

**YUSUF KHOS HAJIB'S OPINIONS ON RELATIONSHIP WITH THE PEOPLE AND
SOCIAL RESPONSIBILITY IN PUBLIC ADMINISTRATION**

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Abstract: This article is devoted to the analysis of Yusuf Khos Hajib's views on relations with the people and social responsibility in public administration. In the article, the author examines Yusuf Khos Hajib's approach to social justice, service to the people, and responsible management in *Qutadgu Bilig*. In his work, Khos Hajib defines the principles of ethical, fair and harmonious management of the people. He emphasizes the importance of effective organization of relations between the ruler and the people, ensuring justice and maintaining peace between people. Through the work, Khos Hajib shows what values are necessary for assuming social responsibility, understanding the responsibility of leaders to the people, and effective management.

Key words: State, society, social responsibility and social system, management, legal and political consciousness, law, justice.

In the development of the world scientific-philosophical heritage, research is being carried out within the framework of the moral, scientific, educational and philosophical views of thinkers, who are considered an irreplaceable treasure of spiritual heritage, in particular, their teachings on man and his social nature. Indeed, the study of universal spiritual heritage is a very important scientific and spiritual concept. This concept is the basis of fundamental research on important spiritual heritage in the direction of the history of philosophy conducted in the field of world science. In modern times, the problem of effective use of the scientific, religious, philosophical and historical heritage left by our ancestors in the spiritual and educational direction, which is improving theoretically, is becoming our main task.

Thus, Yusuf Khos Hajib, the great prose creator of Turkish literature, is one of them. (1020–1077). Yusuf Khos Hajib is known as the owner of philosophical and political ideas. We definitely know Yusuf Khos Hajib through the work "*Kutadgu Bilig*" and study his work [1;71-72]. Because information about Yusuf Khos Hajib is given only in this work. It is known from the content of the work that Yusuf Khas Hajib was born in Balosogun, where Yusuf thoroughly studied the Arabic and Persian languages and their literature. He perfectly mastered philosophy, logic, mathematics and other knowledge, he was interested in state affairs and administrative rules. Yusuf Khos Hajib spent most of his life traveling to cities such as Bukhara, Marv, Nishapur, Isfahan, Sham, Baghdad, Herat and "*Kutadgu Bilig*" writes his work.

He started writing the work in Balasogun in 1069 and finished it in Koshgar in 1070. He presented the work to Tavgoch Bugrokhan, one of the Karakhanid rulers. This work was approved by the ruler, and Yusuf was given the rank of "Khos Hajib" (doorkeeper). Since then, the writer is called Yusuf Khos Hajib. His work "*Kutadgu bilig*" ("Knowledge that leads to happiness") is not only one of the first examples of Turkish written literature, but also a work that evokes deep philosophical views on social and political responsibility, justice in management, moral values, humanitarianism and relations with the people. is considered

At the heart of his work are state management and his ideas on social responsibility. According to Yusuf Khos Hajib, the social responsibility of the head of state is very important. This responsibility is manifested in ensuring the well-being of the people, establishing justice and

maintaining social stability. In his opinion, the ruler should ensure the development of his country by assuming correct, fair and moral responsibility towards his people.

In the views of Yusuf Khos Hajib, the welfare of the people is considered as the most important goal of management. The ruler should take into account the needs of the people and strive to improve their social and economic condition. In "Kutadgu Bilig", Yusuf Khos Hajib emphasizes the need for the head of state to ensure social welfare through his relations with the people, fair tax policy and proper distribution of resources.

"Whoever is humiliated, I will give courage, justice will be found in my presence. He will be happy as if he drank sugar, he will be filled with joy, his worries will disappear" [2;32] – writes Y.H. Hajib. This line expresses a belief in high morals and justice, as well as happiness in life. In other words, "Whoever is humiliated, I will be brave" – in this sentence, the speaker means that he is ready to lend a helping hand to anyone who is oppressed or unjust. The word "Himmat" means help, support, mercy. "Find justice in my presence." - The writer expresses his just views, readiness to defend truth and honesty. It also shows that he is fair, honest and on the right path. "He will be as happy as if he drank sugar," - this sentence describes the feelings of joy and happiness of a person who receives justice or help. The expression "like drinking sugar" means that a person feels happy and relieved, forgets his pains and is satisfied with life. "Filled with joy, dispelled anxiety" - A person is happy with righteous help or correct decisions, and his previous worries and sorrows disappear. The dispersal of worries and the filling of joy mean positive changes in life. In general, this line expresses the importance of justice, help and happiness, a person's desire for goodness, honesty and willingness to help others.

Establishing a just government is central to Khos Hajib's management theory. According to him, the ruler should be just, because only a just government can ensure the stability of the state. In "Kutadgu Bilig", Khos Hajib emphasizes the moral responsibility of the ruler, in particular, the need to listen to the pain of the people and help them. The ruler should not only be powerful, but also take care of his people and protect their interests.

According to Khos Hajib, social responsibility is one of the most important duties of a ruler. Government should serve the people, respond to their needs and protect them. The ruler's relationship with the people should be built on the basis of mutual respect and trust. This, in turn, helps maintain social stability and peace in society. Yusuf Khos Hajib calls on every leader who interacts with the people to lead based on high moral principles only. In the chapter of the work entitled "If you are great, keep yourself humble", as a proof of the above points, the author writes:

Hold it under your hand, Eat, drink, idolize it. Don't overdo it, you will be punished for them. They are small, you are the big one. If you are great, be humble now, son, humility befits the great. [3;135]

Yusuf Khos Hajib attributes social responsibility only to the personal moral qualities of the leader. He emphasizes that a leader should have such qualities as justice, honesty, kindness, and courtesy. Such qualities help the leader to be successful in serving the people. In "Kutadgu Bilig", the need to build mutual relations between the leader and the people on a moral basis is emphasized. The leader must make the people fully aware of his role and responsibility and make the best decisions for them. Yusuf Khos Hajib says, "In order to rule the country and eliminate tyranny, the leader must have good deeds, behavior and innumerable good qualities." Of course, the leader should

express his positive or negative assessment of the behavior of his people and social events. Goodness is the most important virtue and represents the original and eternal essence of human activity. As it gives a person a strong spiritual pleasure, it leads him to the true happiness that transforms him into a person. That is why good manners and virtues appear in the moral and practical activities of a person, embodying qualities such as humility, honesty, integrity, justice, truthfulness[4; 359-364].

In this work, Yusuf Khos Hajib emphasizes such an idea about spirituality, morals and behavior, "If the behavior is beautiful, all the people will love it, and the person with the correct behavior will go to the net." . That is, if we talk about good behavior in this verse, first of all, the adornment of a person is not in his appearance or wealth, but in his good manners [5; 110-115]. Etiquette is a person's behavior, good manners, honesty, cleanliness and humanity. It is known that at all times, people with good manners, noble, sweet words, and beautiful virtues have been the eyes of the society and the excellence of people. A person's level is not determined by the abundance of possessions, wealth, or the greatness of his lineage. But knowledge, enlightenment and good behavior should always be side by side. Because if a person has one of these qualities and the other is not embodied, he cannot be a perfect person. A person who is not perfect in every way will have defects, make mistakes, be dependent on others, and may not have an independent world view and thinking. The above good behavior also has bad behavior. Bad behavior is a collection of concepts that include characteristics and behaviors that hinder the development of spirituality, contradict the moral ideals of people, the values they respect, manifest in the form of negative events in relationships between people, and do not correspond to the requirements of humanity. is the index. Usually, bad behavior is manifested in repeated negative actions that have become a habit for a person, that is, habits. By a bad-mannered person, we mean morally impure people who harm others by their behavior and actions. At all times and in all times, people with bad behavior and bad practices have remained in isnot among the people. Such people are separated from the people by themselves. That's why, regardless of any situation, it is a mistake to take the side of bad-mannered and devious people and to go into conflict with good people because of them.

Another important idea of Yusuf Khos Hajib is the need to establish mutual trust between the leader and the people. Only through such reliable connections, the ruler can achieve his goals. It is clearly stated in the work that the leader should respect his people and treat them fairly. People's trust in the ruler, in turn, leads to stability and prosperity in society.

Yusuf Khos Hajib's views on social responsibility do not lose their importance to this day due to their depth and relevance. His views on management require that the leaders of the state maintain a high level of moral and social responsibility in their interactions with the people. Through Khos Hajib's writings, we can learn about high moral values, justice and humanity, about the importance of public administration and social responsibility. He is not only a great representative of Turkish literature, but also one of the important representatives of political science, ethics and philosophy.

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