral responsibility of leaders. Both emphasize the need to govern society on a moral basis, and for rulers to be morally mature and knowledgeable. Their views remain relevant not only in their time, but also today, because they are aimed at ensuring humanity, justice and stability.

“At the same time, signs of Machiavellianism are also found in the socio-philosophical views of Yusuf Khos Hajib. The term Machiavellianism is used to refer to the practice of operating in political governance without respecting laws and regulations, bypassing moral norms. Although some researchers argue that the scholar’s work is the opposite of Machiavellianism”[15. P.159]. There are other hints about this in the poet's verses. "Apparently, this process informed the situation at that time. If we turn to this controversial verse of the poet:

“When the people are full, they ask for freedom,  
When you don't hold them back, they yearn for freedom”[14. P.419].

Yusuf Khos Hajib's views on the role of a scientist in the administration of the state and society, as reflected in his works, emphasize the importance of science and enlightenment. In his works, he shows knowledge and wisdom as the main foundation of state administration. According to Hajib, individuals holding high positions should have not only political experience, but also deep knowledge and moral values. His work "Qutad'u bilig" embodies the role of a scientific approach and enlightened leaders in improving the effectiveness of state administration. Hajib also emphasizes the responsibility of scientists in ensuring justice, equality and human rights in society.

**CONCLUSION/RECOMMENDATIONS.** In conclusion, the ideas of Yusuf Khos Hajib are still relevant today. He encourages us to think about the role of science and enlightenment in state governance and to further enhance the importance of scientists in modern society. Hajib's legacy serves as an important guide for societies that value knowledge and wisdom. In general, Hajib's ideas show the need for joint efforts of many individuals and groups to ensure justice and equality in society. The responsibility and role of each person in this process is important.

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