



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 02 Issue: 05 | May 2021

THE MOST IMPORTANT PRINCIPLES OF STATE AND MANAGEMENT IN “KUTADGU BILIG”

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Received 22nd April 2021, Accepted 25th April 2021, Online 9th May 2021

Abstract: This article informs about the important principles of the state and management in “Kutadgu bilig”. In this article readers can get the information about how to control the Government with justice and taken into consideration the religious point of view. In addition, the attitudes and actions of citizens towards social events and their concerns in all areas of social life are included in the concept of policy.

Key words: culture, principles, Turkish Public, tradition, mother tongue, Islamic countries, literature, politics.

Introduction

One of the most fundamental written works of the history of Turkish culture, Kutadgu Bilig was submitted to Bugra Han, the emperor of Karahanli State. Kutadgu Bilig made a considerable contribution toward the creation of the Turkish state tradition. It is written in the form of a political treatise. It includes distinct descriptions on the objectives of the state, how the state should be managed, and what features the statesmen should have[1]. Necessary fundamental principles are specified for the states to be ruled as an equitable administration. Written almost ten centuries ago, Kutadgu Bilig provides the means for the

establishment of an equitable, peaceful, and prosperous state administration. The significance of the understanding of state administration as provided under Kutadgu Bilig is particularly important, considering the efforts being made in the contemporary era for the same objective[2].

The evolutionary process of Turkish Public Administration is essentially analyzed in four phases. The first phase involves the search for the reasons for the state, its objectives, and qualifications of the statements regarding its purpose and objectives.

Main part

Kutadgu Bilig has been one of the most important works in the form of a treatise under the Turkish-Islamic state administrative tradition, and it has made a tremendous contribution to the formation of the notion of the state. The culture and civilization that was restructured in Turkish societies after the adoption of Islam needed a new synthesis to cope with any distress caused by the combination of changes in the civilization and its adopted religion, especially in regard to the significant influence of the latter[3].

The political treatises written in particular in the post-Islamic era describe and explain the missions of the state and the emperor and the qualifications the statesmen should possess. Furthermore, by virtue of

the wisdom of these writings, they also proposed solutions to the prevailing social problems. In a way, Yusuf Has Hajib addressed the comprehensive influences of the Islamic understanding in the context of Turkish state administration in his political treatise and provided reflections on this topic in the Kutadgu Bilig, which is considered to be the first treatise ever written after the adoption of Islam[1].

As provided under dictionary, politics is defined as special opinions and understandings related to regulating and conducting the administration of the state; thereafter the concept is used to apply to terms such as government affairs, policy, and diplomacy. The term originated from the Arabic language, with an etymological meaning of currying or managing a horse and observing an object carefully.

As stated in dictionary there are three different meanings of the word politics. The first meaning is the totality of all activities that provide solutions to the problems of the society using the power that of the state or government. In this meaning, politics is considered to be the activity of ruling. The second meaning of politics provided by the same dictionary is achieving an objective by conducting the management in a different way than is spoken. Here politics is described in colloquial speech as "dirty tricks" or "swindling". One another meaning provided in the dictionary for politics is the art of arranging and conducting public affairs. Such a definition anticipates the term politics as a branch of a science or art.

It is unlikely that the political scientists will ever reach consensus on the exact definition of the concept of politics. Duverger described the concept of politics as a social relation characterized by the inequality of its basic constituents. On the other hand, all acts of the state are politics; however, not all politics can be considered to be acts of the state[2].

Carrying the meaning of managing a horse in its original Arabic language, the word politics now corresponds to all the acts of state affairs. Sometimes politics is exclusively confined to the state. In fact, the starting point of politics should be power. This is because the concept of politics is said to have existed before the state and to be beyond the context of state¹.

The concept of politics is derived from the Greek word "polis", together with its derivatives policy, polity, and police. The scope, style, and qualities of the term politics have transformed into the term "policy", meaning a legal and necessary kind of human activity.

The term politics is not sufficient to describe the process of making and implementing binding decisions for the sake of society exclusively through political affairs, making use of the state and its machinery, or the activities of a political regime or the exercise of hegemony. This is because policy is not only legislation, adaptation, and implementation. In addition to these, the reactions and acts of the citizens vis-a-vis social events and concerns in all domains of their social lives are included in the concept of politics[3].

Contrary to all these definitions, it is also argued that politics is exclusively attributed to public administration. In this regard, mention is made of the Islamic societies, where the concept also includes punishment of criminals². In this sense, politics is said to have legal attributes in addition to its implications for regulating social life.

In addition to administering and regulating public affairs, the treatise also encompasses those works that cast light on these matters. Also regarded as works of art related to public administration, the treatises are generally interpreted in favor of the emperors who hold the power and rule the country.

¹ Kigali, A. T., 2002. Siyaset Bilimi, imge Kitabevi, Ankara.

²Dursun, D., 2008. Siyaset Bilimi, Beta Yayinlari, istanbul.

Contrary to Western societies, treatises are more common in Eastern and in particular Islamic societies. Islamic thinkers generally used these treatises to criticize the political power. A very common type of scientific writing in the form of essays on politics, treatises became popular after the ninth century and often included the opinions of the philosophers on politics and state administration.

In Islamic countries, the works based on Islamic literature that provide information to the emperors and statesmen on the equitable governance of state administration are classified as treatises.

The treatises set forth the fundamentals of political rule, the optimum ruling method corresponding to the zeitgeist, and the means to achieve the objectives established on behalf of the statesmen. The authors of these works were among those who were close to the public and therefore provided advice on their living conditions and counseled the public authorities to act in accordance with ethical rules by refraining from misconduct. The treatises that insisted upon the undesirable political consequences of a political administration that fell short in observing ethical rules are classified either as political or ethical essays.

Among the early intellectuals who wrote treatises regarding administrators and public servants are Plato, Aristotle, Polybius, Cicero, Epictetus, Salisbury John, Thomas Aquinas, Hobbes, Locke, Montesquieu, Rousseau, Abdulhamit el-Katibi, El-Maverdi, Al Ghazali, Ibn Khaldun, Yusuf Has Hajib, Nizamulmulk, Kutbuddin Timur Gurban, Ahmedi, Gelibolulu Mustafa Ali, Katip Celebi, Veysi Efendi, Naima, Muneccimbashi, Pirizade, Machiavelli, and J. J. Rousseau. Their equivalents in the Islamic world include Ibn-i Khaldun, author of El-Maverdi Ahkamu's Siyase, and Katip Celebi, Naima, Muneccimbashi, Pirizade, Hayrullah Efendi, and Abdullatif Suphi Pasha. One of the remarkable examples of these works is Abdulhamit el-

Katib's Ahdu Mervan. The author of this work is considered to be the Machiavelli of the East. It is also interesting to note that this work appeared in 746 C.E., eight centuries before Machiavelli's work, *The Prince*. One of the distinctive features of the work is that the concept of politics is considered as having to do with self-control of a human being, in addition to public administration. The treatises produced in the Ottoman Era were generally in response to the deterioration of military, economic, and political affairs. In that sense, their reformist attributes are remarkable, because their authors' objectives were to find out "what was wrong" and provide the solution. Although in general they were counseling works providing proposals, the treatises that appeared in the Ottoman Era are considered as kinds of annexes.

The treatises were written for specific purposes and can be attributed to the conditions prevailing to their respective periods. Their purpose was to have the emperors rule in peace and safety, equitably, and to determine the optimum administration methods in accordance with the prevailing conditions, and to expose the disruptions in the country and provide solutions.

There have been numerous treatise works in Turkish history. The most popular treatises include Orhon Monuments of Gokturks, Yusuf Has Hajib's *Kutadgu Bilig*, Nizamu'l Mulk's *Siyasetname* and Al Farabi's *El-Medinetu'l Fazila*.

The treatises have played a significant role in the development of Turkish state traditions. Numerous treaties have appeared in specific periods of Turkish political life. In the Seljuk and Beylic eras, *Siyerul Mulk*, *Kenz el-Kubera* and *Mehekk el-Ulema*, and in the Ottoman Era *Kogi Bey Risalesi*, *Lutfi Pasha Asafnamesi*, *Nushatu's Selatin*, *Dusturu'l Amel li-islahlil-Alel* and *Ussulu'l-Hikem fi-Nizami'l-Umemare* among the most prominent treatises.

Before the Seljuk and Ottoman eras, i.e., right after the Turks adopted Islam, *Kutadgu Bilig* by Yusuf

Has Hajib was the first Turkish-Islamic treatise that provided information and proposals on the social regime and state administration.

There are numerous definitions in the literature of the concept of administration. This is mainly because the concept has been formalized by the inclusion of numerous different disciplines.

In its basic meaning, administration is defined as the totality of the activities to ensure cooperation and coordination between the people in order to effectively and efficiently perform the objectives anticipated. It is, however, necessary to subdivide these activities into sequential operations in order for the cooperating people to implement the objectives anticipated in an effective manner[5].

In its broadest meaning, however, administration includes the activity or process of conducting and managing others and is defined as the acts performed to realize specific objectives. Based on such a definition, the concept of administration encompasses three concepts, i.e., conduct and management, the administration system, and organization. The three concepts that are indispensable for any community to survive on the basis of political power are a legal basis for the power, the presence of common objectives, and a structure to realize such objectives.

Administration as defined under dictionary is the formal hierarchy established for an organization in order to achieve its objectives.

Administration also includes the relations established between the people, in which modes of conduct are an indispensable feature of social life. It is extremely difficult to predict the behavior of people and therefore, the administration should handle the problem of relationships with a universal approach. This is mainly because the concept of administration consists of regular activities. It also entails the concept of support, management, and cooperation between the people in every aspect of social life that consists of

more than one individual. Therefore the concept of administration encompasses not only the management function, but also support and cooperation. In this regard administration is inherently universal, since it is related to both the public and private domains.

Kutadgu Bilig is in general a conversation that takes place between four persons. They are Kun Tugdi, Ay Toldi, Ogdulmish, and Odgurmush. They represent the emperor, vizier, son of the vizier and a person who has abandoned the earth (dervish, devotee), respectively. Yusuf Has Hajib based his ideas on four fundamental concepts. These are justice, state, reason, and opinion. Eryilmaz says he named Kun Tugdi after justice, symbolizing the emperor. He named Ay Toldi after the state, symbolizing the vizier. He named Ogdulmish after reason and finally Odgurmush after opinion, symbolizing the relatives of the vizier.

The foundation of administration in Kutadgu Bilig was based on knowledge and reason. Built on knowledge, the book praises and sublimates knowledge and knowledgeable persons. In one of his speeches, the emperor tells Ogdulmish: "You call someone a man if he is knowledgeable and intelligent; others are all like animals"[5]. The most important methods Hajib used to describe the significance of knowledge are the recommendations cited in the book. An example that emphasises knowledge as the characteristic feature that distinguishes human beings from other creatures, Yusuf Has Hajib says: "You get knowledge and be a man and be dignified, or else adopt the name of an animal and isolate yourselves from the people"

Just as in Plato's *Philosopher Kings*, Kutadgu Bilig emphasises the significance of the knowledgeable statesman by relating administration directly to knowledge. It is said that the society will be in peace and orderly in welfare, so long as it is led by knowledgeable rulers who use their knowledge in ruling the state. Thanks to the knowledge and

knowledgeable statesmen, the social order will be ensured and people's happiness will be increased.

Right from the very beginning of the work, the significance of knowledge and reason is frequently emphasized. Yusuf Has Hajib regarded ignorance as an illness. Kutadgu Bilig therefore bases the essence of administration on knowledge. In this regard, Kutadgu Bilig emphasises reason and knowledge in administration: "The Bey handles the country and laws with knowledge and conducts all affairs with reason".

To analyze the issues of life, the starting point should be the man. All assessments should be made accordingly. The focal point of social life in the Turkish-Islamic culture has always been "the man". There are numerous fundamental elements in social life where the people share social life and a hierarchy whose rules are defined within the framework of a specific regime.

Combining the elements specific to Turkish and Islamic culture in Kutadgu Bilig, Yusuf Has Hajib established traditional ethical and legal aspects of Turkish society, which was undergoing a new era of evolution under the influence of Islam. He transformed the lifestyle as a cultural treasure for the future generation by preventing the social ethic of the environment in which he once lived, the fundamentals 576 of state administration, and the notion of legislation and military fundamentals from being left out and forgotten.

The state as described in Kutadgu Bilig is a democratic, secular, and constitutional social state. Yusuf Has Hajib aimed to have the people happy in both worlds, so he described the features of the ideal state and provided recommendations on structuring Turkish-Islamic societies.

In Kutadgu Bilig, the understanding of the state is based on the notion of "kut". In an etymological sense, the term kut is used in the

meanings of "political hegemonic power", "state administration knowledge", and "hegemony". In ethical, legal, political, and administrative domains, the term "kut" is extremely important. In both pre-Islamic and post-Islamic Turkish states, the emperors had made abundant use of "kut" and used it as a means of legalizing their hegemony.

Orhon Script included numerous citations on the use of the term "kut". Bilge Kagan said; "I fought with big armies twenty two times in order to defend my people. I succeeded, since I had by Kut...³". It is clear that the kut is based on the hegemony and authority of the state, which was granted to the emperor by God.

Analyzing the order of human life, Kutadgu Bilig investigates the subject of the state in detail. That is why Yusuf Has Hajib submitted his work to the head of the state. It can be concluded that Kutadgu Bilig is about the established principles of the structure of the state as it emerged in Turkish-Islamic civilization. Demonstrating the notion of a state established for the people and by the people to be at the people's disposal, Kutadgu Bilig emphasizes the mission of the holders of the powers, the statesmen and officers who serve the people. The statesmen devote themselves to the cause of peace, welfare, and happiness of the society. The people should obey the rules of the regime established by the state in response to the tasks assumed by the state, which are called liabilities by Yusuf Has Hajib. The people obey the established regime and the state, and therefore statesmen should not ignore their tasks. Yusuf Has Hajib considers observing due diligence in conducting state affairs in a timely manner as crucial for the life of the state. He points out that negligence in state affairs shortens the life of the state.

Kutadgu Bilig provides solutions to preserve the integrity of the country and robustness of the administration. Accordingly: "The foundation,

robustness, fundamentals, essence, origin, and survival of a country depend on two things". "First is the legislation providing the people's rights and other is silver given to the servants". This principle is in fact essential for effective state administration and for the longevity of state and welfare of the country.

According to Yusuf Has Hajib, the state is an organization for serving the people. The rulers have to make use of the sources and power of the state not for themselves but for the cause of the people and public service. The administrators shouldn't misinterpret the notion of the state's power. According to Kutadgu Bilig, the state is fickle; it is both constructive and destructive. It is unstable and slips away if not held tightly. The state is transient, as is the earth. It is useless to celebrate when the state is established or mourn when it is destroyed. Yusuf Has Hajib's interprets this: "Don't cry if the earth and state are gone. You aren't able to do anything." Once the state is given a mission of being at the people's disposal, Kutadgu Bilig discusses how the service is to be done. The rulers should mobilize all the resources on behalf of the nation. Otherwise, the state is deprived of its mission as a tool for service and turns out to be a source of fortune for self-interests. To prevent this, Kutadgu Bilig recommends assigning a competent person to conduct the state affairs. "Assign the competent to do the service,; otherwise, those who are incapable of performing anything will be demoralized". "Respect kind persons, praise them; don't be indulgent to bad persons, keep them away". Officers must be assigned with due regard for their personality and respect. Ogdulmish describes the qualifications of those who will undertake the state administration: "Reasonable, intelligent, knowledgeable, and competent persons, for sure".

CONCLUSION

The Turkic languages are spoken over a large geographical area in Europe and Asia. It is spoken in the Azeri, the Turkmen, the Tartar, the Uzbek, the

Baskurti, the Nogay, the Kyrgyz, the Kazakh, the Yakuti, the Cuvas and other dialects. Turkish belongs to the Altaic branch of the Ural-Altaic family of languages, and thus is closely related to Mongolian, Manchu-Tungus, Korean, and perhaps Japanese. Some scholars have maintained that these resemblances are not fundamental, but rather the result of borrowings, however comparative Altaistic studies in recent years demonstrate that the languages we have listed all go back to a common Ur-Altaic.

The efforts of the past decade constitute a renewal-rather than initiation-of activity because history, politics and literature have always been inseparable in Central Asia. This has been true regardless of the era or form of government. The tradition is continuing as ever, with "fiction" and "novel" genres now being used not only to bear a contemporary message, but to relay the lessons of real historical events and written monuments of Central Asian history to the indigenous populace. To recognize these messages-both contemporary and historical-of these new works of "fiction," serving as platforms for true history texts for the Central Asians, it is imperative that the Western reader be equipped with the historical knowledge being referenced by the Central Asian writer and recognized by his readers.

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