



XORIJY TILLARNI O'QITISHDA INNOVATSION YONDASHUVLAR NAZARIYANING AMALIYOTGA TATBIQI

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THE CONCEPT OF “TA'LIM-TARBIYA” IN YUSUF XOS HOJIB’S “QUTADG'U BILIG”

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Abstract. *Yusuf Xos Hojib’s Qutadg'u Bilig is a monumental work that intertwines the concepts of “ta’lim-tarbiya” (education-upbringing), emphasizing their complementary role in shaping an ideal society. Rooted in Turkic-Islamic philosophy, the text presents knowledge (ilm) as the foundation of wisdom (hikmat) while stressing the necessity of ethical and moral development for effective leadership and governance. The dialogue between symbolic characters illustrates the significance of intellectual growth, justice, and moral integrity in statecraft and personal life. Through a linguistic and conceptual analysis, this study explores how education and upbringing (ta’lim-tarbiya) in “Qutadg'u Bilig” contribute to the broader cognitive and linguacultural framework of education and ethics in the Karakhanid era. The findings highlight the enduring relevance of these principles in modern educational and ethical discourse.*

Keywords: *Qutadg'u Bilig, ta’lim, tarbiya, education, upbringing, ethics, wisdom, justice, Turkic-Islamic philosophy, cognitive linguistics.*

Introduction

Yusuf Xos Hojib’s “*Qutadg'u Bilig*” (translated as *Wisdom of Royal Glory*) is a significant 11th-century Turkic literary work that serves as both a guide for governance and a moral-educational treatise. It presents a structured philosophy of knowledge, morality, and leadership, emphasizing the interplay between “ta’lim” (education) and “tarbiya” (upbringing) in personal and societal development. Education in this context is not merely the accumulation of knowledge but also the cultivation of ethical and responsible individuals who contribute to the well-being of the state (Ergin, 2019). The book, written during the Karakhanid era, reflects a Turkic-Islamic worldview, where intellectual and moral training are inseparable components of an ideal governance model (Köprülü, 2020).

This study explores the cognitive and linguacultural dimensions of the concept “ta’lim-tarbiya” in “*Qutadg'u Bilig*”, analysing their role in fostering both individual excellence and social harmony. The text illustrates how ethical education and moral discipline shape a just ruler and a responsible citizenry. It also aligns with the broader Islamic educational tradition, which considers education a means to cultivate moral virtues alongside intellectual proficiency (Nasr, 2006). By examining key dialogues and symbolic representations in “*Qutadg'u Bilig*”, this research underscores the relevance of these concepts in contemporary pedagogy and ethical leadership.



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The concept of “ta’lim-tarbiya” has deep historical and philosophical roots in Turkic and Islamic traditions. Education refers to the process of imparting knowledge, while upbringing involves the moral and character development of individuals (Halil & Yildiz, 2021). Yusuf Xos Hojib’s work builds on Islamic educational principles, which emphasize the balance between knowledge and ethics, as seen in the writings of Al-Farabi, Al-Ghazali, and Ibn Sina (Rosenthal, 2007).

Furthermore, “*Qutadg’u Bilig*” employs a didactic and allegorical structure, using the four symbolic characters - Kuntugdi (Justice), Ogdurmish (Wisdom), Aytoldi (Fortune), and Ogdulmis (Knowledge) - to illustrate the practical application of “ta’lim-tarbiya” in governance (Karimov, 2022). This approach aligns with modern cognitive and linguacultural perspectives, where education is understood as a means of both intellectual empowerment and ethical conditioning (Vygotsky, 1978).

The concept of “education” (ta’lim) in “*Qutadg’u Bilig*” is deeply rooted in knowledge acquisition, wisdom, and the ethical responsibility of rulers and citizens. Yusuf Xos Hojib emphasizes that education is not just about gaining information but about applying knowledge for the benefit of society. The book presents education as a lifelong process that refines the intellect and shapes moral integrity. According to Yusuf Xos Hojib, “*Knowledge (ilm) is a light that guides a person toward justice and righteousness*” (*Qutadg’u Bilig*, verse 1750). This aligns with the broader Islamic educational tradition, where knowledge is considered a means to attain both worldly success and spiritual enlightenment (Nasr, 2006).

In “*Qutadg’u Bilig*”, Kuntugdi (Justice) and Ogdulmis (Wisdom) discuss the significance of education in governance. The dialogue reveals that an educated ruler must possess wisdom (*hikmat*), justice (*adolat*), and prudence (*tafakkur*) to ensure the prosperity of the state (Köprülü, 2020). This idea aligns with Al-Farabi’s concept of the “Virtuous City”, where the ruler should be intellectually superior and morally upright. Furthermore, Yusuf Xos Hojib warns against ignorance and superficial learning, arguing that knowledge without ethics leads to corruption and oppression (*Qutadg’u Bilig*, verse 2140). This reflects the linguacultural and cognitive perspectives on education, where language, ethics, and knowledge acquisition are interconnected processes (Vygotsky, 1978).

Alongside education, “*tarbiya*” (upbringing) plays a fundamental role in shaping moral character and social responsibility. Yusuf Xos Hojib describes “*tarbiya*” (upbringing) as the process of nurturing individuals with ethical values, ensuring that they grow into righteous leaders, responsible citizens, and morally



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upright individuals. He states, "*A person without proper upbringing (tarbiya) is like a tree without roots - easily broken and misled*" (*Qutadg'u Bilig*, verse 2315).

The four symbolic characters in the book represent different moral and philosophical ideals. Ogdulmis (Knowledge) exemplifies wisdom through experience and moral discipline, while Kuntugdi (Justice) embodies righteous leadership grounded in ethical principles (Karimov, 2022). Their conversations emphasize that upbringing is just as important as education, as knowledge without ethical guidance can lead to injustice. This idea resonates with Al-Ghazali's perspective that education must be accompanied by moral purification to prevent individuals from using knowledge for selfish or harmful purposes (Rosenthal, 2007).

The book further highlights the importance of justice and honesty in upbringing. Yusuf Xos Hojib warns against greed, dishonesty, and arrogance, stating that a society that lacks proper upbringing (tarbiya) will ultimately collapse due to moral decay (*Qutadg'u Bilig*, verse 2485). This ethical perspective continues to be relevant in modern educational and leadership studies, which emphasize the integration of moral education in formal learning environments (Halil & Yildiz, 2021).

In conclusion, "*Qutadg'u Bilig*" presents "ta'lim-tarbiya" (education and upbringing) as inseparable concept, demonstrating that knowledge without moral integrity is dangerous, while moral integrity without knowledge is ineffective. Yusuf Xos Hojib's philosophy remains highly relevant in today's discussions on ethical leadership, education, and social responsibility.

Yusuf Xos Hojib's *Qutadg'u Bilig* presents "**ta'lim**" (education) and "**tarbiya**" (upbringing) as interdependent concepts, emphasizing that **intellectual knowledge must be guided by ethical discipline** to create a just society. The text argues that while education **provides individuals with knowledge and reasoning**, it is **upbringing that ensures they apply this knowledge responsibly and ethically**. Yusuf Xos Hojib states, "*Knowledge without morality leads to destruction, and morality without knowledge remains incomplete*" (*Qutadg'u Bilig*, verse 2560). This aligns with **Islamic educational philosophy**, which maintains that learning should be accompanied by **moral purification and character development** (Al-Ghazali, 2001).

The **dialogues between Kuntugdi (Justice) and Ogdulmis (Wisdom)** in the book reinforce this balance. Kuntugdi represents **fair governance through moral guidance**, while Ogdulmis symbolizes **intellectual refinement through experience and wisdom** (Karimov, 2022). Their discussions highlight **rulers must possess both knowledge and ethical integrity** to govern effectively. This perspective aligns with



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modern educational and leadership theories, which stress the importance of **emotional intelligence and ethical decision-making** alongside intellectual competence (Goleman, 1995).

Additionally, *Qutadg'u Bilig* underscores the **role of family and society** in maintaining this balance. **Parents, teachers, and rulers** are all responsible for ensuring that education and upbringing **work together to shape a virtuous individual** (Halil & Yildiz, 2021). This holistic approach remains relevant in contemporary **pedagogical and social development models**, where education is seen as a **means to cultivate both intellectual and ethical excellence**.

Conclusion

In "*Qutadg'u Bilig*", Yusuf Xos Hojib presents the concept "**ta'lim-tarbiya**" as **two inseparable pillars** of personal and societal progress. Education (**ta'lim**) provides individuals with **knowledge and wisdom**, while upbringing (**tarbiya**) ensures they **use that knowledge for the greater good**. This interplay is essential for cultivating **just leaders, responsible citizens, and a morally sound society** (Köprülü, 2020).

The text's **didactic structure and symbolic characters** highlight that **learning without ethical discipline is dangerous**, and **moral integrity without education is ineffective**. This insight continues to resonate in modern **educational, ethical, and leadership discourses**, reinforcing the need for **an integrated approach to knowledge and character development** (Nasr, 2006).

Ultimately, Yusuf Xos Hojib's philosophy remains a **timeless guide for education and governance**, emphasizing that **true wisdom is found in the balance of intellectual growth and moral responsibility**. His work serves as a valuable **linguacultural and cognitive framework** for understanding the **enduring relevance of education and upbringing (ta'lim-tarbiya)** in contemporary society.

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