

## THE ROLE OF INTEGRATION IN THE STUDY OF THE EPIC "KUTADG'U BILIG"

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**Annotation:** this article comments on the issue of interdisciplinary connection in teaching the unique masterpiece of ancient Turkic literature "Qutadgü bilig".

**Key word:** Turkish literature, history, method, method, efficiency

When studying literary material, especially samples of ancient Turkic literature in general secondary education, academic litisey and vocational schools, is carried out in harmony with historical events, elements of state and community construction, it is easy to achieve the expected effect.

It is known that the "Qutadg'u bilig" was created at a time when the karakhanid dynasty ruled. Naturally, this work devoted to the analysis of statehood and society, the way of life of people, work and deeds, worldviews, ideology cannot be studied separately from the life of that state and society. It is a pity that the teacher does not raise history from memory for a moment in the processes of the author of the work, the reason for the writing of the work, the interpretation of issues in the work. Otherwise, the fullness of the literary material being explained and studied remains in doubt. At the beginning of speaking about the "qutadgü bilig", readers should be given a detailed description of the rise of the karakhanid Kingdom, State Construction, internal and foreign policy, actions, Customs, the role of the Tsar and the Rayat in society:

1. In the middle of the 10th century, the karakhanid state came into being.
2. The result of the 992 March of Hasan Bugrokhan to Movarounnahr - at Turkic peoples merged with the karakhanids.
3. The karakhanid State stretched from Kashgar to Amudaryo.
4. Neighborhood relations with Ghaznavids.
5. The coming of the Seljuks to the square.
6. The karakhanid Khan was referred to as Tabghach or Tamghach.
7. The country was ruled by elig - Khan.
8. Science, culture rose somewhat

This information is convenient in the study of the preface chapters, i.e. chapters 1-12- of the major 73 - chapter epic.

In particular, the author of the book mentions the land in which he was born as the Walnut Horde:

Muniqi turug'laq Quz O'rdu eli,  
Tub asli nasabdin yurumish tili

(Eli nut of this is a duck. Tub has spoken from the original lineage).

Walnut Horde is from ancient cities and is a different name for the center of the karakhanid state - Balasogun. He was also called a duck. Another muazzam

monument of the 11th century, the “Devonu dictionary it-turk”, mentions that this city is mentioned in the Arghun dialect by the name of Nuz ulus, and in the Oghuz dialect by the name of Nuz Horde [3]. The use of the author's comment in the training process has been shown in the scientific literature to have a positive effect on the effectiveness of the lesson, to create a separate, impressive. In particular, in the”methodology of teaching literature “there are such considerations about this:” author's comments, Notes will be of extraordinary great help both to understand the peculiarities of artistic creation, to clarify information related to the personality of ADIB, and, by its role-role, to visualize the socio-aesthetic significance of a particular literary phenomenon- ” [4].

The book is presented to the Noble Steamers of Kashgar Elik Tavgach. In return, the author is rewarded with the post of Khos Hajib: "but this book is finished in Kashgar, and the Mashriq maliki Tavgachkhan uskin is kekur-mish, malik Ani is slain, glorified and given to his Khos Hajibliki an, and for Ani Yousuf the Great Khos Hajib teb ATI-Jawi is written.”

The literature textbook gives a tabdile of this prose text. The teacher uses this to comment on some words related to history. When the essence of this work is explained to readers, it should be explained that it is the anthem of the Fatherland, el-yurt. Because of this, the country-el, the homeland, the state and its management are in the first place in the work. The saga talks a lot about the relationship of the country and the people, the king and the ulus. The people were referred to by the terms" budun", " budun". And the ruler of the country says "elig" or "Beck:

Begi ezgu bo'lsa budun barcha tuz,  
Bo'lur qilqi ezgu, yo'riqlari uz.

From this it becomes clear that when the teacher does not start classes, he comments on the words "budun", "elig", "know", which are historical words. He gives them a detailed commentary, considering that these words can be found in almost all the chapters of the epic. The work also mentions and comments on active participants in the administration of the state. It is desirable that the meanings of" Su boslar "(Army)," isfahsolar "(chief of staff)," hojib "(advisor)," qapug bashlar "(person protector)," idler bashi "(soldier)," khonsolor " (head chef) provide information about the duties of people in this position.

Interpretation of tari-Xi words is required when referring to the content range of the epic as well. Joseph Khos Hajib draws the attention of readers on how elig deals with people belonging to different categories. In particular, in one place, Eligny mentions his treatment of the Alawites: “be well treated with these men, who are the serving Prophet avlo-di, one of the ways of bliss is the Lord. Love them and keep a message from the blind. They are children of a noble place. Have the right of our Habib, and treat them well. If they act wrongfully, call for discipline, otherwise do not disturb them” [6]. At this point, the teacher is required to give a concise account of the Alawites: “Alawites” - descendants of Ali, son-in-law and nephew of the Prophet Hazrat. This generation was treated with great

reverence in the Turkish region. Under the karakhanids, the Alawites were advisers on the Islamic Enlightenment. The Alawites were revered by the Turks because of their lack of interest. Turkish officials tried to create conditions for them to live a better life” [3].

The attitude towards the stars (astrologers) in the work *bobi eqilil-ganida* should also focus on historical terms. The poet says: the science of” stardom ” (astrology) is a subtle science. They set the account of the Year, Month, day. "O servant, thou hast esteemed the constellations and, to understand them, let thou know the geometry of the axis, and then the *zarbu qismat* (algebra), *kasur* (trigonometry), *jam'u tafriq* (addition and *chegriq*), *jabru* alternative (mathematics)” [6].

At this point, it will be permissible to attract the attention of readers to the so-called Chapter in the preface to “*Qutadgü bilig*”, “in relation to the seven *kavokib* and the twelve constellations”. Because the horoscope, which is a picture in the media today, predicts the fate of a person, life events and events related to fate of the twelve constellations that are being referenced to readers. Their interests will increase further if students are informed in connection with it, telling them that there are Turkic alternatives to this and *turkona* observations. Adib is mentioned to have approached the issue with an Islamic perspective:

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 seven will give information about *kavokib* (Star, Planet). At this point, the science of the poet brings the scientific conclusions in the UFO to the attention of readers 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.

Then *Zuhal* (Jupiter)says that he will stay in one zodiac sign for two years and eight months, and the client (*tengay* in Turkey) will stay in the zodiac for exactly one year. This information confirms the status of the epic as a literary and educational work. In fact, Joseph Khos Hajib follows historicism in citing the name of the twelve constellations. It emphasizes the manner in which these are spoken among Turkic peoples. It is easy to understand the topic if the teacher keeps this issue in mind and interprets the name of the seven constellations and constellations in comparison with today's views.

In the study of the topic, it is necessary to successively interpret the meaning of words that are considered the center of the content, idea of the work and have

become history today. As long as the Chunonchi work has been desecrated to the Holy Prophet, the teacher is required to comment on the words “bugro”, “Black”, “Lion Khan”. Since the word “bugro” is a male camel or, in general, a male of animals (nari). “Arslonkhan”, on the other hand, was considered the genesis of the totem - ancestor of the jikil tribe. “Qutadgü bilig” also captures the cosmogonic beliefs and worldviews of the Turks. In particular, due to the fact that it is born from associations with celestial bodies, Turks have a majority of onomastic units associated with astronomical names” [2]. For proof of his opinion, the author cites names such as Aikhanim, Aytakin, Aynur, Aypara, Chilyanay, Altunay, Dolunay, Aysel, Aikhan, Aydemir, Surkhay, Aytur.

Bugrokhan is the title of the majority of the state headliners in the Turkestan lands, and the word “Black” is the generalized quality of the words “Bugrokhan” and “Arslonkhan” in the Turkic peoples, while the throne-seated “Arslonkhan” or “Bugrokhans” are referred to as “Qorakhon”, i.e. Ulughkhan, is explained by relying on the students' knowledge acquired in the Class VII lesson “history of Uzbekistan” on the topic “state of the Korakhans”.

The epic contains a number of historical figures, as well as place names. In particular, it should be noted that Alexander was the Jahangir of Ancient Greece, and Kisro was the Arabized form of Khusrav, a legendary ruler known for his Zahhok-sitamkor, harshness and tyranny, Rum - the Oriental form of Byzantium, Chin - China, and Mochin - South China, and Otukan is the place where the Turks live.

In the work of Joseph the specific Pilgrim will dwell separately on the peasants. In this, the teacher reminds students of the role of peasants in society in the 11th-12th century and the information that during the reign of the karakhanids, “peasant” lost its original meaning of “village governor” and became a common name for rural laborers, and addresses students through the following questions:

1. How did the name “peasant” lose its original meaning?
2. What do you know from history about Iqto’ order?
3. Speak at the expense of the expansion of the iqto’ order of land ownership during the reign of the karakhanids.

After hearing the students' answers, he teaches and comments on the text given about the peasants in the literature textbook. Such conversations, in an activity dedicated to the study of the work, omit the knowledge gained by students from the science of literature and history. After all, the content of the work and the views in it are directly connected with history. If, in the course of the lesson, it is forgotten to associate the topic with history, then the perception of the work remains one-sided. Therefore, in the interpretation of each issue in the saga, one cannot but forget about the connection with history. It is necessary that every teacher of science be required to introduce the experience and achievements of developed foreign countries into the national education system, to arm the educated with high knowledge, to accept the reforms carried out to develop their

existing abilities as a factor ensuring their effectiveness. The use of variative curricula, which allow you to selectively teach subjects taking into account the interest of students, optimizing the number of subjects and the volume of downloads, further increases the chances of preparing students for life and professional activities.

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