



# Yusuf Khos Hajib's Concept of Social Development

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**Abstract:** *This article explores the philosophical views and social concepts of Yusuf Has Hajib, a significant thinker from the medieval period, whose ideas remain relevant to addressing contemporary societal challenges. His socio-philosophical framework centred on harmony, compromise, and solidarity, offering timeless solutions for political, economic, and social issues. By analysing Hajib's ideas, this study connects his philosophy with modern debates on governance, human dignity, and social justice. Yusuf's emphasis on fairness, the role of leaders, and the need for mutual respect across social strata highlights his forward-thinking approach. His work, particularly Kutadgu Bilig, offers insights into creating an ideal society based on justice and humanity. Furthermore, the research draws parallels between Hajib's thoughts and modern legal, political, and religious discussions in Uzbekistan, illustrating the enduring influence of his wisdom in fostering unity, addressing social inequality, and shaping the national ethos. The article underscores the relevance of philosophical heritage in contemporary reforms and policies, particularly in advancing human dignity, governance, and social harmony.*

**Keywords:** *Yusuf Khos Hajib, Kutadgu Bilig, Justice, Society, State, Humanitarianism.*

## Introduction

Ideas aimed at overcoming social problems in society can also be found in the philosophical views of Yusuf Has Hajib. The writer develops his own proposals that serve to solve the problems of that time, which serves as his unique concept. In particular, at the heart of his socio-philosophical views were compromise, harmony, and solidarity (Saraceno, 2023). The last century was not only a period of high development in world history, but also a period of many problems, political, economic, and social contradictions. In particular, in a short period of time, many conflicting ideas and various ideologies emerged, resulting in the creation of numerous philosophical works dedicated to them (Su, 2024).

In our century, mutual harmony, considered one of the most important paradigms in society, that is, harmony between nature and society, East and West, rich and poor, is the guarantee of human life. However, the disagreements and disputes still do not come to an end. Nevertheless, the progressive and well-thinking part of humanity began to understand the true essence of the hypocrisy of the ongoing wars (Sun, 2024). In particular, it is now not

easy to force people to enter the battlefield, taking "glorious slogans" such as the Crusades as their "base." Situations such as nationalism, localism, and sectarianism, which are encountered in our lives, are considered extremely abhorrent. From this point of view, the "compromise concept" of the philosopher and writer, written almost a thousand years ago, is a "treasure" that is of great importance today (Ohorodnyk, 2023). It is clear from the work that Yusuf considered the existing contradictions in society, including the existence of social strata, as part of the laws of life specific to Hajib. His position in this law was to explain the tasks that everyone should perform in inter-class relations.

## Methodology

The methods section of the article will outline the approach taken to examine Yusuf Has Hajib's philosophical and social concepts, particularly in the context of modern societal issues. This section will focus on the research design, sampling techniques, data collection, and analytical methods employed.

- **Research Design**

This research adopts a qualitative, historical, and analytical design. A critical analysis of Yusuf Has Hajib's works, especially *Kutadgu Bilig*, was conducted to identify key philosophical concepts relevant to contemporary societal challenges. The study focuses on his socio-philosophical views on harmony, compromise, justice, and social equality, examining their application in both historical and modern contexts.

- **Sampling Techniques**

Primary texts, including *Kutadgu Bilig*, were selected as the key data sources. Secondary sources were identified through a review of scholarly literature discussing Yusuf Has Hajib's philosophical contributions, both in historical and modern interpretations. The selected literature includes commentaries by historians, philosophers, and contemporary scholars who have explored the thinker's ideas. A purposive sampling method was used to ensure that only relevant academic sources directly addressing the research topic were included.

- **Data Collection**

Data was collected through a comprehensive review of primary texts by Yusuf Has Hajib and secondary academic sources, including peer-reviewed journal articles, books, and essays. Archival research was also conducted to explore the socio-political environment of Yusuf Has Hajib's time, providing a comparative analysis with contemporary issues. The ethical considerations of using existing academic work were strictly adhered to, with appropriate citations given for all references.

- **Analytical Methods**

A thematic analysis was applied to the collected data. Key themes such as social justice, equality, leadership, moral education, and the role of the state in promoting harmony were identified. These themes were then compared to modern social issues such as economic inequality, political unrest, and ideological conflicts. The analysis aimed to determine how Yusuf Has Hajib's concepts could be applied or adapted to resolve contemporary problems in various societal structures. Insights were derived by

correlating his philosophical viewpoints with those of modern thinkers and policymakers.

By applying this historical and analytical approach, the research offers a detailed understanding of Yusuf Has Hajib's ideas and their potential relevance to solving modern societal issues (Marina, 2024).

## Result and Discussion

Yusuf Has Hajib's thoughts and tasks related to today's philosophers, representatives of the literary sphere, medicine specialists, intellectuals, cattle breeders, farmers, artisans, teachers and mentors, astronomers, mathematicians, and all members of society are presented. Abdukadir Zohidi expressed the following thoughts about the substrate regulating social life: "The only responsible, powerful subject, substrate of existence is man, society, and state, and their supreme embodiment is the khagan - the elig." The elite is the owner of the power that creates, builds, legislates, guides the world, people, society, state, towards noble, high goals, goals, happiness, prosperity." (Zohidi, 2020). Despite the fact that these very ideas, that is, valuable ideas about a person, their dignity, honor, and other aspects are at a high level, were put forward, the views and works of Yusuf Has Hajib were a significant leap compared to that time (Jamea, 2024).

In today's philosophical, political, and legal concepts, the human being, his life, dignity, honor, and other rights and freedoms are being strengthened. This process has risen to the level of a national idea in Uzbekistan. This can be clearly seen in the updated Constitution, state administration, and ongoing reforms. Speaking on this issue, President of the Republic of Uzbekistan Shavkat Mirziyoyev said: "Of course, human dignity is not some abstract, haughty concept for us (Debatin, 2023). By human dignity, we mean, first and foremost, ensuring a peaceful and secure life for every citizen, his fundamental rights and freedoms. Under human dignity, we understand the creation of decent living conditions and modern infrastructure for every citizen, the provision of qualified medical services, high-quality education, a system of social protection, and a healthy environmental environment. To achieve this goal, we set ourselves the task of effectively utilizing the great potential of the mahalla institution, which is a unique democratic structure in the world, further expanding its powers, and ultimately turning the mahalla into a decisive link in our society (Summers, 2024).

The special concept developed by our President Sh. Mirziyoyev fully corresponds to the views of our great ancestors a thousand years ago on the elevation of human dignity. This demonstrates the fundamental philosophical essence of the policy being pursued in our country, the fact that our great ancestors drank water from their vast spiritual treasures. At the same time, the new ideas and approaches put forward were actually expressed in the priceless works of our ancestors (Liu, 2024). This means that as a result of a thorough study of our history, nationality, and spiritual heritage, it is possible to contribute to our current development. Yusuf Has Hajib was a great philosopher of that time, a mature scholar, a wise statesman, a representative of science and culture, who was able to express his point

of view from small aspects to great celestial phenomena (Azhana, 2024). The epistemological theory of the thinker is based on objective idealism, knowledge is interpreted as a product of reason, reason, perception is considered primary, and knowledge is considered a secondary phenomenon. That is why a person is born without knowledge, and then learns. Consciousness is created by merging with nature, it is not studied by humans, it has been instilled in human nature since time immemorial, and is considered the fundamental divine foundation of the ability to know and learn (Mingaleva, 2023).

Alongside many areas in the world, spiritual life also experiences various contradictions, contradictions, generations, and degenerations. At one stage of life, as a result of the emergence of new ideas and views in spiritual life, old ideas disappear. In another period, the old ideas and ideologies will be restored. For example, as a result of independence, national and religious values were revived in Uzbekistan. In particular, a significant revival of the religious renaissance was expected. It would not be an exaggeration to say that during the short years of independence, although development in the field of religion occurred gradually, the most prominent religious rise was the manifestation of the process of self-awareness. In today's process of religious self-awareness, the religious worldview of the writer Yusuf Has Hajib is very helpful. In particular, in the essence of his idealistic concept, the supernatural spiritual beginning - the view of God - occupies a central place (Busch, 2023).

The development of philosophical sciences is associated with the names of Plato, Procle, and later Leibniz, Schelling, and Hegel. In their time, they developed the concept of objective idealism. According to Hegel, "The content of philosophy, its desires and interests are identical with religion, the subject of which is eternal truth, God and his essence." Philosophy can understand its essence only when it is able to understand the essence of religion. At the same time, philosophically, self-understanding is also an understanding of religion."(Hegel) There is also the role and authority of the government in the field of social relations. After all, "If the state determines the legal obligations of people, religion determines the rules of their inner world." It is self-evident that religion should not prevail."(Hegel, 1971) . Furthermore, giving a religious tone to political, social, and economic events and phenomena, attempting to deny the objective laws of human development, is the greatest obstacle to the country's development.

Today, in the process of spiritual development of New Uzbekistan, there are also cases that serve as the cause of religious conflicts. In particular, it is possible to observe anti-religious sentiments among members of one religion towards members of another religion, even towards those who do not have religious beliefs. If these situations are not prevented, huge social conflicts may arise tomorrow. Therefore, it becomes clear that secular knowledge, high intellect, and a broad worldview are necessary in solving religious issues. One of the leading figures in the field of spirituality, Abdurakhim Erkaev, writes: "The teachings of Māturīdiya teach us not to blindly assimilate the rules, requirements, and norms of the Quran and Sunnah, but to understand and deeply understand them, not to accept them irrationally." He denies their selfish, unscientific, arbitrary interpretation. In

this regard, Moturidi's opinion that a person has free choice, that whatever he does he will do it of his own free will, and therefore he is responsible for every good and bad deed, deed, intention, is very valuable."(Erkaev) In the words of the great thinker, a person's freedom and the ability to choose must be one of the main criteria in their life. Otherwise, the thoughts, ideas, views of disruptors who disguise religion, such abominable and dangerous currents as religious extremism and terrorism, radicalism, fanaticism will destroy the life of society.

The thinker called on everyone in society to unity and friendship. In particular, he was a supporter of honoring peasants and livestock breeders, artisans and merchants. Because they believed that it was they who would provide the rest of society with food, clothing, and other necessary means of life. Also, as a patriotic and humane citizen, the writer condemned the illegal actions of rulers and princes, oppression against the common people, and the violation of human rights and freedoms. Yusuf Has Hajib encouraged wealthy people to help the poor and be generous towards them. He tried to unite society to eliminate as much as possible the enmity and differences between the strata in the country.

According to the thinker, the mutual difference between society could disappear only when management was based on the ideas of humanity and justice. The king and officials wanted to rule the country fairly, not dividing it into rich and beks, like one of the main characters in the epic Kuntugdi, but to see the members of society equally. After all, he believed that a country governed by laws would be a real country. The head of state emphasized that he must be intelligent, intellectual, deeply thoughtful, and mature in all respects, as well as rule the country based on modern knowledge and scientific achievements. His views are similar to Abu Nasr al-Farabi's ideas about the city of philosophical virtuous people.

The work "Kutadgu Bilig" is primarily aimed at teaching the secrets of proper life to the royal family, the emirs, and representatives of the upper class. Because the events included in the work were actually closely linked to the author's desires and goals. The wise words and verses of the thinker were aimed at explaining some reality in society in a concise and fluent way.

Speaking about Yusuf Has Hajib's social views, one can witness that the writer was fascinated by issues such as life, its content, and the place of people in life. According to the author, a person can achieve a good reputation by conscientiously fulfilling their duties in society. For in this earthly world everything is transient, but only good deeds and good deeds are eternal. The thinker also touches upon the spiritual world of people, its significance in life. Specifically, at the center of his views on this issue were ideas that serve to elevate the spirituality and morality of the younger generation, the formation of patriotic people in the interests of the people and the country. Moreover, the family ethics of people cannot be overlooked by the writer. Therefore, grandparents, fathers, and mothers need to be demanding of their children, to be able to find suitable individuals to fulfill their role as coumers, and to regard young boys and girls as a disaster. And the way out of this catastrophe, he thought, was proper upbringing.



Among Yusuf Has Hajib's social views, one can also find ideas about the ideal person, the ideal society, and the ideal state. In particular, a philosophical system of social issues has been developed, such as how they should be formed, what qualities an ideal person should actually possess, what attention should be paid to for this purpose, how relations between officials, family, people, and the country should be conducted. The writer considered a perfect person to be a truly mature individual. This view corresponds to Confucius's views on a harmoniously developed person.

When thinking about Yusuf Has Hajib's personal qualities, one can witness that he was a scholar of that time, a sage who could argue in many areas of science, a progressive citizen, and a philosopher with a high worldview. It is precisely because of the aforementioned qualities that the author is embodied in his work as a protector of spirituality and enlightenment, valuing knowledge, glorifying reason. Specifically, in "Kutadgu Bilig," special sections are dedicated to knowledge and enlightenment. Also, in many chapters of the work, the author calls on people to study science and apply it in life, trying to prove how much science, high intelligence and deep thinking are needed in the life of society. Yusuf Has Hajib believes that all good deeds in life can be done only with knowledge, and with the help of science, it is possible to fly to the heavens:

"All good deeds are beneficial for knowledge,  
Knowledge even opens the way to heaven" (Narinbaev)

Speaking about the fact that from the time of creation of man to the present day, educated and intelligent rulers have used a just way of governing, that with the help of science and reason, ugly and disgusting actions among the members of society have been stopped, ignorance and vice have been eliminated, he calls on the rulers and beks to rule the country with the help of deep knowledge and high reason. After all, it is possible to rely on science and reason in governing the people and the country, and the main thing is that such government will always improve. It is precisely for this reason that kings, emirs, beks, and nobles must be individuals with a high intellectual worldview.

## Conclusion

One of the main themes of the work "Kutadgu Bilig" is respect and respect, which is one of the important elements in the interaction of society, one of the main conditions of communication and relationships between people. The thinker paid attention to the rules of respect and consideration that should be shown by older people to those who are younger than themselves and, in turn, by younger people to older people, by state officials, officials to people under their control, as well as to the administrators of dependent individuals, social strata to each other, even children to their parents, parents to their children. The philosopher, trying to show how important it is to show mutual respect and respect in the family, society, and in governing the country, uses life events, influential characters, and wise sayings, and thereby encourages each reader to show respect and respect. The writer also emphasizes that mutual respect and respect cannot be achieved at once, first of all, it is

necessary to raise children on this path, and when children are born, it is necessary to carefully teach them the elements of morality from an early age.

In his work, the thinker focuses on human perfection and believes that a person achieves perfection only in close connection with society. To do this, he emphasizes that elements such as cooperation with good people, honest work are important, that a person and science can never be separated, and that a perfect person should always hold the foundation of knowledge:

"The learned man is a valuable dinar, the ignorant,  
The ignorant man is a worthless fake money."

The writer also pays attention to the need to pay attention to the good qualities of people when choosing their friends. After all, people can expect great results and good deeds only through good deeds, because..."you don't get grapes from planting thorns," the author emphasizes.

As we can see in the writer's worldview, there are also a number of unique complexities in his life views. It is true that these contradictions have a natural basis and arose as a result of the political system, social conditions of that time, and the moods that existed among different strata. This can be clearly seen in the work "Kutadgu Bilig." There is a constant struggle between two different moods: depression, abandonment, and uplift, gratitude, love of life, and hope for the future. In these "fights," positive mood prevails.

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