

ISSUES OF SOCIAL EQUALITY IN THE SPIRITUAL HERITAGE OF YUSUF KHOS HAJIB

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Abstract: *In this article, Yusuf Khos Hajib, who promoted advanced ideas and values for his time, tried to illuminate the most delicate aspects of the interaction between society, man, and the state. The thinker's views on statehood, its social classes, social justice, specific concepts and terms such as humanity, goodness, and tolerance are explained.*

Keywords: *Karakhanids, Turkish laws, state, management, welfare, goodness, justice, responsibility, accountability, justice, social classes.*

Introduction. In our country, reforms are being carried out on comprehensive scientific-philosophical understanding and promotion of the spiritual heritage of great thinkers, educating the young generation in the spirit of noble traditions of thinkers who have achieved advanced achievements in the history of science. In this direction, the need to increase the effectiveness of reforms in the spiritual and educational sphere is qualitatively rising to a new level. Comprehensive study of the examples of our historical and cultural heritage, promotion of the incomparable contribution of our great scientists and thinkers to the development of world science and civilization, on this basis our compatriots, first of all, our young generation, respect for the great spiritual heritage of our people, It should be noted that there are urgent tasks to radically increase the effectiveness of work aimed at educating in the spirit of love and loyalty to our motherland [8]. In this regard, Yusuf Khos Hajib Scientific-theoretical analysis of the content of social-political, spiritual-ethical ideas put forward in the spiritual heritage is of great importance.

Literature review. Yusuf Khos Hajib's philosophical scientific heritage is important not only for the ruling class, but for all members of society to have equal laws and rules. focuses on the need for The philosophy of equality at different stages of social development analyzed differently. It is a well-known fact that the foundations of social justice have also changed. In today's global era, human rights and freedoms are decisive in social equality. Independent countries in the world and the humanity of societies is often determined based on this universal criterion. It should be noted that views on human rights actually date back to the end of the twentieth century it was settled and became a global universal value. Prior to that, societies had mainly theological motives or social ideas in various teachings, served as a basis for ensuring equality and social stability.

As we know, worldview has an important place in human's concept of social equality held In the religion of Islam, everyone is equal in front of the Creator and according to their actions based on this, equality is established in the hereafter. Rulers in Muslim society have divine authority In the

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process of implementation, like the equal command of the Creator to the servants, this is what the kings are sought to apply the divine commands to society. In many societies of the world, in rational thinking, the concept of social equality is defined by formations and systems. This is in public administration values later became the values of society and thinkers developed by Yusuf Khos Hajib, who promoted advanced ideas and values for his time, tried to illuminate the most delicate aspects of the interaction between society, man, and the state.

Fundamental in-depth comparative research of the socio-political philosophy of the thinker has not been studied at the highest level, but the scholar's worldview, his views in the field of statehood, his philosophical views on the fair management of society, his We can understand through his spiritual heritage, his complex socio-philosophical. It is possible to highlight the specific aspects of the basics. Although many scholars call the spiritual legacy of Allama "epic", historians and philosophers have not yet come to a conclusion by showing its content as a didactic, pandnoma work [4-141,151].

Research Methodology. Literary and linguist scholars see the scholar as a poet and linguist, but further studies show that the scholar's work "Kutadgu Bilig" revealed that he was a social thinker. In particular, scientists such as S. Mutallibov, AA Valitova [6] strongly emphasized the above idea in their research. Such views are also found in the views of Western European, Turkish, and Russian scientists. Including "Kutadgu Bilig" work scientifically learned scientist RRArat who tried to describe the work as "a work of cunningly perfect but complex style and architectural analysis" and it is difficult to describe this unique complex work in a different way [3-46,51]. Studying the work "Kutadgu bilig" and the state management of Karakhan houses Rashod Ganj, who studied the problems, is mentioned in the work that political processes have been ongoing since ancient times had noted [2]. Turkish scientist Halil Inolchuk The socio-political views of Yusuf Khos Khajib are Indian, yes ron _ Muslim Yusuf Khos Khajib expressed the opinion that the traditions of statehood had a certain influence on the socio-political views of the Uyghurs [2-259,251].

that Yusuf Khos Khajib preserved his views, ideas and values without being influenced by foreign values due to his original Turkish thinking. To the socio-philosophical essence of society and state building in the scientific - philosophical heritage of the great scholar by analyzing the opinions, it is possible to come to the following conclusion:

- Yusuf Khos Hajib's work "Kutadgu Bilig" is for the ruler of his time and for the people. served as a collection of laws.
- Alloma in the field of state construction the ideas of justice and honesty have not lost their importance to this day.
- Yusuf Khos Hajib has the greatest responsibility in ensuring the development of the country, as well as the stability of the state in charge of the ruler and state officials underlining the responsibility the peace and tranquility of society is the ruler's before the idea of the task pushes
- The main reason for the ruler to manage the power is the justice of the Creator in the state is an installation, that is, because of his desire, he puts forward the idea that justice is like a verse.



Justice is a thinker is the most important category in his spiritual heritage , and according to his opinion, the ruler must have knowledge to establish justice.

Allama talks about the people who have become destitute and impoverished as a result of looting under feudal oppression , and calls on the ruler to be kind, honest, and fair to the people , and the ruler should use the collected taxes or wealth he calls upon the people to share and give zakat and thereby make the people happy and grateful to him. He made the officials to be fair to the classes in the society and in turn loyalty to the lower classes compared to the upper classes and emphasizes the creation of conditions for peace and stability in the society : Find an honest world, do yourself, eat, give to hunger, finish your work [5] . Conflicts between feudal lords, various taxes , injustice, tyranny in medieval society As a result, the devastated people rebelled against the rulers was These processes were dangerous for the ruling classes. The thinker who understood these processes forced the ruling classes to honesty, justice, goodness and generosity.

Analysis and results. Yusuf Khos Hajib's address to the rulers , even though it is based on the rules of Sharia about charity and charity , its intended purpose was to alleviate the conflicts between social classes in the society, to achieve a peaceful and peaceful life . It is worth noting that the above-mentioned ideas of the thinker to look after the interests of the society and the people are adequate for the reforms being carried out in our country today, including the idea put forward by the President of the Republic of Uzbekistan "The people do not belong to the state agencies, but the state agencies Citizens' participation in state administration is significantly increasing on the basis of the initiative "must serve the people" [7] . The great spiritual monument of the Turkic peoples "Kutadgu Bilig" dates back to the 11th century was created; the social of the Karakhanids performed the function of the constitution. Because on the one hand, the current Uyghurs , on the other side, there are large Karakhanids that go to Samarkand The work , which reflected the traditions of the state and served as a legal guide for rulers and officials, became a vital necessity. The goal of the Karakhanid rulers was to create a centralized state and to achieve the support of the Turkic peoples in the implementation of this goal, for them in a certain sense this work served as an ideological guide . About this the well-known scientist K. Karimov writes: "... the way of managing the state, politics, laws, as well as people's image and customs, morals a charter embodying its principles, as a dictionary "Kudaggu Bilig" has appeared" [9-7] .

Conclusions and recommendations. Yusuf Khos Hajib's work "Kutadgu Bilig" is a social work of the society stratification is one of the first works developed, and this new one approach to the goals and objectives and needs and interests of the population served to fully understand. State of Yusuf Khos Hajib the government's obligations to society in its views determining, getting the consent of the people, the responsibility of the ruler is obvious is noticeable. Yusuf Khos Hajib's philosophical heritage is about the issues of state and society building views are not fully explored, through their in-depth analysis and popularization it will be possible to make a great contribution to social development.



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