



PROMOTION OF MORAL VIRTUES IN THE WORK “DEVONU LUGOTIT TURK”

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Annotation. *This article analyzes the moral and spiritual views reflected in the work Devonu lug'otit turk written by the great Turkic scholar Mahmud Koshg'ariy. Based on proverbs, wise sayings and poetic fragments included in the work, the pedagogical essence of such moral values as respect for knowledge, hospitality, generosity, friendship, modesty and speech etiquette is revealed. The study analyzes the national values and ethical views of Turkic peoples and highlights their importance in educating the younger generation in the spirit of spiritual maturity. The article also substantiates the role of this work as an important source of national pedagogical heritage and reveals its educational potential in the modern educational process.*

Keywords: *Mahmud Kashgari, Devonu lug'otit turk, national values, moral virtues, Turkic heritage, pedagogical ideas, moral education, hospitality, generosity, speech etiquette.*

Аннотация. *В данной статье анализируются духовно-нравственные взгляды, отраженные в произведении Devonu lug'otit turk, созданном великим тюркским ученым Mahmud Koshg'ariy. На основе пословиц, мудрых изречений и поэтических фрагментов произведения раскрывается педагогическая сущность таких нравственных ценностей, как уважение к знаниям, гостеприимство, щедрость, дружба, скромность и культура речи. В ходе исследования анализируются национальные ценности и нравственные взгляды тюркских народов, а также определяется их значение в воспитании молодого поколения в духе духовной зрелости. В статье обоснована роль данного произведения как важного источника национального педагогического наследия и раскрыты его воспитательные возможности в современном образовательном процессе.*

Ключевые слова: *Махмуд Кашгари, Девону луготит турк, национальные ценности, духовно-нравственные качества, тюркское наследие, педагогические идеи, нравственное воспитание, гостеприимство, щедрость, культура речи.*



Annotatsiya. *Mazkur maqolada buyuk turkiy olim Mahmud Koshg'ariyning mashhur Devonu lug'otit turk asarida aks etgan ma'naviy-axloqiy qarashlar tahlil qilinadi. Asarda keltirilgan maqollar, hikmatli so'zlar va she'riy parchalar asosida ilmga hurmat, mehmondo'stlik, saxovat, do'stlik, kamtarlik, til odobi kabi ma'naviy fazilatlarning pedagogik mohiyati yoritiladi. Tadqiqot jarayonida turkiy xalqlarning milliy qadriyatlari, axloqiy qarashlari va tarbiyaviy g'oyalari tahlil qilinib, ularning yosh avlodni ma'naviy barkamollik ruhida tarbiyalashdagi ahamiyati ochib beriladi. Maqolada "Devonu lug'otit turk" asarining milliy pedagogik meros sifatidagi o'rni hamda uning zamonaviy ta'lim jarayonidagi tarbiyaviy imkoniyatlari asoslab berilgan.*

Kalit so'zlar: *Mahmud Koshg'ariy, Devonu lug'otit turk, milliy qadriyatlar, ma'naviy fazilatlar, turkiy meros, pedagogik g'oyalar, axloqiy tarbiya, mehmondo'stlik, saxovat, til odobi.*

KIRISH

In the modern world, education is increasingly recognized as a key factor in ensuring the comprehensive development of the individual. In the international education framework established by UNESCO for the period up to 2030, it is stated that *"quality education encourages creative thinking and knowledge, ensures the development of basic literacy and numeracy skills, and guarantees the high-level acquisition of analytical abilities, problem-solving, critical thinking, and other interpersonal social skills."*²⁵

This, in turn, defines important tasks for the education system, such as fostering learners' creative thinking, developing critical reflection, encouraging self-assessment, understanding historical realities, analyzing one's own activities, and designing learners' creative engagement

in the process of instilling national pedagogical values.

"If we are mobilizing all our strength and opportunities so that our people will not be inferior to anyone in the world, and so that our children will live stronger, more knowledgeable, wiser, and certainly happier than us, then the issue of spiritual and moral upbringing undoubtedly acquires incomparable significance. If we lose our vigilance and sensitivity, our determination and responsibility in this matter, and leave this extremely important task to chance and neglect, we may lose our culture that is imbued with and nourished by our sacred values, as well as our historical memory, and ultimately we may deviate from the path of universal progress to which we aspire."²⁶ Indeed, as emphasized by Islam Karimov, "A nation

²⁵ Incheon Declaration/Education 2030: Towards inclusive and equitable quality education and lifelong learning for all (World Education Forum, 19-22 May 2015, Incheon, Republic of Korea).

²⁶ Islam Karimov. Yuksak ma'naviyat – yengilmas kuch. *Tashkent: Ma'naviyat Publishing House, 2008.*



that does not know its own history and forgets its past has no future.”²⁷

The spiritual development of any nation is closely connected with its historical memory, national values, and cultural heritage. A person who does not understand or appreciate the history, language, values, and future interests of their own people will not fully develop feelings of national pride, honor, and patriotism. Such a person is difficult to assess as a spiritually mature member of the nation. For this reason, educating the younger generation in the spirit of national values is considered one of the key tasks of today’s educational system.

Indeed, instilling national pedagogical and moral values in young people—values that embody human qualities such as knowledge and science, spirituality, art, culture, national traditions, and ethical principles through the rich creative heritage of our ancestors—is of great significance in addressing contemporary educational challenges. The government of our country pays particular attention to this issue. The President of Uzbekistan, Shavkat Mirziyoyev, has stated: “*We will mobilize all the strength and capabilities of our state and society so that our youth grow into independently thinking individuals with high intellectual and spiritual potential, capable of competing*

with their peers worldwide in every field and achieving happiness.”²⁸

Through intellect and reasoning, humans manifest as a great creative force in the development of both nature and society. They create their own history, preserve and protect it, and pass it on as a legacy to future generations. Human activity and experience serve as essential sources for societal progress and the development of individual personality. A person who cultivates moral virtues gradually rises to the level of perfection. The perfect individual is the most accomplished, wise, and spiritually mature representative of society.

Moral virtue refers to qualities such as sincerity toward others, politeness, honesty, the ability to behave appropriately in public spaces, and showing respect toward others. These virtues play a critical role in the development of an individual’s character. Reading, particularly literary works, enriches a person’s spiritual world, broadens their thinking, and strengthens their moral perspectives.

The Uzbek people take pride in their rich historical heritage, national customs and traditions, great ancestors, and cultural monuments. The invaluable works created by our forebears serve as an important source for educating the younger generation in the spirit of national pride, patriotism, and humanism.

²⁷ Islam Karimov. Yuksak ma’naviyat – yengilmas kuch. *Tashkent: Ma’naviyat Publishing House, 2008.*

²⁸ Shavkat Mirziyoyev (2016). *Erkin va farovon, demokratik O‘zbekiston davlatini birgalikda barpo etamiz* [Together we will build a free, prosperous, and democratic Uzbekistan]. Tashkent: Uzbekistan Publishing House



One such unique source is the famous *Devonu lug'otit turk*, created by the great Turkic scholar Mahmud Koshg'ariy. This work is a rare scientific resource that encapsulates the language, literature, customs, culture, and moral values of the Turkic peoples.

“To date, in the scientific studies, textbooks, methodological manuals, and articles of scholars such as K. Juze (“Divan lugat at-turk”), V. Belyaev (“Divan lugat at-turk”), Solih Mutallibov (“Devonu lug'otit turk”), N. M. Mallayev (“History of Uzbek Literature”), H. Hasanov (“Mahmud Koshg'ariy”), B. Karimov and B. To'xliyev (“Literature”), as well as B. To'xliyev and A. Zunnurov (“Theory and History of Pedagogy”), and D. Rajabov and X. Berdiyev (“The Educational Significance of Songs in *Devonu lug'otit turk*”), considerable attention has been devoted to the educational value of the national-character folk proverbs found in the work *Devonu lug'otit turk*”²⁹.

Mahmud Koshg'ariy produced his *Devonu lug'otit turk* as the result of many years of scholarly research. He completed the work in Hijri 469 (1074–1075 CE) and dedicated it to Abulqosim Abdulloh ibn Muhammad al-Muqtado, an Abbasid caliph. In addition to documenting the linguistic richness of the Turkic peoples, the work provides extensive insight into

their cultural life, traditions, lifestyle, and moral values.

The work contains ancient myths and legends of the Turkic peoples, proverbs and sayings, wise expressions, poetic excerpts, examples from epic tales, and couplets imbued with advice and moral guidance. These materials serve as an important source for studying the ethical perspectives, spiritual world, and pedagogical values of the Turkic peoples.

For instance, the significance of acquiring knowledge is expressed in the following verse:

Bilrā  r h sawlar n al il  g t,

 zr  c wif  zlac   zr  c h p

Olim kishi so'zidan olgin o'git,
Ezgu so'zni eshitsang, dilga singar³⁰.

In this verse, the importance of heeding the advice of wise individuals and drawing on their experience in the process of acquiring knowledge is emphasized. This idea encourages the younger generation to approach learning with respect, and to act with humility, patience, and perseverance in the pursuit of knowledge.

The idea of hospitality and generosity. In *Devonu lug'otit turk*, qualities characteristic of our people—such as hospitality, generosity, and open-heartedness—are also widely promoted. The following verse serves as a vivid example:

²⁹ Qo'chqarov, B. A. Proverbs as a Great Source of National Values Related to Folk Pedagogy // *Scientific Bulletin of Namangan State University*. Namangan, 2024, No. 11, pp. 1044–1052

³⁰ Koshg'ariy, M. (1960). *Devonu lug'otit turk* (Vols. 1–3, Translated by S. Mutallibov). Tashkent: Fan.



Кәлсә қалі жарліғ болуб јунчіғ ума
Кәлдур ануқ болміш аніғ тутма ума³¹

Ma'nosi:

"If a stranger guest comes to your home, offer what you have before you; be compassionate."

In this verse, welcoming a guest with respect and providing for them to the best of one's ability is exalted as a human virtue. Since ancient times, our people have considered honoring a guest as a matter of pride. The folk belief that a household is blessed when a guest arrives is directly connected to this value.

The idea of friendship and loyalty. The work also emphasizes the importance of friendship and loyalty among people:

Қолдаш білә жарашғил қаршіб адін
удурма
Бәк түт јашаш тақағу сүwin јазін
адірма³²

In this proverb, it is emphasized that a person should value their friend, treat them with respect, and remain loyal. Additionally, it warns against taking on tasks beyond one's means and indulging in boastfulness.

Condemnation of stinginess and greed. The work also critiques negative human traits. In particular, vices such as stinginess and greed are sharply condemned in the following verse:

Нәчін тутар бәкјәү өзі јәмәс,
Саранлікін јіғлају алтун јіғар.³³

In this verse, excessive attachment to wealth and material possessions is criticized. Stinginess is interpreted as one of the vices that hinder a person's spiritual development. A person should strive not to accumulate riches, but to perform good deeds and increase virtuous actions.

Etiquette of speech and culture of behavior. The work also pays special attention to the etiquette of language and proper conduct. This idea is expressed in the following wise saying:

Әрдәм бошї тїл – The foundation of knowledge and virtue is language.”

Language is an important means of expressing a person's cultural level and spiritual character. A person's manners, upbringing, and conduct are primarily reflected in their speech. For this reason, the folk saying “*A good word is the sustenance of the soul*” has long been widely shared among the people.

The idea of resolving social conflicts. The work also pays attention to issues of social relations and conflict resolution. For example:

Отуғ үзғуч бірлә өчүрмас – *"Fire cannot be extinguished with fire."*³⁴

This proverb emphasizes that conflicts should be resolved not through force, but through wisdom, reason, and compromise. Responding to problems

³¹ Koshg'ariy, M. (1960). *Devonu lug'otit turk* (Vols. 1–3, Translated by S. Mutallibov). Tashkent: Fan.

³² Koshg'ariy, M. (1960). *Devonu lug'otit turk* (Vols. 1–3, Translated by S. Mutallibov). Tashkent: Fan.

³³ Koshg'ariy, M. (1960). *Devonu lug'otit turk* (Vols. 1–3, Translated by S. Mutallibov). Tashkent: Fan.

³⁴ Koshg'ariy, M. (1960). *Devonu lug'otit turk* (Vols. 1–3, Translated by S. Mutallibov). Tashkent: Fan.



with harshness may further complicate the situation. Therefore, a person should strive to address challenges thoughtfully and rationally.

CONCLUSION

In conclusion, *Devonu lug'otit turk* is an invaluable source that reflects not only the linguistic richness of the Turkic peoples but also their moral and ethical outlooks. The work promotes key values, fostering spiritual maturity, and studying the national pedagogical heritage.

spiritual virtues such as respect for knowledge, generosity, hospitality, friendship, humility, and etiquette in speech. At the same time, it critiques negative traits such as stinginess, arrogance, ignorance, and boastfulness.

Even today, this work serves as an important scholarly resource for educating the younger generation in the spirit of national

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