

**Yunisov Kudratillo**

Teacher of the Department of Philosophy  
of Andizhan State University, Republic of Uzbekistan

## **THE VIEWS OF THE EAST THINKERS ON GOVERNANCE**

### **ABSTRACT**

*The article describes in detail the views of the East thinkers on management and the concepts of justice with the help of information from scientific literature.*

**Key words:** *Central Asia, the East, justice, community, state, seed production period.*

### **INTRODUCTION**

During the development of mankind, social justice has been manifested in a certain way during the various social systems. The rules of social justice were simple and clear in the era of clans, the first community of mankind, and the elders and members of the clan worked equally and shared its fruits equally. As a result of the emergence of the state and the establishment of the ruling classes in society, the rules of social justice gradually changed. The social norms and practical programs developed by the ruling and governing part of the society served more for their own interests and prestige.

### **RESEARCH METHODS**

Over time, the social essence of the state has changed, and functions such as the management and regulation of social relations of the state have emerged. The importance of the state today is related to the realization of human rights and interests and the fulfillment of the functions of ensuring the criteria of legality and social justice. The knowledge, experience and moral qualities of leaders and civil servants exercising state power are important in ensuring the stability of social justice. After all, the intelligence, knowledge and experience of the leader must be wide enough. And to complete the work he started, to show determination in realizing the dreams and hopes of the people who have expressed confidence in him, he should have a strong will and full faith. Eastern thinkers have created strong ideas and teachings about the importance of the leader's responsibility in ensuring social justice.

### **RESULTS AND DISCUSSIONS**

Abu Nasr Farabi, who received the status of the Aristotle of the East, spoke about the qualities of a leader in the section entitled "The Virtues of a Virtuous City Ruler" in his work "The City of Virtuous People", saying that he is "just by nature, loves righteous people, tells the truth to strangers, calls everyone to justice and is necessary states that it is necessary to be determined and courageous in implementing the calculated measures - not to allow cowardice and hesitation" [1, p.160]. Farabi realized that it is not possible for everyone to lead others, to raise them to the level of happiness, and if he does not have the ability to inspire someone to achieve happiness, to do the necessary actions, and if he is unable to

perform these actions, then such a person emphasizes that he cannot be a leader [1, p.189].

According to him, virtuous city leaders are divided into different categories: the first category includes the king who works in the path of truth. He is called the first chairman, that is, the chief, and he has six qualities: wisdom, great reasoning, persuasiveness, the ability to explain, the ability to fight physically, and the physical structure of a warrior, that is, there should not be any defects in his body. A person who has such qualities will be adept at his work, conveying his words, fulfilling orders, and doing business. If such a person is not found, a group with the above qualities can replace the king. That is, one of this group puts forward ideas, the other shows ways to implement these ideas, and another convinces and explains [2, p.113].

About the leader's observance of the rule of social justice, Farabi expresses the opinion that "such leaders treat everyone equally, they even consider the interests of everyone more than their own interests, sacrifice their personal interests for the benefit of the public, and do not spare their energy and wealth for the benefit of the people." But some leaders, who are the opposite of this, "consider leadership to increase wealth. That is why sooner or later they are in the process of accumulating wealth. People who work under such leaders develop various bad habits, lust, intolerance, robbery, enmity, and conflicts. "A generation with different characteristics and inclinations will be born from the people of such cities," he says.

The work "Kutadgu Bilig" by the thinker of the 11th century, Yusuf Khos Khajib, is a didactic work that includes issues such as fair state management, leadership spirituality, selection and education of leading personnel. In this work, the author calls the first leader Kuntug'mish and describes him as a symbol of justice. According to him, justice is the first leader, the rising sun, which shines equally on everyone when it rises. Neither animal, nor plant, nor man, and in society, neither the king nor the king will be left without its light.

Yusuf Khos Khajib depicts the khajib, the justice, that is, the chief ruler, on a three-legged golden throne with sugar in his right hand, poison in his left hand, a sword in his waist, and a very cold appearance. According to him, the three-legged golden throne is knowledge, intelligence, and goodness. The seat of justice should be based on these three things, and these three legs should combine qualities equal to other gold and become the seat of justice. The chief executive sits on this throne and examines every matter that comes before him. The sword in his chest is a symbol of sharp truth[3, p.80].

One of the Eastern thinkers Nizamulmulk, a political scientist who lived in the 11th century, wrote down his valuable ideas and teachings about social justice and leader, his role in state management, moral and ethical qualities, responsibility, rules of state affairs, selection and control of leadership personnel. He describes the fact that the people's happiness depends on the justice of the leader with the following thoughts: "Allah shows his power to one of the people, gives him a state and Iqbal, he finds knowledge and intelligence from the Almighty, and with this knowledge, he knows each of his subordinates as equal to himself, and to each one

according to his rank. He values and assigns positions, separates his servants from among the people, gives each of them a rank and position, provides them with the needs and importance of religion and the world, protects the raiyat, so that the people live happily under his shadow" [4, p. 17].

Nizamulmulk says that in order to ensure the stability of social justice in the society and to prevent injustice and oppression, "the king should receive the oppressed two days a week, feed the oppressors, punish them and listen directly to the words of the raiyats... then the oppressors will think about the consequences and not act out of fear." emphasizes.

"Wake up and awake kings have this habit, they respect elders and people who have seen the world. They selected businessmen and experienced people and gave each of them careers and careers. When necessary, they consult with them about the affairs of the country, the state of the kingdom, and the state of religion, and act according to the correct order.

The thoughts of the thinker about the conditions of the leader of the country for assigning positions to people, keeping abreast of the work of officials are of great importance. According to him, if two actions are given to one person, one work will always be incomplete or incomplete. The reason is that a person does not give up until he has done two things... and when he examines them, many faults are found.

Valuable opinions of the thinker can be given on the issue of keeping abreast of the work of officials and office holders in the country, monitoring their activities and assigning tasks. The king should know who is the ruler in each city, how they treat religious matters, and the ruler should know the situation of the raiyat, big and small, and tell the truth to the king openly or secretly. If he has such qualities and does not accept these words, he should be released and prohibited from doing any other action.

The thinker Yusuf Khos Khajib, a contemporary of Nizamulmulk, in his work "Kutadgu Bilig" pays serious attention to the issue of state power and management, the quality and qualities of the leader, the selection of leading personnel and the distribution of positions.

On the basis of the experiences gathered during his 50 years of rule, Sakhbigiron Amir Temur wrote down his valuable thoughts and teachings in the form of admonitions to future generations in his "Tuzuklar" about the guidelines of state management, the qualities of a leader and ensuring the stability of social justice in society.

First of all, Amir Temur evaluates the leader as the main mediator of the implementation of the goals and interests of the state and the people. In "Tuzuklar" Amir Temur explained what qualities a leader should have, that the leader should be fair in everything, that he should have honest and fair ministers around him, so that if the king seems to be oppressing, the just minister should find a solution for him, if the minister is tyrannical, soon after states that the royal house will fall [5].

Sakhbqiran emphasizes that he paid serious attention to the laws and regulations in order to organize the affairs of the kingdom, and he made the laws related to twelve categories of people. With this, it can be understood that he took

into account the interests of all categories of the population and relied on their opinions and judgments in the organization and management of state affairs.

Amir Temur spoke about the means of managing the state, and in the case of objective conditions, a leader should strictly follow four things: council, advice and consultation; firm decision; entrepreneurship; enthusiasm [6].

Amir Temur emphasizes that the leading person (minister) who is entrusted with the management of country's affairs, the discretion of sipok and raiyat, should be noble, of pure descent, intelligent, constantly receiving information from the sipok and raiyat, be kind to them, patient and peace-loving.

Amir Temur expresses his valuable opinions about the rules of conduct of a leader in the process of managing state and community affairs. In his opinion, a leader acts according to his position, sometimes harshly, sometimes gently. He doesn't like too much harshness, he doesn't like too much gentleness. If he is too gentle, covetous, worldly people will swallow him, if he is harsh, they will avoid him and will not refer to him again.

Amir Temur understood that the stable implementation of social justice in the society is the main factor of ensuring the welfare and security of the country, and fully followed the rules of justice in his social policy. His administration of the kingdom was based on twelve categories of people, he was inevitably aware of the condition of the various nationalities living in the kingdom, he assigned his place to each sipohi and satisfied his needs according to his condition, and he ordered merchants to give enough gold from the treasury to recover their investment. , his teachings about the need to try to help a citizen with the necessary equipment and help if his house is damaged and cannot be repaired are of great importance today.

Amir Temur emphasizes that he should be removed from state work, depending on his spiritual qualities. For example, his thoughts - "Any minister who gossips, listens to falsehoods, oppresses, loses people he doesn't like, should be removed from the ministry" emphasizes the need for the leader to be morally perfect. Sakhirqan's teachings in the field of state management, selection of leading personnel and implementation of management have become a huge spiritual heritage of our people.

The huge scientific heritage of the great thinker of the 15th century, Aldim and sage Husain Vaiz Koshifi, on the issue of state administration, the ethics of the leader, conducting state affairs, and the fair management of the leader, is of great importance even today. In his work "Ethics of Muhsini", he expresses exemplary opinions about a just head of state, a wise and enterprising minister and other leading employees of state affairs. His thoughts and views were expressed in the form of instruction, advice, and advice, and were reinforced in the same way through various narrations and stories.

When talking about the moral qualities of a leader, the thinker refers to everyone, from the head of the state to an ordinary official, at the same time, he describes the position of the holder of each position, the duties arising from his competence, and the moral qualities that he requires. According to his interpretation, the main requirement in public work is justice and entrepreneurship. Justice should be the main moral quality of both branches and emirs. Justice is a

lamp that decorates the country and gives light to the hearts... To do justice is to listen to the voice and to apply ointment to the wounds of the helpless [7]. While writing about the ethics of employees, Koshifi highlights the following qualities in particular:

- 1) Fear of God, self-control, satisfaction with the given salary;
- 2) To protect the interests of the head of the state everywhere, to keep state secrets, to work in the interest of the state;
- 3) Stay away from gossipers, slanderers, unseemly people;
- 4) To make decisions considering the interests of the people in every case;
- 5) To protect one's honor and reputation, but not to become proud.

In addition, Koshifi states that it is necessary for a manager to have qualities such as being far-sighted, being able to resolve any conflict and difficult work calmly and politely. The thoughts expressed by the thinker about the moral qualities of the leading employees are of great importance even today. After all, these qualities have always been considered the main element of the work of senior employees. The stability of Koshifi justice emphasizes that the main tool of the leader in management and control is the policy, if there is no policy, the leadership will be weak and nothing useful will be done in the country [8].

A thought leader provides valuable advice on the selection and training of employees, and issues of supervision. In his opinion, the basis of the training of managers should be based on two things. One of these is grace and one is grace. The grace and favor of the country's leader should always be directed to them. Therefore, let him hold them under the yoke so that they do not grow stronger in fear, and let him show grace so that they do not despair [9].

### **CONCLUSION**

The thinker emphasizes that the person who will be the leader should be chosen according to his ability of decent, well-bred people, because not everyone is capable of public service, and it is necessary to educate and train people who are capable of public service from a young age. He says that one person cannot be given two positions, on the contrary, it is not permissible to assign one task to two people. The thoughts of the thinker about the dependence of justice and humanity on the spiritual and moral wealth of rulers and state officials are important not only for the period in which he lived, but also for the current period.

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