

DOI 10.36074/logos-08.07.2022.076

PEDAGOGICAL VIEWS OF YUSIF BALASAGUNLU ON PUBLIC ADMINISTRATION

Jabrayilova Zoya Huseyn

PhD student

Baku Slavic University

AZERBAIJAN

Having carefully read the work of the first great representative of the Turkic-Islamic literature Yusif Balasagunlu "Gutadgu bilig", it can be concluded that the author of this majestic monument was a man who knew the general Turkic-Islamic culture and history well. Writing a poem in Turkish, the absence of Arabic, Iranian, Indian, Chinese and Western Greek elements, the use of proverbs and parables in three forms – the words "poet", "wise lord", "proverbs", the complex use of traditions, the existence of provisions based on the Holy Quran and Islam, does not show Yousif Balasagunlu as a poet who pays homage only a divine tribute.

At the same time, it is clear that he lived and worked as a man who had a deep knowledge of the Turkic dynasties, who managed to skillfully reconcile these dynasties with the established Arab laws and thereby played an invaluable role in perpetuating the history of Turkish statehood. In this article, we will try to explain that this monument is a valuable resource in the system of public administration, taking as a basis the probable name of "Management Science" of "Gutadgu bilig".

It is known that both in the East and in the West moral and ethical works existed much earlier and were widely spread. This genre has long been familiar to the ancient Egyptians, Indians, Arabs, Persians. Thus, the works "Great reminder book", "Collection of information", "Gabusname", "Politname", "Pandname" have long been presented to the ruling dynasties. Yusif Balasagunlu's "Gutadgu bilig" was the first didactic poem written in Turkish, although it was close to these works in content. The title of the work "Gutadugu bilig" has been interpreted by the researchers of Turkic poetry as follows: "science leading to happiness", "science bringing happiness", "science of happiness", "science of being happy", etc. However, taking into account the other meanings of the words that make up the name of the work, it was sometimes supposed to be called "The Science of governance", "The management happily", "The science of reigning rulers". Yusuf Balasaguni's work "Gutadgu bilig" is an epic translation written in masnavi, consisting of 6645 beits. The work is written in Aruz. At the beginning of the work there are two prefaces written in the form of prose and edification. After the preface, consisting of 77 beits, follow the traditional chapters for Muslim literature about Allah, the Prophet Muhammad, the first 4 khaliphs, praise the ruler, the seven wanderers and the twelve constellations. Starting from the sixth chapter, thick sections, including the eleventh chapter, are the author's reflections on science, language, his apologies, his reminders of how to do good, his thoughts on the benefits of knowledge and cognition, his advice about the title of the book, its contents and his own old age.

So, the storyline of the poem "Gutadgu bilig", that is, conversations between symbolic images, begins with the twelfth chapter. At the end of the work there is an addition that includes 124 pages. This supplement itself is divided into three chapters.

The work of Yusif Balasagunlu "Gutadgu bilig" is constructed in the form of a dispute. In this work, Yusif Khas Hajib basically makes four people talk to each other.

One of them is Gundoghdu Elik. He represents justice, the law. His minister is Aydoldu, and he represents the state, luck and happiness. Aydoldu's son Oydulmush personifies reason, and his brother Odgurmush personifies fate and wisdom. If we pay attention to the concepts represented by these symbolic images, i.e. if we look at justice, law, happiness, reason, economy, then we will see that these concepts are actually principles of public administration. So, Yusif Khas Hajib actually created the formula of management of that time through images. Thus, a citizen of a state in which justice, reason and economy rule, based on the principle of the rule of law, lives happily. This is an indisputable fact. The dialogues of the heroes of the work in the form of a dispute, that is, on the basis of a dispute between two people, give us very important information about the structure of the state in the Karakhanid period. In all these conversations and correspondence, the meaning of life, human happiness, peace, spiritual qualities necessary for every person, an ideal society, a state structure are analyzed, which is the main content of the work. "At the same time, the content of the work gives readers an opportunity to get acquainted with the history of the formation of the Turkic people [1, p.64]. For example: Gundoghdu says to the Aydoldu:

"817. Whether it's my son, near or far, / Be it a traveler or a guest.

818. Everyone is united before the law, / No one sees me differently when judging.

821. Justice is the basis of nobility,/ The path of justice is the foundation of nobility" [2, p. 79].

These ideas are still relevant today, despite the fact that ten centuries have passed. Thus, today no racial, religious, national and social discrimination is allowed against citizens living in the Republic of Azerbaijan, on the contrary, the President of the Republic of Azerbaijan, Mr. Ilham Aliyev, who declared "2016 the Year of Multiculturalism", paid special attention to the national minorities living in this country, their culture, declared to the whole world, how respectfully its traditions, languages and religions are treated. It is known that for the development of any state and society, an important issue is the adoption of fair laws and their unconditional application to everyone and universal submission to the law. As stated in verses 817 and 818, the principle of the rule of law should be expected in every State regardless of time, everyone should be united before the law. Today, these principles are expected in the Republic of Azerbaijan. Thus, government officials who receive citizens in the capital Baku and in the regions and listen to their requests and complaints take concrete steps towards protecting their rights.

"The basis of nobility is justice,/ The path of justice is the foundation of nobility" - Yusif Balasagunlu Gundoghdu gave a kind of "seal of public administration" not only to the Karakhanli ruler, but also to future generations and future heads of state. After all, along with all other virtues, only a leader who fairly governs the state can lead his people to a bright future. Protection of the state and statehood, improvement of the material well-being of citizens, fair governance of the state is a sacred and unchangeable path of service for leaders of all eras.

Periods are the following principle of management science – "mind". Yusif Balasagunlu conveys to us his thoughts about the reasonable management of the state in the language of images and shows that in order for people to live happily, it is necessary to have a fair management of an educated, learned, knowledgeable and cultured ruler. One of the ways of human life and the most important is to understand the wise management and treatment of subjects, citizens. According to Yusif Balasagunlu, the main concern and opinion of the ruler should be the desire to win the people's love. He can earn this love by his service for the benefit of his state and the improvement of people's lives. Yusif Khas Hajib is sure that a greedy, cruel and

merciless ruler cannot develop society and the state, on the contrary, such a ruler, such a leader can bring a series of troubles to the people. Yusif Balasagunlu expresses his thoughts on this matter: The answer of Oydulmus to Elik:

“1963. For the people , the groom must be distinguished,
His words must be true, and his character must be calm” [2, p. 152].

“2017. And the gentleman who created the right law,
He puts his hand in order and brightens up his day”.

2031. A cruel man cannot rule for so long” [2, p.155].

Yusif Balasagunlu confidently declares that any statesman should be honest, loyal, kind, wise, just, brave, noble and selfless: “2043. The groom must be brave” [2, p.159]. The advice of Yusif Balasagunlu, referring mainly to the head of state, i.e. the ruler, can be applied to all civil servants serving the people in our time, because every government official, civil servant should not be negligent in order to protect his people and country from the enemy, but should be far-sighted, attentive, vigilant and cautious.

“3144. The more good and intelligent people in the country,
the work will be done, the groom will be comfortable” [2, p. 221].

Yusif Balasagunlu answers the following questions:

“2218. The vizier is able to count, learned and wise,
He must be knowledgeable and know different scriptures” [2, p. 167].

“2348. A military commander should be very vigilant,
If he is careless, he will be harmed by the enemy” [2, p. 174].

“2744. The treasurer must be a clean, reliable, good person” [2, p. 197].

“2799. In order not to waste treasures and wealth
The treasurer must be careful and cautious” [2, p. 200].

If we look at the concepts of saving and destiny presented by the fourth symbolic character of the work, that is, the brother of Aydoldu Odgurmush, we will see that it does not lag behind other principles. Thus, through this image, Yusif Khas Hajib actually showed the way of moral improvement of society. So, the advice of Odgurmush shows that in order to create a healthy society in any state, under the rule of a just leader, people must adopt moral norms and thereby improve their spiritual health. In short, the existence of any State is based on the principles mentioned above. The work of Yusif Balasagunlu “Gutadgu bilig” is not only instructive, but also a philosophical work. Because “with this work, Yusif analyzed the meaning of a person’s life and formed a philosophy – a system of philosophy of life that defines his duty in society and at the same time in the state” [3, p.25].

In conclusion of the opinions discussed, the opinions of Professor R. Asker, translator and researcher of the work “Gutadgu bilig” are very valuable. He writes: “Yusif Balasagunlu thought that a state born from the unity of wisdom and knowledge, decorated with the right law and justice, would be eternal, and society and the individual would be happy. In modern terms, he gave a model of the rule of law, emphasized the rule of law, portrayed his utopian ideal in the image of a just gentleman and a wise minister, revealed his philosophical views, developed a completely new doctrine of moral and political values from the point of view of state building and governance, and, giving him a meaningful constitution, he sent extremely important messages to both his contemporaries and future generations” [4, p.114].

References:

- [1] Seyidov F.Ə. Türk xalqlarının tərbiyə və məktəb tarixinə dair. Bakı, “ADDU nəşriyyatı”, 1997, 188 səh.
- [2] Balasaqunlu Y. Qutadğu bilig . Bakı , “ Avrasiya press”, 2006, 439 səh.
- [3] Arat R.R. Qutadğu bilig. “Ankara”, 1979. 410 səh.
- [4] Əskər R . Qutadğu bilig. Bakı, “Elm”, 2003. 320 səh.