



## EDUCATIONAL CHARACTERISTICS OF SYMBOLIC IMAGES IN THE EPIC OF "KUTADGU BILIG" BY YUSUF KHOS HAJIB

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<b>Received:</b> 6 <sup>th</sup> April 2023 <b>Accepted:</b> 6 <sup>th</sup> May 2023 <b>Published:</b> 7 <sup>th</sup> June 2023	In the article, the central protagonists such as Kuntugdi, Oytuldi, Ogdulmish and Ozgurmish in Yusuf Khos Hajib's work "Kutadgu Bilig" symbolically expressed the concepts of justice, state, reason and satisfaction, the concept of a model person in them. Educational features were studied from an artistic and pedagogical point of view. The originality of the didactic image in the work, its role and importance in the education of a well-rounded person are analyzed.
<b>Keywords:</b> Image, symbol, justice, state, mind, satisfaction, didactics, oriental education, pedagogical basis, idea, tradition.	

Yusuf Khos Hajib, a wise writer who expressed Eastern didactics, pedagogy, ethnography and philosophy in the 11th century in an artistic way, left us an ancient example of Eastern education with his work "Kutadgu Bilig". The work is written in the poetic way - masnavi style, and is considered the first epic in Turkish literature. It is finished in the mutakarib bahr of Aruz weight. It has a unique tradition in Old Eastern poetry. To be more precise, the writing weight of the works about the Sultans of Mutaqarib Bahri in Eastern literature was counted. As fiction is called the "art of words", it is guided by the principle of figurative thinking, assigning a certain symbolic meaning to symbols, that is, through the power of the artistic word, literature portrays cunning as a fox, hard work as an ant, bloodthirstiness as a wolf, stupidity as a bear and faithfulness are embodied in the mind of the reader through the images of a dog.

The central characters in Yusuf Khos Hajib's epic "Kutadgu Bilig" reflect the main idea, the main leitmotif of the work in vivid poetic pictures, which are based on the enlightenment, morals, education and wise observation of the Ancient East. It does not seem difficult to understand, of course.

Kutadgu Bilig, a bright example of Eastern didactics, has four leading characters, central figures, who can carry a great symbolic load in the work. These images are Kuntugdi, Oytoldi, Ogdulmish, Ozgurmish. Each of them symbolically carries the meaning of justice, state, reason and well-being, satisfaction. In the work, it is emphasized that they are the holders of a certain position, and what a perfect person, a perfect leader should be in the ideal of a writer, is artistically and philosophically interpreted. In addition to the four main characters mentioned above, Khos Hajibi, also known as Ersig of Elig Kuntugdi, and Kusamish, an official, are also mentioned in the epic. The semiotic image is not visible in their speech and actions.

The qualities and characteristics of the central characters, symbolic expressions can be explained as follows:

1. Kuntugdi means a ruler, a king, today's head of state, he is depicted in a high-ranking position and is considered the main perfect person in the epic - a symbol of justice.
2. Aytuldi - a person in the position of a minister, the highest official in the kingdom after the king. It is a state symbol.
3. Ogdulmish is the son of the minister Oytuldi, after his father's death he becomes the minister. He is a symbol of intelligence in the epic, and the word "or" in the root of his name means "mind" in the ancient Turkish language.
4. Ozgurmish is a person in the form of a hermit, a relative of the minister, embodied in the epic as an adviser to state officials. It is a symbol of well-being and satisfaction. Every word and deed of his is considered a real example, because it was manifested in the form of a person who always strives to be satisfied.

The main plot of the epic is built on the basis of the dialogue between the above four characters, that is, the main reality is revealed through the dialogue and actions of the four characters mentioned above, and through this, not only young students, but also adults Young readers also develop their own oriental upbringing, spiritual perfection, the ability to manage their country, development skills, and philosophy.

These central characters are described in a unique way in the work, which was translated into the modern Uzbek literary language by the literary scholar, doctor of philology, professor Bakijon Tuxliev in his poetic style as follows:

- One is JUSTICE based on correctness,  
One is the STATE, it is a blessed state.

The third greatness is INTELLIGENCE and INGENUITY,  
Fourth - SATISFACTION is priceless. [1.13-14]

First, Kuntugdi and Oytuldi create the conflict of the plot of the work. Kuntugdi is a just, diligent and benevolent ruler, equal to all, promoting equality and transparency. He rules the country with justice, he lives with the desire to make the country prosperous and happy, and his voice goes to the world. Even Oytuldi heard this and came to his service.

Yusuf Khos Hajib describes the image of Kuntugdi, who is the symbol of a just ruler in the work: "His actions are correct, his behavior is correct, his language is honest, mature, his eyes and heart are rich, he is knowledgeable, intelligent, alert, he is not against bad people. it's like a fire," the description describes.

It is no accident that the symbol of justice was given to Kuntugdi. With this, the writer puts forward the opinion that justice, that is, a just leader and just laws, should be embodied at the top of the state.

According to the work, "Kuntugdi is sitting on a three-legged silver stool with a knife in his hand, urogun (medicine used in medicine) on his left side, and sugar on his right side. Oytuldi asks the reason for this. Kuntugdi answers: "The chair I'm sitting on has three legs. All three-legged things are immovable and firm. If one of the stalks moves, the chair will fall. And the knife in my hand is something that cuts and cuts. Whoever enjoys my justice will be as sweet as sugar - he will be happy. And the oppressors turn their faces as if they have drunk urogun". [1.31-32]

It is understood that both the images of objects and small artistic details served to reveal the main idea and artistic portability in the symbolic-generalized meaning of the central characters, the acquisition of educational and moral value. For example, a three-legged stool means stability, a sword is a decisive decision, sugar is a salve for the oppressed, poison is a remedy for oppressors, and it shows the figurative representation of educational and moral concepts in the reader's imagination and thinking by means of a semiotic metaphor. This, in turn, forms the competences in the skill of teaching through the product of figurative thinking, showing the embodiment of oriental advice and morality in symbolic characters and details. There is not only artistic, philosophical, but also linguistic appeal in the essence of the naming of the characters. All these features have served to highlight the educational and pedagogical value of the work more vividly. For example, let's talk about the essence of the name Kuntugdi. Day - The sun gives everyone the same light. It warms everyone equally. For him, there is no difference between big and small, rich and poor. "Vayron-u obod ustina" will fall at once. The worst vices in the face of justice include lying, drunkenness, violence, shamelessness, carelessness, being angry at work, not giving benefit to others, drinking, crookedness, etc. It is taught to the reader that a just king must be free from these vices.

It seems that a just ruler who sets an example for others is far from these vices, and it is figuratively expressed that he should be the example of the Sun, spreading the light of justice, intercession, kindness and sincerity to everyone. This perfects the ability to form leadership skills, qualities and secrets in the hearts and minds of the young generation.

Oytuldi is a minister and a state symbol. All good qualities are embodied in his character. Oytuldi's heroism in the state symbol is described in the work as follows:

"One day, Elig, the ruler, that is, Kuntugdi, called him. Then he takes a ball and sits on it. Elig looked at him happily, and Oytuldi closed his eyes. When Elig looks at him with a compliment, Oytuldi turns his face away. Then Elig gets angry and I think I was wrong, seriously, I showed you so much respect without trying, - he says. Then Oytuldi answers as follows:

- You gave me a seat, I didn't sit down at first, because I don't have a seat, I wanted to know. The ball looks like me. The state is also unstable as it rolls without a place. I closed my eyes when you complimented me, I said, "My deeds are punishment, don't trust me." [1.124-125]

It is understood that during the verbal and non-verbal communication between the just ruler and his wise minister, the state is not something that is left in one place or in one person, the more you ask it, the more it can turn away from you. If you want to keep it with you for a long time, gentleness of heart, gentleness of speech, gentleness of speech, prudence, avoidance of arrogance, avoidance of evil and mischievous actions, observance of standards in every work, respect for elders and kindness for children The oriental advice that you should have such qualities as behavior is developed figuratively, and the fact that its main essence is education is depicted through symbols.

The play refers to the independence of the state through the death of Oytuldi. The giving of the name Oytuldi to the state is also rich in symbolic and metaphorical signs. Because the moon is very small at first. As it fills up, its light increases. But when it says that it is full, its light has increased, it suddenly disappears. According to Oytuldi's interpretation, the state also has the same quality, so it is impossible to put too much pressure on it. Through the character Oytuldi, the writer skillfully describes the state and its eternity, as a result of which the educational character of the work and the scope of forming certain skills increased.

Ogdulmish means "decorated with intelligence". It is not for nothing that he is promoted to the rank of minister in the play. In a question-and-answer session with Elig, he talks about the qualities of the owners of various professions and positions. His opinions about the bek, minister, ambassador, secretary, treasurer, etc. are distinguished by their vitality. Literary scholar Bakijon Tukhliev says that Ogdulmish is the most active character in the work. The meaning of the word Oghdulmish is related to "ogh", which, as mentioned above, means "intelligence". The word "ogh" is at the core of the name of this character, so it is clear that the historically correct version of the verb "to teach" in the current Uzbek language was "to teach". It is also possible to know that "z" has been preserved today in the variant of "teaching" style (exchange of consonants "g" and "r" in pronunciation). This shows that the work has its place in the etymology of the Uzbek language along with the artistic, philosophical, and pedagogical aspects.

Yusuf Khos Hajib puts forward the educational idea of the leadership philosophy that civil society, that is, the state should be managed with justice and reason, and its ruler should have the rarest qualities, as well as satisfaction. Look at this, the combination of satisfaction with reason and justice has not lost its importance even today, because if a person, more precisely, a person in a leadership position, does not have satisfaction, he becomes addicted to corruption. As a result, he joins himself and destroys the people who believed in him, destroys his nation, his homeland. In this respect, the educational importance of "Kutadgu bilig" and its symbolic images is higher than other works. Only this idea is reflected verbally and non-verbally through the interactions and actions of the symbolic heroes, the characters decorated with the influence of oriental enlightenment: Kuntugdi, Oytuldi, Ogdulmish and Ozgurmish.

The main virtue in Ogdulmish is to look at any event with the eyes of the mind. His enthusiasm for science and crafts from a young age is not without reason. The same quality elevates him to the rank of minister. Consistency of reason and logic in him will not fail to show its influence even on the ascetic who left the world like Ozgurmish.

He is a knowledgeable, wise person, Ogdulmish is aware of all areas of life. That's why not only the elig can guide Kuntugdi, but also the wise Ozgurmish. He answers her endless questions and impresses her with her answers.

The questions and answers of Ogdulmish and Ozgurmish sometimes reach the level of intense discussion. Even so, Ogdulmish is careful, thinks intelligently, as a result, he convinces Ozgurmish of his ideas, and in some cases, he increases his motivation in his direction. One day, Ogdulmish said to Ozgurmish, who rejected Elig Kuntugdi's proposal that he should come to the palace and help the ruler in managing the state, and decided to live in seclusion: Will there be a person who wishes for his own pleasure?

When a person is big, he always wants to be weak. [1.117-118]

It is understood that a person who does not care about people is like a dead person among the living. That's why he is coming to us and spreading the idea that he is hurting many people. As a result of such arguments, Ogdulmish appears in the form of a tenacious person who finishes the work he started and is able to win Ozgurmish's trust and persuade him to come to the palace and among the people. In this, he is constantly accompanied by his great intelligence along with his truly human qualities. In short, through the image of Ogdulmish, the young generation realizes that it is necessary to take a steady step in every work, and most importantly, to work with intelligence and action, as a result of the teaching of oriental didactics, they have certain skills and competencies.

Another one of the heroes of the work is Ozgurmish. Literary scholar Bakijon Tukhliev says that it means "awakening". This shows that there is a great need for such quality individuals among state officials. He urges the young generation to listen to people who call for vigilance. He appears in the epic in the form of a hermit, warns against busying himself with useless things and getting caught up in all kinds of small dreams and desires. It wakes up the dormant feelings of a perfect person, the need of the times calls for constant vigilance.

He warns that there are things in the world that can't be done by the state or the mind alone, and that sensitive feelings are stirring in the human heart. Ozgurmish rejects Elig Kuntugdi's offer to come to the city (palace). Although this offer is repeated three times, he does not change his mind. Only after Ogdulmish's rational explanations, he goes to Elig only for the purpose of pilgrimage. Even then, he does not accept any position in the Elig court, but only gives them ogits. Satisfied with this, he returns to his destination - the cave at the foot of the mountain - and dies there.

Ozgurmish, as a pious person who puts the religion above all else, says to Ogdulmish:

- You eat traditional food, and I eat simple barley soup. If we sleep, we will both be hungry. Therefore, there is no point in putting lipstick on such foods. You are wrapped in cotton wool, and I am satisfied with a tunic made from a sack. If the scientist comes tomorrow, we will both leave naked! Therefore, it is necessary to enrich the soul, not the body. [1.95-96]

It seems that contentment is one of the highest virtues, and it is very necessary to have this quality, especially for government officials. Only then will the root of the so-called corruption be axed. Otherwise, Satanic lust will take the place of faith in a person and bring him down, not only materially, but also spiritually. It is not for nothing that our wise people say: "Whoever is satisfied, he will not be sad", "Satisfaction fills the belly". The educational characteristics expressed in the character of Ozgurmish in the epic play a crucial role in the development of today's young people as spiritually mature individuals.

So, through the images of Kuntugdi, Oytuldi, Ogdulmish and Ozgurmish in the epic "Kutadgu Bilig", the great wise writer of the East, Yusuf Khos Hajib, taught the educational rule that never gets old, that is, justice in the society, the kingdom, the state, who artistically interpreted and put forward the view that reason and satisfaction always live side by side, one of them cannot exist without the other, and the educational and moral features of this are still relevant today. Loyalty to the motherland, fair leadership skills and competences serve to develop in young people, who are the backbone of our country.

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