



THE COVERAGE OF PSYCHOLOGICAL HEALTH IN THE WORKS OF YUSUF HAS HAJIB

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Abstract

The article examines "Kutadgu Bilig," considered one of the first works in the Turkic language by the medieval Eastern thinker and statesman Yusuf Khas Hajib. The work "Kutadgu Bilig" is not only a collection of political and moral teachings, but also rich in views on personal development, inner balance, and psychological health. The thoughts and ideas put forward in the work can be considered as "basic principles of psychological health" in modern psychology.

Keywords: Knowledge leading to happiness, happiness, Ozgurmish, Ogdulmish, justice, Kuntugdi, period of harmony.

Introduction

Throughout all periods of human civilization, healthcare has always been at the center of attention as a matter of paramount importance. From the earliest humans to the recent past, people faced numerous problems related to various diseases, injuries, health-related knowledge, and the imperfection of medical technologies. As a result, views on the physical, social, and psychological well-being of the individual and its preservation were diverse and influenced by religious, cultural, and philosophical beliefs.

In the 9th-11th centuries, recognized as the period of the Eastern Renaissance, scholars emerged who made a fundamental shift in their socio-philosophical views and made invaluable contributions to the development of world science. During this period, science, socio-philosophical sciences, literature, art, and various aspects of cultural life developed rapidly. Eastern scholars and thinkers were sometimes influenced by the ideas of ancient Greek thinkers in their views, and in some aspects, they put forward their own opinions. In the works of medieval Eastern educators, reflections on psychological well-being can be divided into cultural, religious, and socio-philosophical foundations.

LITERATURE ANALYSIS AND METHODOLOGY

The concept of "psychological health" has a rich experience, unique views, and opinions in Eastern philosophy and literature since ancient times. In particular, the



work "Kutadgu Bilig" by the thinker, poet, and statesman Yusuf Khas Hajib, who wrote in the Turkic language, along with socio-political views, puts forward views on maintaining balance in society through moral values, mental and physical health, spiritual perfection, intelligence, patience, and positive qualities.

Yusuf Khas Hajib (Yusuf Balasaguni) was born in the city of Balasagun in the Chu River valley in the territory of the present-day Kyrgyz Republic. He deeply studied the basic sciences of his time and was fluent in Arabic and Persian.

After completing his work "Qutadgu Bilig," Yusuf Balasaguni presented it to Tavqach Bugrakhan, the ruler of the Karakhanid dynasty. The work was highly valued by the ruler, who bestowed upon Yusuf the title "Khas Hajib." This title means "palace doorkeeper" or "special minister." Subsequently, Yusuf Balasaguni became renowned in history as "Yusuf Khas Hajib." [1, 25]

The dastan "Kutadgu Bilig," written in Old Uyghur, is translated in the current language as "Knowledge Leading to Happiness" or "Knowledge Guiding to Happiness." The work is described as consisting of 6520 verses or 13500 lines in aruz meter. Currently, there are copies of the manuscript in Vienna and Namangan. "Kutadgu Bilig" is considered the first monument of state studies and philosophical thought of the Turkic peoples and is one of the famous and important sources in medieval Eastern literature. As mentioned above, the work is not only a collection of political and moral teachings, but also rich in profound ideas about personal development, inner balance, and psychological well-being. The views in this work can be considered "basic principles of psychological health" in modern psychology. The work "Kutadgu Bilig" is based on the following four symbolic images:

One - the foundation of justice - JUSTICE,

The second is the STATE, which is very blessed.

Third - greatness, INTELLIGENCE and WISDOM,

The fourth - SATISFACTION - is priceless. [2, 13]

Each of the above images has its own name and meaning. The name of justice is "Kuntug'di" (the name given to the main character of the work, the leader of the country, in the image of justice and righteousness). The name of the state is "Aitoldi" (in the position of vizier - the hero of the work. In the embodiment of happiness). Intellect and intelligence were called Ogdulmish ("praised," "made with intellect," in the symbol of understanding). The name of contentment is Ozgurmush ("awakening," "vigilant" - the protagonist of the work. Ofiyat - symbolic meaning of health, well-being and purification). [2, 13] In the work, created in the style of poetic aruz masal, through conversations between the heroic images, the author deeply illuminates a number of psychological ideas and observations about fair governance, moral maturity, harmony of religious and secular thinking, human perfection and responsibility.



At present, psychology recognizes several criteria that define psychological health. We can enumerate a few of these:

- self-awareness and real self-assessment of the individual;
- internal discipline and emotional-affective balance;
- a person's pursuit and striving for a certain goal;
- finding meaning in one's life;
- establishing positive relationships with society in ensuring psychological well-being;

All the criteria we mentioned above are present in the characters of the work "Kutadgu Bilig."

"Ozgurmush" - a person who can consciously evaluate their thoughts and choices from a psychological point of view.

"Ogdulmish" is a perfect person who has achieved spiritual stability by giving meaning to life.

"Oytoldi" is an example of the personality of a just minister who has achieved emotional stability and is able to control himself.

"Kuntugdi" is an ideal leader who is socially responsible, disciplined, and dedicates his destiny to the well-being of society.

From the very first lines, it is said that the value of a person lies in knowledge. From these reflections of the thinker, we can learn the wisdom that in increasing the attitude of future teachers to their profession, the importance of knowledge is unequal, that the greatness of the human race is formed by knowledge, that every person who possesses knowledge is honorable:

There's another wisdom: Honorable Adam -

Knowledge, intellect, and understanding are revered.

Consider knowledge great, and perception noble,

These two greats make a person complete.

Where there is perception, there is greatness,

Whoever has knowledge attains eminence.

The perceptive comprehend and the knowledgeable understand,

The knowledgeable and perceptive are filled with joy. [2, 15]

As we have seen, reason is interpreted as the highest virtue. Yusuf Khas Hajib considers reason to be the highest human gift. In the work, the mind is considered the basis of health, a guarantee of mental stability:

"Intellect is the crown on a person's head, the light that shows the way."

The idea that a fool always chooses the wrong path emphasizes a person's cognitive health - the ability to think, perceive, and make decisions. High intellectual capacity directly affects a person's mental balance and decision-making ability. In the textbook "Character strengths and virtues" by Christopher Peterson and Martin E.P.



Seligman, cognitive stability is also defined as an important criterion of psychological health in research conducted in modern psychology. [3]

A person who understands themselves and can control their emotions is described in the work as a perfect person:

"Whoever knows himself knows the world.

He will rule over his desires."

The poet's thoughts in these sentences show that self-awareness, the ability of a person to observe their own thoughts, serves psychological health. In psychology, this concept is "introspection" - the process of observing and analyzing one's inner experiences, thoughts, and feelings. [4] In psychology, introspection is used as a method of understanding and evaluating a person's mental state. [5] And "personal growth" is a continuous process aimed at self-development, increasing knowledge and skills, and realizing one's inner potential. [6]

In the work "Kutadgu Bilig," the author discusses human nature, the influence of fear, joy, and anxiety on our behavior and actions. Being occupied with various sorrows and grievances is equated with idleness. As a psychological solution to this, it promotes how precious life is, considering life precious, and engaging in good deeds:

...A very precious day of life,

It cannot be wasted in vain.

Listen to what the wise man says.

Read it, then do it for yourself:

Give your hand for goodness everywhere,

Don't say it's true, be virtuous yourself.... [2, 109]

Considering the role of the social environment in ensuring psychological well-being, thoughts aimed at creating a healthy psychological environment among people are encouraged not to think ill, to behave and speak beautifully, to be just and good:

Do not harbor ill thoughts, O powerful one,

Keep your deeds and words bound to goodness.

Greatness and lordship will pass, without doubt.

Only this benevolence will leave a lasting trace.

Do good today, bear the burden of the people. [2, 151]

The scholar presents patience as the foundation of mental stability. Willpower, dedication, perseverance, and emotional balance are put forward as crucial aspects of mental strength. Aitoldi imparts several pieces of advice to Ogdulmish in the form of admonitions:

"Whoever desires a peaceful day must refine their character and choose righteousness and honesty. The path of one who leads the majority must be just,



their demeanor smooth, their actions virtuous, and they must keep their distance from evil people. Evil is like a snake: it can bite, even kill...

Let gentleness be your habit. Stay away from envy. Always keep your distance from shameless people. Befriend those who are honorable and modest. Don't rush into any matter. Be patient and content. Follow the middle path in your conduct. Guard your tongue, your throat, and your eyes. Keep away from treacherous people. Do not wish upon others the harm you wouldn't wish upon yourself. Control your anger; always maintain composure. Remember, patience is also the work of the brave. [2, 49-50]

In his work, Yusuf Khos Hajib expresses such advice through the words of Oytoldi, an approach that aligns with the concept of stress resilience in modern clinical psychology. [7] This theory by B. L. Fredrickson demonstrates that resilient individuals recover quickly and effectively from stressful situations. According to research conducted in 1998 and 2001, the broaden-and-build theory of positive emotions serves as a foundation for explaining psychological resilience. Using a multi-method approach across three studies, the authors predicted that resilient people would utilize positive emotions to overcome stressful situations and find positive meaning in them. The analyses revealed that the experience of positive emotions partially facilitated the participants' effective emotional regulation. [8]

In "Kutadgu Bilig," Yusuf Khos Hajib, especially in the image of Ozgurmish, calls for finding happiness by achieving moral purity and spiritual satisfaction. This view, from the point of view of existential psychology, is connected with the individual's striving to find meaning in life, and according to the theory of logotherapy of Viktor Frankl, one of the representatives of the direction, a person's psychological health is connected with their ability to find meaning in life and feel their life meaningful. [9]

In the chapter on beneficial qualities and bad habits in humans, Yusuf Khas Hajib explores the essence of human happiness through the education of young prince Elig. This is conveyed through the words of Ogdulmish, who is described as a symbol of intelligence and wisdom:

"One day, Elig summoned Ogdulmish and asked him, 'What are the beneficial qualities and bad habits in a person?'"

Ogdulmish replies:

"O ruler," he says, "the greatest virtue in the world is good conduct and noble character. The second is truthfulness, and the third is considered to be modesty."

When these three virtues combine, a person becomes happy, and prosperity bows before them. Because whoever has good character is loved by all people. A person with good character always gets a place of honor." [2, 59] These sentences outline



the priority tasks of our current state policy - aspects defined in the mission of educating a "harmoniously developed generation":

- moral education - honesty, justice, diligence, respect for elders;
 - mental stability - self-awareness, stress resistance, social adaptability;
 - spiritual maturity - appreciation of historical heritage, patriotism, aesthetic taste.
- These aspects are embodied in the task of nurturing a "harmoniously developed generation."

CONCLUSION

In conclusion, it can be said that Yusuf Khass Hajib's treatise "Kutadgu Bilig" places the importance of social support and interaction in society in the main place for the psychological well-being of a person. The role of family, friends, and society in achieving maturity is described as incomparable and shown as the main factors of maintaining mental health.

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