

# DEVELOPMENT OF STUDENTS' HISTORICAL THINKING THROUGH TEACHING THE EPIC OF "KUTADGU BILIG"

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**Abstract.** This article highlights the advantages of interpreting and teaching "Kutadgu bilig" in secondary schools and the effectiveness of interdisciplinary integration. The quality of education in comprehensive schools is determined by how the teacher organizes the teaching and learning process. Today, one of the main factors of coordinating the effectiveness of literary education with the standards of the world education system at the educational stages is to ensure the connection of a certain subject with another subject. For example, the study of literary material, especially the examples of ancient Turkish literature in general secondary education, academic lyceums and colleges, is carried out in harmony with the interpretation of historical events, the elements of state and society construction. , the expected effect can be achieved.

**Key words:** Education, interpretation, vocabulary, efficiency, global education, integration.

**Introduction.** It is known that "Kutadgu Bilig" was created during the reign of the Karakhanid dynasty. Naturally, this work, which is devoted to the analysis of statehood and society, people's way of life, actions, worldviews, and ideology, cannot be studied apart from the life of that state and society. The teacher should not forget the history of the life of the author of the work, the reason for writing the work, and the history of the work. Otherwise, the completeness of the literary material being explained and studied will be in doubt.

**LITERATURE ANALYSIS AND METHODOLOGY.** Before talking about "Kutadgu Bilig", it is necessary to give brief information to the students about the emergence of the Karakhanid kingdom, state building, domestic and foreign policy, actions and customs established in the society, the role of the ruler and the subject. :

- In the middle of the 10th century, the Karakhanid state was established;
- In 992, as a result of Hasan Bugrokhan's march to Movarounnahr, the Turkic peoples joined the Karakhanids;
- The state of the Karakhanids stretched from Kashkar to Amudarya;

- Neighborly relationship with the Ghaznavids;
- Arrival of the Seljuks;
- Khan of the Karakhanids was called Tabgach or Tamgach;
- The country was ruled by Elig Khan;
- Science and culture have improved somewhat

This information makes it easier to study the introductory chapters of the 73-chapter epic, that is, chapters 1-12.

In particular, the author of the book mentions the country of his birth as Kuz Ordu:

Muniqi turug‘laq Quz O‘rdu eli,

Tub asli nasabdin yurumish tili

(Its name is Kuz Ordu. Tub spoke about the original genealogy).

Kuz Ordu is one of the ancient cities, and it is another name of Balasogun, the center of the Karakhanid state. It was also called Ordukent. In the book "Devonu lug'ot it-turk", another monumental monument of the 11th century, it is mentioned that this city is mentioned under the name of Kuz ulus in the Arghun dialect, and Kuz Ordu in the Oghuz dialect [6. Methodist scientists have recognized in the scientific literature that the use of the author's comment during the training has a positive effect on the effectiveness of the lesson, and creates a special impression. For example, in the "Methodology of teaching literature" there are such comments about it: ... the author's comments and notes are used both for understanding the specific features of artistic creation and for clarifying information related to the personality of the writer. and with it, it can be of great help to imagine the socio-aesthetic significance of a specific literary event."

The book will be presented to Tavgach Ulug Bugrokhan, Elig of Kashkar. In return, the author is awarded the position of Khos Hajib, and the book itself contains the following information: "However, after completing this book in Kashkar, Mashriq Malik Tavgach Khan complained, glorified and praised the Malik, and made his Khos Hajib He gave it to him, and for him Yusuf Ulug Khos Hajib teb ati Javi is written." By sponsoring the work "Kutadgu Bilig", his name was remembered by lovers of literature over the centuries. Yusuf Bolasoguni proudly writes that he was awarded the post of Khos Hajib by the Elig "as a tribute to his pen and his ingenuity".

"Khos Hajib" is translated from Arabic as "doorkeeper". The holder of such a position dealt with issues such as the procedure of entering and exiting the ruler, their purpose, the security of the elig, the confidentiality and disclosure of the issues that took place here. Such a position existed in the kingdoms of the Turkic dynasties for many centuries, and very reliable persons known for their loyalty to the ruler were appointed to this position.

The above examples show that along with the unique literary atmosphere of the Karakhanid era, Yusuf Khos Hajib had a high position in the palace and was one of the ruler's trusted and loyal officials. Any chapter of the work is not far from morals and education. In particular, one of the main issues of classical literature of Muslim nations is the issue of overcoming the ego. This is one of the priorities in the formation of a perfect person. Among many other literary issues in Turkish written literature, the concept of overcoming the ego was first used in the work "Kutadgu Bilig".

Ey elig, bu nafsing yag'ila qatig',

Tilakini berma, yeturma tatig'.

*Fight fiercely against this ego of yours,*

*Don't give your wish, don't indulge.*

The word nafs, which has been adopted into our language from Arabic, is lexically "heart", "heart"; "man"; "goal", "aspiration"; "pride" and "pride" are used as terms in the concept of "passion for eating, drinking, wealth".

Self-education is one of the most frequently mentioned topics in our literature. Many scientists, scholars of the sect have spoken on this topic, and a number of books and pamphlets have been published. It was not for nothing that our wise people said: "My ego is a calamity, it is a fire." Many scholars, mashoyikhs, scholars of spiritual education in history achieved high positions and positions by reforming their egos. The blessing and influence of self-denial goes to every person. Now let's imagine. What if the king is a slave to his lust? What will happen to such a country? Although the above verse is an artistic text in the epic written by the character of Aytoldi in the form of an answer to Kuntugdi's question, in fact it was Yusuf Khos Hajib's advice to Tavgach Ulugh Bugrokhan, the leader of Karakhanids. These ancient thoughts do not lose their value despite the passage of time. Of course, such thoughts should be conveyed to students.

The translation of the work "Kutadgu Bilig" is given in the literature textbook of general education schools. When the teacher introduces students to the text of this work given in the textbook, organizing the lesson by explaining the historical words in it, it is the basis for keeping the work in the children's memory for a long time. By commenting on some words related to the history mentioned in the text, it is possible to show that the work is the national anthem of the country. It is known that in the work the issues of country, homeland, state and its management are in the first place. The epic talks a lot about the relationship between the country and the people, the ruler and the nation. People used to say "budun" and "bodun". The ruler of the country is called "elig" or "bek":

Begi ezgu bo'lsa budun barcha tuz,

Bo'lur qilqi ezgu, yo'riqlari uz.

It is clear from this that at the beginning of the lesson, the teacher explains the historical words "bodun", "elig", "bilig". Considering that these words can be found in almost all chapters of the epic, he comments on them in detail. Also, the work talks about the active participants in the administration of the state and comments on them. "Su bashlar" (army chief), "isfahsolar" (chief of staff), "hajib" (consultant), "kapug' bashlar" (personal bodyguard), "idishchi bashar" (saqi), "khansolor" (chief cook ) meaning of the words should provide information about the tasks of the people in this position.

When giving information about the content of the epic, it is necessary to comment on the historical words. Yusuf Khos draws readers' attention to how Hajib Elig should deal with people from different categories. In particular, in one place Eligni spoke about his dealings with the Alawites: "Let the servant deal well with these people who are descendants of the Prophet, because this is one of the ways of happiness. Love them, keep them posted. They are children of a dear place. Our Habib's right, treat them well. If they behave inappropriately, call for discipline, otherwise do not disturb them" [Abdurakhmonova B. Peculiarities of studying "Kutadgu bilig" in educational stages: Ped. science. name diss.... – Tashkent: 2007. 266 p.]. At this point, the teacher is required to provide brief information about the Alawites: "Alawites" are the descendants of Ali, the son-in-law and nephew of the Holy Prophet. This generation was treated with great respect in the Turkish region. During the Karakhanid era, the Alawites were advisers on Islamic enlightenment. The Alawites won the respect of the Turks because of their disinterestedness. Turkish officials tried to create conditions for them to lead a good life.

When explaining the relationship with astrologers in the work, it is necessary to pay attention to historical terms. The poet says: "Astrology" is a subtle science. They determine the calculation of the year, month, and day. "O servant, you respect the stars and read the handasa to understand them, then learn about zarbu qismat (algebra), kasur (trigonometry), cumu tafriq (addition and subtraction), algebraic alternative (mathematics) let it be".

At this point, it is permissible to draw the readers' attention to the so-called chapter "Regarding the seven zodiac signs and twelve constellations" in the introduction to "Kutadgu Bilig". After all, today's horoscope, which is a picture in the mass media, predicts the fate of the twelve zodiac signs, life events and events related to fate. If students are informed about the existence of Turkish alternatives and Turkoan observations, their interest will increase even more. It is mentioned that Adib approached this issue from an Islamic point of view:

Rabbim nomi bilan boshlay endi so‘z,  
O‘zi bino qildi, O‘zi boshu ko‘z,  
Bilgicha yaratdi kulli olamni,  
Bu yorug‘ oyli ham kunli olamni,  
Boshda aylanguvchi aflok yaratdi,  
Charxi sargashtai g‘amnok yaratdi.

Then he gives information about the seven kavokib (stars, planets). In this place, the poet brings to the attention of the readers the scientific conclusions of the science of astrology with extreme accuracy:

Ko‘kda yulduzlarning qanchasi bezak,  
Qanchasi basharga yo‘lchidir beshak,  
Qay biri balandu, qay biri pastda,  
Yorug‘ ham kerakdur, rasta va rasta.

After that, he says that Zuhul (Jupiter) stays in one constellation for two years and eight months, and Mushtari (Ongay in Turkish) stays in one constellation for about a year. This information confirms the status of the epic as a literary and educational work. In fact, Yusuf Khos Hajib adheres to historicity in naming the twelve constellations. It emphasizes how these are said among the Turkic peoples. If

the teacher keeps this issue in mind and interprets the names of the seven signs and constellations in comparison with today's views, it will be easier to understand the topic.

**DISCUSSION AND RESULT.** When studying the topic, it is necessary to successively explain the meaning of the words that are considered the center of the content and idea of the work and have become history today. Since such a work was presented as a gift to Tavgach Ulugh Bugrokhan, the teacher is required to interpret the words "bugro", "black", "arslankhan". The word "bugro" means a male camel or, in general, a male (nari) of animals. "Arslan Khan" was considered the totem of the Jikil tribe - the ancestor of the tribe. Cosmogonic beliefs and worldviews of the Turks are also reflected in the work "Kutadgu Bilig". In particular, due to the connection with the celestial bodies, Turks have the majority of onomastic units related to astronomical names. The author cites names like Aykhanim, Aytekin, Aynur, Aypara, Chilyanay, Altunay, Dolunay, Aysel, Aykhan, Aydemir, Surkhay, Aytur to prove his point.

Bugrokhan is the title of many heads of state who acted in Turkestan lands, and the word "Black" is the generalized quality of the words "Bugurkhan" and "Arslonkhan" in the Turkic peoples, "Arslonkhan" sitting on the throne or "Bugrokhans" is called "Korakhan", i.e. Ulughkhan, it is explained based on the knowledge of the students in the VII class "History of Uzbekistan" on the topic "State of the Karakhanids".

A number of historical figures, as well as place names, appear in the saga. For example, Alexander is the world leader of ancient Greece, Kisro is the Arabized form of Khusrau, Zahhok is a legendary ruler known for his cruelty, strictness and oppression, Rum is the eastern form of Byzantium, Chin is China, and Mochin is South China, Otukan Turks. it is also necessary to provide information about the place of residence.

Yusuf Khos Hajib makes a special mention of farmers in the work. In this, the teacher asked the students about the role of farmers in society in the XI-XII centuries and the fact that during the rule of the Karakhanids, the word "farmer" lost its original meaning of "village governor" and became a general name for rural workers. recalls the information and addresses the students through the following questions:

1. How did the name "farmer" lose its original meaning?
2. What do you know about the Iqta procedure from history?

3. Talk about the expansion of the iqto system of land ownership during the Karakhanids.

After listening to the students' answers, he reads and interprets the given text about peasants in the literature textbook. Such conversations enrich students' knowledge of literature and history during the lesson devoted to the study of the work. After all, the content of the work and the views in it are directly connected with history. If you forget to connect the topic with history during the lesson, the ideas about the work will remain one-sided. Therefore, in the interpretation of every issue in the epic, one cannot forget the connection with history.

**CONCLUSION.** Applying the experience and achievements of developed foreign countries to the national education system, equipping students with high knowledge, and adopting the reforms implemented in the context of developing their existing abilities as a factor that ensures the effectiveness of every science teacher should be required. The number of academic subjects and the volume of workloads are optimized, and the use of variable educational programs, which allows for the selective teaching of subjects taking into account the interest of students, further increases the possibilities of preparing students for life and professional activities.

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