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Nation, Values and State Traditions in the Masterpiece of World Literature of a Thousand Years

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ABSTRACT

This article discusses the new structure in our society, its formation, and its expression in the work of Yusuf Khos Hajib, "Qutadgu Bilig" ("Knowledge that Leads to Happiness"), a masterpiece of the thousand-year-old world literature.

The views expressed in this work teach the values of national statehood that emerged for the first time in the Turkish Islamic region. In it, it is clear that secular statehood has come to the fore.

Keywords:

state, society, happiness, minister, figure, consultant, satisfaction, patience, gratitude.

The formation of a new statehood in New Uzbekistan has entered the advanced stage. In particular, new structures have appeared in the management of society. According to him, the state is not a tool of one class to rule over other classes, but a source that expresses the will of the people and creates a happy society.

We need to be thoroughly acquainted with the enlightenment of statehood. This acquaintance began with a scientific study of the roots of our statehood. Our first president, I.A. Karimov, in his speech at the opening ceremony of the Academy of State and Society Construction (October 3, 1995) said: "By coordinating and deepening scientific research on the foundation of state and society construction, giving them a comprehensive assessment from the point of view of highly qualified specialists, it is necessary to find ways to further develop them".¹

If the historical roots of any state are scientifically researched, it will become a strong

state. In our scientific research, we set ourselves the goal of introducing the enlightenment described by Yusuf Khos Hajib, a wise man of the 11th century, in his work "Qutadgu bilig" ("Knowledge that leads to happiness"). The views expressed in this work teach the values of national statehood that emerged for the first time in the Turkish Islamic region. In it, it is clear that secular statehood has come to the fore.

The ideas expressed by the writer can be used even today. For example, the rules of public service in it have not lost their importance even today.

Today we are on our way to progress. One factor for this is the effective use of past experiences. One foundation of our progress is derived from our prestigious past, and through this we gain power.

in the Preamble of the Constitution of the Republic of Uzbekistan, "relying on the historical experience of the development of Uzbek statehood" and "establishing a humane

¹ I.A. Karimov. "Highly qualified specialists are a factor of development." Tashkent, "Uzbekistan", 1995, p. 6.

democratic legal state"² are stated. Because the basics of establishing a legal state and a virtuous society are described in the sources of the past.

S. Erkinov writes: "XI-XII centuries constitute a special period in the socio-cultural life of Central Asia. Science in this period. the rise of literature and art created signs of renaissance. In fact, "the forces that marked an extraordinary turning point in the general history of the feudal world and created the period we call the Renaissance" (Conrad) appeared many times in the same centuries. They left a deep mark on the ancient history of Central Asia with their practical activities, history, philosophy, logic, as well as discoveries in the field of exact sciences.³ It is noteworthy that Yusuf Khos Hajib was one of these creative and discovering forces.

Yusuf Khos Hajib's world-renowned work "Kutadgu Bilig", one of such sources, describes state and society issues, communication with the people, description of secular and religious attitude to leadership, interpretation of marriage traditions and religious values, harmony between ideological ideals and religious beliefs. There are opinions about manners.

The other famous names of the work "Adab ul-Muluk" ("Etiquette of Rulers") and "Ayin-ul-Mamlakat" ("Rules of State Administration") reflected the same aspect.

The content of the work reflects such an artistic universe in the imagination of the poet, whose main characters are composed of 4 characters. The first is Justice - he is the chief ruler, his name is Kuntugdi, he shines equally on everyone like the sun. The second one is Davlat - Qut in Turkish, he is the prime minister, his name is Ayto'ldi. Kut or State is an internal meaningful concept, which includes the meanings of Wealth, Blessing, Luck, Happiness, Power, the support of the ruler, strength to his back, light to his eyes, prosperity to his property, chief adviser and overseer. But the life of Aytoldi is fleeting, the things like State, Happiness, and Luck are not stable, like the Moon in the sky, sometimes it shines full and

shines, sometimes it becomes thinner and loses its strength like the Crescent, and sometimes it can disappear. Aytoldi falls ill and dies during the play. But his successor, his son Ogdulmish, will be his deputy, a close adviser of the ruler. Ogdulmish is a symbol of Intelligence and Knowledge. If Wealth, Luck and Happiness are transitory and not permanent in one's hand, Intelligence and Knowledge can replace them. In fact, the main character of the work is Ogdulmish, that is, Intelligence and Knowledge. That is why the original title of the book is "Kutadgu bilig" ("Knowledge that brings happiness"). Happiness, blessings, luck, and knowledge are related to the source of power.

The fourth symbol in the work is Satisfaction. If there is no satisfaction in a person, in society, all of his qualities are one thing, and the consequences are miserable. The name of Kanoat is Ozgurmish, which is a relative of Oytoldi, that is, Happiness and State, and Ogdulmish, that is, Intelligence and knowledge.

These were the main symbols of Islamic spirituality. That is the special importance of "Kutadgu Bilig". The poet considers it the most important duty to serve Intelligence and Knowledge for the well-being of the country and people. Reason is required to be the protector and counselor of Justice.

The work was not only literature, but the leading spirit in the entire spirituality of this period was to rely on reason, to appeal to knowledge, to establish social justice, and to establish morals with the power of reason and intellect. This literature was primarily intended for the ruling class, nobles, and nobles, and aimed to show them the right path.

According to our writer, a brave and wise leader invites someone as intelligent and wise as himself to work:

419 Basutchi kerak erka yarichilar
Uqushlug' biliglik bo'gu elchilar

(A brave man needs helpers, May he be an intelligent,

knowledgeable and wise leader)

"Kutadgu bilig" informs about the concept of management system based on Turkic

² Constitution of the Republic of Uzbekistan. Tashkent, "Uzbekistan", 1993, page 8.

³ S. Erkinov. History of Uzbek literature, volume 1. Tashkent, 1977, page 82.

and universal human experiences as early as the 11th century. The pursuit of such a community spirit in public administration was the basis of the first Renaissance on the world map.

Here is a snapshot of Kuntugdi's performance as king:

428 Elig ko'z qulaq tutti elda qamug'
Achildi angar barcha beklig qalug'

429 Yarag'sizni bo'g'di eligda urub
Esizig yaratti elindin surub
(Elig, that is, the king took care of
the entire state of the people

Because of this, closed doors were
opened.

He himself punished the
miscreants

(He drove out the wicked).⁴

These are the sources of Justice and Goodness in Yusuf's statehood. It respects intelligence, strict discipline and orderliness.

Yusuf's main idea is to establish a just and good society. How well it fits our vision.⁵

Yusuf Khos Hajib says in Ogdulmish about what kind of person is worthy of ministership: "A minister who lends a helping hand to the king (beg) is a minister." If the minister is good, the king sleeps peacefully. First of all, the minister regulates the affairs of the state. For this, we need a minister who is intelligent, understanding, whose heart beats in every work, sharp minded, knowledgeable, bright-faced, enterprising, straight-talking, excellent character, caring, who has won the trust of the believing people, who is kind to the poor, alert and thoughtful.

Let him be loyal to the king, a true representative of the king, and an entrepreneur. He should be blind to wealth. Because a hungry person can't get enough of the world. Even if the minister is healthy, his work is fast. Account wise, be aware of various records.

Ministry consists of calculation. Accounting is one of the right ways to start a happy life.

If such a person becomes a minister, both the king and the people will be happy. The treasure will increase, the years will be blessed. The minister becomes eternal. Because the service of the minister is to give the state and nation the happiness of this world. He has attained the happiness of this world, and he will certainly achieve the happiness of the world."⁶

Yusuf Khos Hajib also mentions how the Military Commander, the Shah's Adviser on State Affairs (Hajib), Bodyguards (remaining heads), State Ambassadors, Secretaries, Treasurer, Khan Solar (chief cook) and other positions and duties should be. He gives an opinion on the principle of order, from their relations with courtiers, citizens, wise intellectuals and poets, to farmers, merchants, herdsmen, artisans, doctors, and the poor. He even gives valuable opinions about what kind of woman a civil servant should marry, how he should raise his children, and how he should treat his subordinates.

It is certainly not without benefit that we get what we need from them.

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⁴ Yusuf Khos Hajib, "Kutadgu Bilig" Tashkent, 2015. (Translated by F. Ravshanov) p. 363.

⁵ A. Yakubov. The concept of statehood in "Kutadgu Bilig". Tashkent. "A. Qadiri", 1997, p. 63.

⁶ Yusuf Khos Hajib, "Kutadgu Bilig". Tashkent, "Fan", 1971. (Translated by Q. Karimov). p. 373.